THE

# Church of ENGLAND Primitive,

In her Principles and Conſtitution:

OR, A

# VINDICATION

OF

Her Doctrine from the Aſperſions of her Enemies.

Containing a Choice

# COLLECTION

OF

## CHURCH HISTORY;

Wherein are Illuſtrated ſome of the moſt Renown'd Heroes and Heroins, Ancient and Modern; as alſo an Honourable mention of ſeveral Contemporaries of both Sexes.

With ſome Apophthegmens ſuited to the Genius, as well of the lower Size, as of the moſt Celebrated and Ingenious Readers.

Being an accurate Compile of worthy Truths: The validity of the Orders of the *Engliſh* Clergy, are here Eſſerted and Vindicated.

Some Enquiries about the Nature and End of the Holy Sacrament.

The Legacy of our Lord and Saviour Jeſus Chriſt, whoever lives to ſee his own Will fulfilled.

Addreſſes to the { Serious, / The Pleaſant, } { The Heroic, / The Philoſophical, / The Moral. }

*Forſake not the Counſel of the Learned.*

*London:* Printed, and Sold by *Rich. Sare* at *Grays-Inn Gate* in *Holbourn*, and *Ben. Barker* at the *White-Hart* in *Weſtminſter-Hall*, 1708.

THE Way of Life is pleaſant, or, The Church of *England* is the beſt Guide; containing ſeveral uſeful Diſcourſes for every Chriſtian to Read and Practice for the ſupport of their Spirits, and comfort of their Mind. With ſome Evangelical Reflections upon the Apoſtolical Obſervation of the *Lent-Faſt*, with ſhort and uſeful Prayers upon the Church Feaſtivals, and moſt other Emergent Occaſions: With ſeveral Preparitory Prayers for the Holy Sacrament and Thankſgiving after Receiving. Octavo, Price 3 s. 6 d.

BODLEIAN

Preparation for Death, in Conſideration of the Future Judgment, containing ſeveral uſeful Subjects, *viz.*

1. On God's Omnipreſence.
2. On the Immortality of the Soul.
3. On the Reſurrection of the Body.
4. The preſſing Neceſſity of an early Repentance.

The Rule of Duty, being an Eſſay upon *Lent:* With Prayers before and after the Sacrament, for Morning and Evening. Twelves, Price 2 s. 6 d.

A Companion in Solitude, beneficial for young Perſons. Price 6 d.

King *Solomon*'s Recantation, an Extract out of the famous Works of the learned *Francis Quarles*, Cup-Bearer to the Queen of *Bohemia*, Siſter to the bleſſed Martyr King *Charles* the Firſt. Price 6 d.

King *Solomon*'s Experimental Obſervations of himſelf, Time, and Things, *&c.* Price 3 d.

---

*Sold by* Rich. Sare *at* Grays-Inn-Gate *in* Holbourn, *and* Ben. Barker *at the* White-Hart *in* Weſtminſter-Hall.

*To Her Royal Majesty, by the Grace of God, of* England, Scotland, France, *and* I--land, *&c.* ANNE, *Queen, Defender of the Faith; long Health, and lasting Peace, and divine Consolation.*

'TIS beneath the Glory of Majesty to reject a Theme for the Meanness of the Hand that transmits it. Exalted is the Brightness, Ingenuity and Dignity of Your Majesty's innate Goodness; Florid is Your Genius. An Inspection by Your August Majesty would superlatively advance and honour, grace and beautifie this Tract.

May it not displease Your Royal Majesty which I have printed at my own Charge, the meanest of Your Majesty's applauding Admirers.

Madam, Your serene Breast is the sacred Court where the Graces and Vertues have their respective Stations, and where Charity has her Throne. May God crown Your pious and charitable Deeds with everlasting Bliss. In me 'twould be Presumption to attempt Your August Panegyrick, as it is written in the Souls and Sentiments of all who are admirers of Exemplary and accomplished Virtue. 'Tis the Transports of exalted Minds to contemplate the desirable State of Glory, reserved for You in the Regions of Eternal Happiness. Your Royal Example makes Worth and Piety Eminent without danger; Your exalted Merit wins others to its Imitations, who has a true taste of ingenious Arts, which are the Product of Wit and Industry, Your sacred Majesty will Encourage both, with their noble numerous Issue, that Royal Virtues may be the Glory of the Age, and coming Time may inherit the blessed Effect of them. There is no City, no Nation, nor private Man, that hath not received some influence of Good from Your Royal Example, and in consequence hath tasted some

portion of Your Happiness. All Men are interested in obeying a Queen of so celebrated a Fame. You invite all to Your Court who have made any progress in Learning from all Parts, and are ready to assist them in their several Designs. All Men are full of the Praises of Your Humanity, and loud in their Prayers for Your Prosperity, and celebrate Your Fame. You daily lay a very great and sensible Obligation on all Your Subjects. The fame of Your good Deeds refresh them daily: Your Benefits are heightned by the publick Value and Merit of so great and generous a Benefactor. You daily do good to whom You please; and are pleased only to do it to the worthy. You throng Your Palace with Men of excellent Qualifications; not with Flatterers, Jesters, and such like Vermine. Your Majesty is justly honoured with those Praises which none but the most Eloquent can challenge. Who knows not that You are arrived to that Perfection which few can Imitate? There is scarce one to be found master of any Perfections, which, compar'd with Yours, are not vile and mean: So that You are a perfect and absolute Collection of most Excellencies, both of Knowledge and all the generous Arts. I hope these Encomiums will not seem extravagant, being said not with greater Kindness than Truth. I would not be guilty of rendring a fabulous Encomium, seeing there cannot any thing be said above or beyond the truth of Desert. All Men know You to be sprightly and spirituous, and most refined; Your whole Deportment is truly Royal, and becaming Your August Self. None can bring Your Principles into question; You act in all things by Wisdom and Reason, which cannot be satisfied but by rejoicing Your Nations. 'Tis worthy a great Soul to be a perpetual Benefactor. You Rule not without regard to the Rule of Reason. The Wise consult You, who follow Wisdom, and lead others herein. You live the Delight of all Men; at least,

all

all the Wise and Brave; and need not doubt perpetual Safety. The Beauty you admire, is Resident in the Soul: Your Zeal and Affections are placed on those that are entirely the Friends of God; Your Administrations are agreeable to Reason and the Clemency of Your Ancestors; Your Fame can never die: The World have in possession the Glory of Your good Name: Your heroick Actions are perfected by duration: You follow the Sun in its Meridian Altitudes: Your Subjects follow you in the search of their Hearts, which are entirely placed on Your Great Self: Their Affections are consecrated to Your Soul, and all its Faculties: Your generous Soul glories in scattering Bounty around Your Nations: In all Your Deportment, You are arrived at an Excellency. Nor is Your Love and Bounty sown in a barren Soil; Your People's regards to You, are equally agreeable to Your mighty Actions. Tho' you are not free from Trouble and Fatigue, yet are You the happiest of all crowned Heads. There are no Contemporaries can equal Your Glory. You are sacred to the Eyes of all Men, at least those of the uprightest Understandings. You are a Friend to all Men, an Enemy to none; by which you have won their Affections, and reign in their Hearts: Your Amity and their Liberty are reciprocally the same. Your Glory will be perpetual in the Eyes of your Friends, and the Sight of Your Enemies: The latter, whose malicious Endeavours against You have made themselves hated and laughed at, but they are the only Persons that shall suffer by their Calumnies. As they are unjust to Your (almost divine) Character, they are to be rejected as worthy of Reproach. An uncommon Tempest disturbs their Breast. If they escape just Punishment, they are indebted to Fortune, not to their own Desert. What they have unjustly got, will give them little Security, and less Fame. Odium attends all Injustice and Wrong, whether it be only in depri-

ving of Fame, or Wealth; both are in jeberty of being punished; yet Your Counsel concerning these will be the result of the highest Wisdom; Peace and Tranquility being Your chief Aim and Desire. Peace of Mind and Peace of Nations is very desirable. All we can fear from Peace is not so pernicious as a War. When a Nation in Affection is divided, it may prove inferiour to its Enemies.

The God of all Power and Glory keep Your noble Intelligence in perpetual Consolation, Health and Safety; and after a long and happy Reign, conduct Your Soul with safety to the endless Life of Glory, with admiring Angels to adore the holy and undivided Trinity a countless number of Ages.

May the Spirit of Holiness and Glory rest upon Your Serene Majesty for ever.

*Your Royal Majesty's humble Vassal.*

---

## *To His Royal Highness Prince* George *of* Denmark, *Lord-High-Admiral of* England *and* Ireland, *&c. Generalissimo of all Her Majesty's Forces,* &c.

*Auspicious Prince,*

THE same Zeal and Duty that engaged the Nation's Affections to the highest Esteem of your Royal Highness, has Emboldned me to presume to transmit your sacred Name to coming Time.

'Tis peculiar to the Prince of *Denmark* to be Transcendently Gracious upon all Occasions, and never to discourage any well-intended Service. This is one Branch of that extensive Goodness, which, Sir, has won you so universal Esteem and Love; so that many rejoice at your being possessed of a Blessing more valuable than Crowns and Scepters.

State

State and Power are venerable Things; and yet at beſt are only Tranſient Royalties, that muſt be relinquiſht by the greateſt Prince; but Piety is a Crown that continues beyond temporal Honours; and when worldly Grandeur ceaſes, ſublimes it ſelf into an eternal Crown of Glory.

'Tis the Happineſs of our *Engliſh* Iſland, to ſee Religion and Virtue enthroned with the Sovereign Patroneſs and Pattern of Goodneſs: 'Tis the Partnerſhip your Royal Highneſs ſuſtains in this ſacred Province, that will celebrate you to future Ages, beyond your other noble Qualifications, even that noble and generous Heroick Gallantry, that ſo early ſignaliz'd your almoſt unparallel'd Renown. 'Tis obſervable, when a Nation is ſo happy as to have Religion aſcendant at Court, her Retinue of uſeful Arts and Sciences cannot fail of Encouragement. The Good deduced from your Auſpicious Influence, both of Example to encourage others in Virtue, and to ſuppreſs all reigning Vice, is of vaſt Importance in this Nation; Example being more rare and powerful to Perſwade than Precept. Your Merit deſerves an Encomium beyond the Skill of the moſt accompliſh'd Pen. Great Prince, by your renowned Virtues, Halcyon Days revive our Nation, and all your Territories. Theſe Kingdoms flouriſh by your Wiſdom and Conduct; and were your vertuous Example Imitated by theſe three Nations, Vice would have no abode in them: So virtuous a Prince is a general Good to the whole Univerſe. May Health ever attend your Perſon, and Courage your Mind. You are the School of Valour and Virtue; may all Princes learn from you. Wiſe Princes are ever to be admired for their Governance: And tho' all things alter, yet they are ever worthy of Praiſe. Your Deſcent is Royal (the *Engliſh* Kingdom Hereditary), your Genius great, your Glory admirable; You ſurpaſs moſt Men in Virtue, as you exceed them in the Favours of Fortune. You, Great

Prince, are an Ornament to the *Engliſh* Iſland; you travel into the Infinity of Things by a wiſe foreſight and flight from Evil: How many foreign Princes are Inconſiderable, when compared with you? The mighty Lord avert all Evil from you, that you may long contribute to the Nation's Felicity. All Men applaud your Virtue, and honour you without bounds. Their Eſteem flows from the Innate Goodneſs that is inherent to the Prince of *Denmark*; and Truth it ſelf will not queſtion their Oracle. All Men are eaſie to believe what is pleaſant and delightful to them. They that will not arrive to the height of Virtue themſelves, are generally pleaſed that others aſpire after it. You Reign in the Affections of the Nation. Your Auguſt Memorial will be perpetual to coming Ages. The greatneſs and bravery of your Mind will ever be held Honourable. All your Maxims are ſo nicely juſt, that your Admirers are extreamly numerous. So great a Hero muſt needs outlive ſo ſmall a ſpace of Time as this World, being become a Neighbour to Immortality. May all your Enemies ever remain inferiour to you, and bow before you. Your ſtudy hath been the method of a good and happy Life, in the midſt of Proſperity; theſe are uſeful and pleaſant in the way to Felicity; they waft the Soul to Glory even before this Life is finiſhed; and in the time of Trouble, are the only peaceful Retreat. You increaſe all Mens Obligations to you by diſcountenancing Vice. They perpetually offer you freſh Service. May your abounding Grandeur ever encreaſe, and your Proceedings be beneficial to theſe Nations. All who fear God are ſure of the firſt rank in your Friendſhip; but ſuch as favour of Guile and Deceit are deteſted by you; and the beſt of their Fate is to be in Oblivion. The Fame of your Heroick Deeds give the World freſh Delight. O beſt of Princes!

*In vain you ſhun the Pomp that will purſue:*
*The Triumph you avoid, will follow you.*

* J—— T——

MAY *it not offend your Honour*, Zeal and Affection ſhall ſupply my defect of Genius Great Souls are leaſt delighted with their own Praiſes; and the Pious, though ſeated in the higheſt Places of Dignity, are ambitious of no other Encomiums than the private Teſtimony of their own Conſcience: Yet every Perſon has a Right of ſpeaking his thankful Acknowledgments to Benefactors; whereby I claim the Privilage of frankly owning the kind recept of many repeated Favours. Great is your Integrity of Heart, and Piety of Mind, in diſtributing Gifts of Hoſpitality, Liberality, Charity, and the reſt of that honourable Train of magnificent Deeds. But I ſhall decline Repetitions in your Preſence, as knowing them to be ungrateful to a Mind ſo full of God, and ſo habituated to converſe in Heaven, that you leave not much room for lower Contemplation. All the Actions of your Life teſtifie the reality and ſincerity of your Belief: May others, by your Example, riſe from the Death of Sin to the Life of Righteouſneſs, and be conformed to the Likeneſs of Chriſt's Reſurrection and Righteouſneſs; by puting off Sin, and being made bright by Holineſs; and fight againſt all the Powers of Darkneſs; and by Vertue and Power received from Chriſt, overcome them. *Jeſus Chriſt* has diveſted Death of its Power; 'tis now become only a Deliverance from Sin and Sorrow, and made a Paſſage to a happy Eternity, to all that live a Life ſuitable to the Rule of Life Everlaſting. A holy Life is the beſt Preparation for the Joys of Heaven, where we ſhall ſee and converſe with God and Angels, even that God who is the ultimate, ſupreme, abſolute and

* Your Honour hath given largely towards the Rebuilding an ancient Cathedral not far from *Canterbury*, *Wye*.

The moſt Generous and Brave may juſtly eſteem your Honour amongſt the Noble and Heroick.

perfect Cauſe of all Things; who will, in his time and way, vindicate his Glory to an unbelieving World, when he ſhall convince them of thoſe Truths they now endeavour to disbelieve: For when they ſhall find themſelves alive in a burning World, they will be aſtoniſhed at their own hardneſs of Heart. But I may not intrench too much of your Honour's Time, which is ſpent in praying for the Converſion of the whole human Race. So univerſal is your Goodneſs, that it extends to compaſſionate all that needs Pity. You ſend up many a Petition for thoſe that will not pity themſelves, nor take care of their Immortal Souls, though the holy *Jeſus* died to redeem them from the Miſeries of endleſs Death. They cannot alledge the want of due Conviction of this Truth; it is Imprinted not only in the divine Word, but in the Hearts of all that have any Genius to the love of Life Everlaſting; on all that are willing to be for ever happy, that will not ſhut their Eyes and Hearts againſt plain Demonſtration; for God hath taken equal care of all Succeſſions of Men, that they ſhould not want the knowledge of the Truth: Therefore he hath Tranſmitted it down to the preſent, and will to future Ages. God will derive to every ſucceeding Age the Illuminations of the former: His divine Spirit ſhall be with his Church to the end of the World, to direct and govern it in the ways of Truth. God hath proportion'd his Aſſiſtance according to the Neceſſity of ſucceeding Occaſions. The ſame Doctrine is left to us that was taught to the firſt Believers; and who ſo acknowledges the firſt Pen-men divinely Inſpired in what they preached, cannot doubt them to be ſo in what they writ; ſo that all may enjoy virtually and effectively that Wiſh of the devout Father, who deſired to be St. *Paul*'s Auditor: For he that reads any of St. *Paul*'s Epiſtles, is as really ſpoke to by him, as thoſe who were within the ſound of his Voice. So that God continues ſtill to ſpeak to us by thoſe inſpi-

red

red Writings, which were left to the World by the Apoſtles; and he that deſpiſeth their Works, deſpieth them, and derides their divine Authority and endearing Meſſages. But I may not forget to whom I am ſpeaking, by multiplying Repetitions, ſeeing your Honour's whole Life is a continual Lecture of Goſpel Divinity, and a perpetual ſtudy of that Ineffable Work of Man's Salvation, wrought by *Jeſus Chriſt*, for all that by the Methods of Goſpel Righteouſneſs love and honour him. All Men are included within the Rules of Life, if they will add their own Application to thoſe Means that are already wrought for them. *Jeſus Chriſt* did not only die for all Men, but prayed for them too. O pity! that they ſhould not pray for themſelves. The Lord had regard to them before they had a Being: Though he foreſaw them rank'd amongſt his Enemies, yet he guilds their Offences with Compaſſion, and extenuates them as far as it might ſtand with his Omnipotent Sovereignty. Though he could not palliate Injuſtice, nor Patronize any Enormity, yet he pities all that will venture to be Guilty: Such was and is the Compaſſion of him whoſe Immaculate and ſinleſs Life proclaim'd him to be the God of Heaven and Earth. This is him whom the whole current of the Prophets teſtifie to be the Meſſias, the Chriſt, the Lord of Glory. Chriſt was pleaſed to caſt kind Thoughts of Compaſſion upon all Men; he glanced his gracious Eye of Favour to them; which will prove a plenary Conſolation to them, if they apply themſelves to him for Relief.

---

* *To the much Honoured* I— A— T—, *Conſort to his* G— T— L— A— B— *of* C——

I Need great Apology for my addreſſing to your Goodneſs, who have paſſed thus far the Sphere of Life with an uninterrupted courſe of inward Felicity

licity and divine Peace. A holy Joy has in the general attended your divine Mind; holy Peace does naturally flow from a true ſenſe of a Life ſpent in Piety and Holineſs: Devotion is a rare Cordial to a ſanctified Mind. True Glory is the Reward of Vertue. You will always remain in your Meridian. Whatever you do or ſay will be great, and ſuitable to your pious Self. Your Endowments of Mind are ſuch as if Nature in you had a deſign to triumph over Invention. Your Qualifications tranſcends the moſt exalted Ideas of Expreſſion: Your Worth is ſuch as is but ſeldom met with, but in Speculation. So conſummate a Rarity has the World in viewing you beheld. True Fame is as inſeparable from you as your Blood; which may convince the World that true Worth and Greatneſs of Soul is not quite expir'd. Every where Goodneſs is applauded, but not ſo frequently Imitated. By how much ſeverer are Mens Tryals in the courſe of Vertue, the greater is their Triumph when they have arrived to Victory and Conqueſt over Themſelves and the World, over Calumny and Reproaches. Few of the true Servants of God are left deſtitute of ſurviving Comforts, to alleviate all worldly Loſſes which the holieſt of Men may poſſibly ſuſtain by the Enemies of Holineſs; becauſe God gives at leaſt an inward Comfort to overbalance outward Loſſes and Croſſes, Diſappointments, or whatſoever may befal any Perſon for the ſake of Vertue and a joyful Conſcience, which is the Reward of improving the noble Endowments conferr'd on holy Souls. Whether in the divine uſe of Religion, or the Accompliſhments of Nature, for certain every good Perſon's aim in all things, is God's Glory and future Good, and not the ignoble end of popular Applauſe; though no good Genius will deny that a general and a particular Honour ought to be rendred to Vertue, and to every lover of it. Many are the noble Inſtances that will laſtingly Emblazon your Cha-

racter,

racter, and ſignalize your Name for your many Vertues, and particularly for excelling in Humility, and for publick and private Charities, far beyond what the rareſt Genius can dictate. Our Lord Chriſt was a King as well as a Prieſt and a Prophet, yet was he not pleaſed to exerciſe his Sovereignty, but lived as a Pilgrim amongſt his Enemies, and received, inſtead of Honours due to his Royal Perſon, Contempt and Reproach. He had a perfect Beatitude of Soul, his Kingdom was ſpiritual and eternal in Heaven. To be a true Servant of God, is to be free from Servitude, and the ſubjection of things created; and to become ſubject to God only; whom to ſerve, is to reign. Earthly Kings only reign while they live, and ſome ſcarce ſo long; but our Lord Chriſt reigns in Triumph for ever. Earthly Monarchs, when they leave off their Weed of Mortality, they part with their Robe of Majeſty: But our Lord Jeſus Chriſt, when he expired on the Croſs, begun his Reign with Joy and Exultation: His Power, Goodneſs and Charity expired not with his Life. He was of the Blood Royal of *Iſrael*, yet he ſought not earthly Grandeur. The Wiſe-Men of the Eaſt, after his Nativity, made Enquiry, *Where is he that is born King of the* Jews? *St. Matth.* 2. While our Lord ſojourned on Earth, he was ſubject to humane Infirmities, Sin only excepted. He was Hungry and Weary, and he ſubmitted to Death, that all the believing World might have Life. But there belonged to him a true glorious Body, which after death he was to enjoy in Glory for ever: And of his Glory we hope to partake, *when we ſhall arrive to the Life of Glory.* After his Sufferings he *entred into Glory*, St. *Luke* 24. 26. Our chief Deſires are not temporal or carnal, but divine and heavenly. Our Soul aims at Things ſempiternal and ſublime; and to theſe Chriſt will be compliable to our Deſires; our Cravings after heavenly Joys ſhall not be in vain, for *We know whom we have believed*, and

who

who is able to do for us more than we can now conceive. Our Prayers ſhall have a gracious return and grant. As our Lord's divine Soul went from the Tree of the Croſs to the Joys of Paradiſe; ſo ſhall we by the power and vertue of his Merits, paſs from Miſery to Glory. The Word *Paradiſe* is controverted by many to have divers Significations; but in the common Acceptation, it is eſteemed a place of Pleaſure and Delight in the Terreſtrial Kingdom, and will conduct holy Souls to Celeſtial Glory, where there ſhall be Immortal and endleſs Felicities, the fruition of endleſs Beatitude and inacceſſible Light, Seats and Manſions for the Bleſſed.

---

*To the much honoured* M— E— S—l, *Conſort of the late moſt Reverend Dr.* S——l, *Archdeacon of* Ely, *and Maſter of* Jeſus *College in* Cambridge; *and ſole Excecutor to the Reverend Prelate Dr.*Gunning, *Lord Biſhop of* Ely, *now with God; and to her three Siſters, all adorned with divine Ornaments of Mind.*

*Honoured Madam*, Your Character hath ever been ſo bright, that every obſervant Genius cannot but take notice of it. I may not ſay much of that Vertue which all that know you admire. Long have I known you a lively Mirrour of Piety and Devotion. Your ſilent * Charities have been a Refreſhment to many. 'Tis an Honour to your Sex, that four Siſters of

---

* But one thing is very Remarkable, which I may not omit, That you have Relieved many indigent and diſtreſſed People which you never ſaw, and others which you never ſo much as heard of, having committed much Caſh to the truſt of ſome faithful Friends, without requiring or admitting an account of the diſtributing of it. Your Worth exceeds the force of Words; I cannot eſſay to do your Perfections juſtice, but to be certain you are in the poſſeſſion of many Excellencies: You glad Heaven by your Vertues.

you ſhould all be ſuch Eminent Examples of Holineſs, to the Encouragement of Piety in all. Some Paragraphs in the firſt Sheet in the following Book, *&c.* were borrowed from the Works of the Reverend Doctor to whom you were ſo near allied, which was one of the many Motives that moved me to this Eſſay. I ſhall not amplifie upon that Vertue that is ſo conſpicuous, but this one Remark forgive me tho' I name, becauſe it may animate others to Imitate the like Sanctity that reſides in you, That for more than twenty Years, to my certain knowledge, who have very often been bleſſed with the ſame Mercies, and at the ſame times communicated with you and with M—— F——s *Ll*——*d*, your youngeſt Siſter, the Octava of each Lord's Day, and other chief Feſtivals, if in Health, and not inconvened by other neceſſary Affairs of Charity, or the like. I ſay not this to add to your exalted Character, which is conſpicuous to all that from your Minority have known you, and Fame hath advanced to the notice of others. You and one of your Siſters were ſome of the firſt that communicated every Lord's Day in the Chappel at *Ely-Houſe* in *Holborn*, except by ſome neceſſary Occaſions required to be other where, when that venerable Prelate officiated every Week, *Peter Gunning*, Lord Biſhop of *Ely*, that moſt glorious Saint, now with God and Angels, for his Life was moſt unſpotted, the Mirrour of Holineſs. In his Laſt Will he gave Five hundred Pounds towards the rebuilding of St. *Paul*'s, and many other publick and private Charities; and when living, by my Hand hath conveyed Charities to the Diſtreſſed: Who by his Doctrine and Arguments recovered many from the Errors of the Chnrch of *Rome*, and ſtrengthened and confirmed all that heard him in the Communion of the Church of *England*. In the following Tract here are alſo ſome Notes that were borrowed from the approved Works of Biſhop *Andrews*, the Biſhop of *Wincheſter*, and many

many other renowned Authors, which may ſerve as a Licence for this Eſſay. In which Works we may learn how great and admirable is the Mercies and Liberality of Chriſt towards all his Servants; for he will readily give a gracious Audience to every true Penitent: To theſe he will give in the future State incomparable Rewards, not for their own Merits, but for his infinite Mercies. By which we may perceive the Power of God's Grace, and the Imbecility of the humane Will. Great is the Prevalency of divine Grace, by which the Spirit of God ſhines forth in every Believer: For this can in an inſtant beautifie and change the Heart; that in the midſt of acute Torments, we ſhall, by the Power of Chriſt, be able to confeſs him to be an innocent Sufferer, and the King of the World to come, who hath and can pardon a true Penitent, be his Sins never ſo great. Chriſt now ſits between the Cherubims, and can blaſt a Star with a Breath, and melt a Church with a Look, and moulder a World with a Touch; *is able to ſave to the utmoſt all that come to God by him.* May we therefore beſtow on him our choiceſt Love. He is the Son of Glory, in whom are all the Treaſures of Wiſdom and Knowledge: May we therefore love him with joy and conſtancy: He far excels both Men and Angels: He was well qualified with ſpecial Endowments of Body and Soul. Let us adhere to him with holy and religious Courage, humbly ſubmitting our ſelves to him in all Concerns. In him brightly ſhined Humility, joined with Patience. Theſe are the proper Graces that ſets a Seal upon all other Vertues. All Graces are Imperfect without the Crown of Patience: This ſweeteneth all the Bitterneſs of Life. It is ſaid to be the School of Chriſtianity; *Learn of me*, ſaith our Lord, *for I am patient, meek, and lowly.* And herein do we participate with God. Jeſus was the Mirrour, and will be the Rewarder of Sufferings. This is the Salt of the Prophet, which purifies the polluted

polluted Waters. It is the innate Property of true Patience, to continue in the Love and Fear of God to the end. This will poliſh and make us perfect in Jeſus Chriſt. Charity is the Queen of Vertue, the Ground of Peace, the Link of Unity; it excels Faith, and Hope, and Martyrdom it ſelf; yet take from it Patience, and it remains deſolate. Great therefore is the Encomium of Patience: Other Vertues cannot long ſubſiſt without it, in regard of the many Difficulties that attends them; but by the aſſiſtance of Patience they are conquered. The Fruit of it is therefore perpetual Verdeur. We need no other Motives to induce us to this royal Vertue, than the King of Sufferings, the holy Jeſus. In the multiplicity of his Sufferings, he was full of Mildneſs and Lenity even toward his Perſecutors. From his divine Example let us embalm and preſerve the Life of our Soul by holy and religious Actions; and this will be a reaſonable Sacrifice to God, and aſſiſt us in aſcending the Hill of the Lord, and qualifie us to ſtand in his holy Place. Jeſus is Lord and King of all the Affections of the Heart; we muſt ſee then that theſe are pure, that our Lord may not reject them.

---

*To all my honoured Friends and Relations.*

*Right honoured and worthy-beloved,*

IN this Eſſay I addreſs not only to one, having many worthy Friends whom I truly honour; and unleſs any one ſhould think I am forgetful of Obligations, I addreſs to all from whom I have received any Favour, whether good Advice, or any other particular Obligation; for I ever eſteemed it a particular Duty to own Obligations, of what kind ſoever conferred, (whether Unkindneſſes, *&c.* as well as Favours) becauſe the former of theſe may in their conſequence prove of infinite Advantage: Becauſe the more

more I ſee my Friends neglect me, the more earneſtly ſhall I ſet my Affections on higher and more noble Objects, which never deceive or diſappoint. And though I am no Eloquent Orator, or Maſter of Rhetorick, yet *I may remind you of things uſeful and neceſſary.* St. *Peter put the Chriſtians in mind of thoſe things they already knew.* Many ſhining Stars hath already changed their Eminent Orb for the Grave and Darkneſs; and many an Eloquent Orator hath changed his charming Rhetorick for Silence: So every one now living muſt taſte of Death, and no one knows how ſoon he muſt enter the dark Vault of the Grave. And leſt none ſhould Embalm you when you are dead, be ſhining Examples and high Benefactors to Mankind while you are living. To every good Perſon Death is a golden Gate, through which they enter into Glory. 'Tis not unſeaſonable therefore to adviſe every one to get him ready for it, ſince it is above the reach of Words to ſhew you the abſolute neceſſity of preparing for it; of ſuch importunate Conſequence is it to be worthily prepared to die. Let every one therefore, that is earneſtly ſolicitous for his future Felicity, wait for his Change with circumſpection and care. Our whole Life ſhould have an habitual ſerious Reſpect to our dying well, that is, in the fear and favour of God; that all our Actions may be ſo compriſed, as to make our Death comfortable; and when we leave this World, our Change may be for the better: For Frailty we may obtain Immortality; and from this State of Infirmity, we may obtain Perfection; where our Portion ſhall be pure and unmix'd Joy, without any allay or diſturbance: Our ſtate of Happineſs will have no Mixture in it, but it will be all pure Joy, without any Sorrow. Arithmetick hath her Figures to caſt up the Sums of Numbers; Aſtronomy her Inſtruments to take the height of Stars; Mariners their Plumets to ſound the depth of Seas; but what Invention can reach

reach to the Height, and Depth, and Length, and Breadth, of an unlimited Eternity? Heaven is high, what can we know of it? The line of our Fancy is too short to reach Eternity, we cannot Imagine any thing truly to resemble it, Millions of Years are but as yesterday in the sight of God, whom we ought diligently to honour; Honour is an Act of the Mind, if it be spoken of real and inward Honour, and not of the external Signs of it; all our Conceptions of God in our Minds fall infinitely short of his vast Perfections; yet we must settle in our Minds a fixed Notion of God, such as Results from those Evidences which prove his Being, and shew him to be a Being of infinite Power, Wisdom, and Goodness; and when our Minds are fixed, and settled herein, the next thing is to exclude all mean and unworthy Thoughts of him, as Inconsistent with his divine Perfections; therefore we should not suffer any thing to abate our Reverence, or lessen our Esteem of him; that nothing may damp our Affections, nor cool our Devotions towards him; but we must entertain such an Opinion of his Wisdom, Goodness, and loving Kindness, as may incline us to love him, and to trust in his Mercy, and by such a Method, God is truly honoured by us, when we preserve a deep Sense, and Awe of him upon our Minds, when we adore him for his Infinite Perfections, and Esteem him as the proper Object of our Love, as well as of our Fear, and put our full Trust and Confidence in him and depend upon him for all the Conveniencies of this Life, as well as of the future, and the whole desire of our Souls is towards him, and we meditate seriously and frequently upon him, with Delight and Satisfaction, always setting him before us, and direct every Motion of our Hearts to please him, and never dare to offend him, at least, not wilfully, or deliberately; but in every thing study to honour him, and to promote his Honour by all the ways and means imaginable. We must therefore keep up in our Minds a true Sense and settled Notion of God, such as may Influence our Devotion, reform our Disorders, and enflame our Affections, and keep us from being led aside by the violent and Impetuous Heats of Imagination; such a Deportment is agreeable to reason, and shews the Wisdom of our Understanding, by a steady and uniform Principle; this will keep our Minds even and constant, and to the former Virtues we must add an equal Mixture of Wisdom, and Zeal, for the Salvation of all men. The sincere Practise of Piety and Virtue doth command Esteem, and Reverence, and for this Reason I highly esteem you, to whom these Papers are addessed, you being truly religious, and in consequence true Lovers of God, and of the good of Souls; there is nothing in true Religion, but what tends to raise Esteem, for it Implies all things, which are allowed by all Persons to gain Honour among

*The much honoured, devout, pious, Religious charitable &c. Lady, M-E-K---Y.*

more I ſee my Friends neglect me, the more earneſtly ſhall I ſet my Affections on higher and more noble Objects, which never deceive or diſappoint. And though I am no Eloquent Orator, or Maſter of Rhetorick, yet *I may remind you of things uſeful and neceſſary.* St. *Peter put the Chriſtians in mind of thoſe things they already knew.* Many ſhining Stars hath already changed their Eminent Orb for the Grave and Darkneſs; and many an Eloquent Orator hath changed his charming Rhetorick for Silence: So every one now living muſt taſte of Death, and no one knows how ſoon he muſt enter the dark Vault of the Grave. And leſt none ſhould Embalm you when you are dead, be ſhining Examples and high Benefactors to Mankind while you are living. To every good Perſon Death is a golden Gate, through which they enter into Glory. 'Tis not unſeaſonable therefore to adviſe every one to get him ready for it, ſince it is above the reach of Words to ſhew you the abſolute neceſſity of preparing for it, of ſuch importunate Conſequence is it to be worthily prepared to die. Let every one therefore, that is earneſtly ſolicitous for his future Felicity, wait for his Change with circumſpection and care. Our whole Life ſhould have an habitual ſerious Reſpect to our dying well, that is, in the fear and favour of God; that all our Actions may be ſo compriſed, as to make our Death comfortable; and when we leave this World, our Change may be for the better: For Frailty we may obtain Immortality; and from this State of Infirmity, we may obtain Perfection; where our Portion ſhall be pure and unmix'd Joy, without any allay or diſturbance: Our ſtate of Happineſs will have no Mixture in it, but it will be all pure Joy, without any Sorrow. Arithmetick hath her Figures to caſt up the Sums of Numbers; Aſtronomy her Inſtruments to take the height of Stars; Mariners their Plumets to ſound the depth of Seas; but what Invention can

reach

reach to the Height, and Depth, and Length, and Breadth, of an unlimited Eternity? Heaven is high, what can we know of it? The line of our Fancy is too ſhort to reach Eternity, we cannot Imagine any thing truly to reſemble it, Millions of Years are but as yeſterday in the ſight of God, whom we ought diligently to honour; Honour is an Act of the Mind, if it be ſpoken of real and Inward Honour, and not of the external Signs of it; all our Conceptions of God in our Minds fall infinitely ſhort of his vaſt Perfections; yet we muſt ſettle in our Minds a fixed Notion of God, ſuch as Reſults from thoſe Evidences which prove his Being, and ſhew him to be a Being of infinite Power, Wiſdom, and Goodneſs; and when our Minds are fixed, and ſettled herein, the next thing is to exclude all mean and unworthy Thoughts of him, as Inconſiſtent with his divine Perfections; therefore we ſhould not ſuffer any thing to abate our Reverence, or leſſen our Eſteem of him; that nothing may damp our Affections, nor cool our Devotions towards him; but we muſt entertain ſuch an Opinion of his Wiſdom, Goodneſs, and loving Kindneſs, as may incline us to love him, and to truſt in his Mercy, and by ſuch a Method, God is truly honoured by us, when we preſerve a deep Senſe, and Awe of him upon our Minds, when we adore him for his Infinite Perfections, and Eſteem him as the proper Object of our Love, as well as of our Fear, and put our full Truſt and Confidence in him and depend upon him for all the Conveniencies of this Life, as well as of the future, and the whole deſire of our Souls is towards him, and we meditate ſeriouſly and frequently upon him, with Delight and Satisfaction, always ſetting him before us, and direct every Motion of our Hearts to pleaſe him, and never dare to offend him, at leaſt, not wilfully, or deliberately; but in every thing ſtudy to honour him, and to promote his Honour by all the ways and means imaginable. We muſt therefore keep up in our Minds a true Senſe and ſettled Notion of God, ſuch as may Influence our Devotion, reform our Diſorders, and enflame our Affections, and keep us from being led aſide by the violent and Impetuous Heats of Imagination; ſuch a Deportment is agreeable to reaſon, and ſhews the Wiſdom of our Underſtanding, by a ſteady and uniform Principle; this will keep our Minds even and conſtant, and to the former Virtues we muſt add an equal Mixture of Wiſdom, and Zeal, for the Salvation of all men. The ſincere Practiſe of Piety and Virtue doth command Eſteem, and Reverence, and for this Reaſon I highly eſteem you, to whom theſe Papers are addreſſed, you being truly religious, and in conſequence true Lovers of God, and of the good of Souls; there is nothing in true Religion, but what tends to raiſe Eſteem, for it Implies all things, which are allowed by all Perſons to gain Honour among

*The much honoured, devout, pious, Religious charitable &c. Lady,* M---E---K---Y.

among Men, seeing God hath said, *those that honour me, I will honour*; he that truly honours God, will also be gratefull to his Benefactor and always own in the most solemn manner, his Dependance upon him, both by Prayers and Praises, and he is ready to do good to all Men as far as falls under his Sphere; a grateful Man will be just righteous and merciful, sober and temperate in his whole Course of Life, because he acts not by chance, but by a fixed Principle, he keeps himself within the Bounds which God hath set him, and with Chearfulness and Resolution sets himself to do, and suffer God's divine Will in all things; he is afraid of nothing so much as of offending God. The World is always vain Enough to flatter Greatness, either out of Weakness, or Design; but true Greatness of Mind despises Flattery, and where an heroick Spirit is wanting in any one, the Flatterer himself will, if not despise them, yet disesteem them, or look on them with an insipid Gouſt, but the Flatterer himself deserves to be despised; * but this doth not hinder, but that true Praises ought to be rendred to those, that deserve them, to animate others to the Imitation of Holiness, because every glorious Example is attractive, and is an Invitation to do the like. But however, he who is a truely good person is ever above the Reach of Contempt, in how mean a figure soever he appears; *to do Justice, speak Truth, love Mercy, and to walk humbly with God is ever honourable*; these being the things which God himself assures us are the main part of our Duty. How great soever temporal Honour is now, the honoured Person and his Honour must both in a little time submit to Providence, and lye in the Dust, yet one thing the good man will never loose, that is, the Honour of having done well, and though his Name be not transmitted down to Posterity, yet it is recorded in the Book of God, *Phil.* 4. 3. from whence it will never be defaced; the most glorious Accomplishments of the good man are in the future Life, his Sincerity and Goodness will then be made evident to all Mankind; but those who have detracted from the Honour of God in this Life, shall in the future be despised by all the Inhabitants of the invisible Regions. In some cases, those who intend to give Honour to another, may do it in such an Improper and unsuitable manner, that he for whom it is intended may look on it as an Affront, and Dishonour to him; therefore he that would give true Honour to another, must have a just Apprehension of his Worth and Excellency, and give it in such a manner as is most becoming and agreeable to him, both as to his Virtue, and his Quality;

* *And particularly the most worthy, virtuous, charitable, and religious,* M-- S--- R.---- *of whom it may be justly said, as our Lord characterised of* Nathaniel, *in whom there is no Guile, sincere without Offence,* Phil. 1. 10. ibid. 4. 3.

Prince

Prince, or a high-born Perſonage deſerves a higher Encomium, than a Perſon of meaner Quality, and the Honour we render to God, is yet of a more refined Nature, for him we are to own as the chief Cauſe of our being, and of all the good things we enjoy, and alſo of the many Mercies, and Bleſſings we further expect; therefore we ought for ever inwardly to adore his high Majeſty, with our Bodies, Minds, and Spirits, and though the Conceptions of our Minds fall Infinitely ſhort of the Perfections of his divine Nature, yet ſeeing this is occaſioned for want of Faculties to comprehend him his infinite Goodneſs will not criminate this upon us, becauſe of Neceſſity our Ideas of him will be vaſtly below him, becauſe we have not a Capacity to conceive of him aright; yet we muſt be careful not to attribute any thing to him which is unworthy of him, we are to conſider that he is infinitely holy, juſt, and good, and according as we may, endeavour to become like him, as far as our Capacity can arrive; for though we cannot be holy in the ſame Meaſure that God is, becauſe he is holy without, and beyond all Meaſure, yet we ſhould be ſo, after the ſame manner as he is, our Holineſs ſhould be of the ſame kind of Nature as his is, and as like it as 'tis poſſible for it to be; but to the perfecting Holineſs in the Fear of God, there is required a clear Underſtanding, a ſound Judgment, a pure Heart, with an obedient Will, a good Conſcience, and regular Affections, all placed upon their proper Objects in a due manner. Holineſs when attributed to God, denotes the Purity, and Excellency of the divine Nature, whereby he is exalted above all things elſe; but when 'tis attributed to men, it ſignifies the Purity, and Excellency of their Nature, whereby they are refined, and raiſed above the Reſt of Mankind; they whoſe Hearts are ſet upon God and Heaven, Excell all other Perſons; Holineſs conſiſts in the Rectitude, or due Temperment of our Nature in general, Indeed Holineſs properly ſo called, is nothing elſe, but that pure and excellent Frame or Diſpoſition of the whole Man, whereby all the Faculties of the Soul, and Members of the Body, are reduced to their primitive Conſtitution, and are become ſuch as God at firſt made them, and would ſtill have them to be exerting themſelves in their reſpective Places and Offices, according to thoſe Rules, which he hath ſet them. The end of which is to celebrate the Praiſes of him, from whom all Bleſſings flow, to wit, the moſt high God, who is the higheſt Obj.ct of our Souls Deſire; may we therefore raiſe our Minds from th World, and fix them upon God the ſole Object of our Love, and Delight, who is our higheſt Friend and the beſt Relative 'tis poſſible for us to have. His Love to us hath no Bounds, we ought to return him Love for Love, as far as our bounded Capacity can extend, which cannot in all things be like his, yet we ſhould endeavour to excite our Love to admire and adore him with thankful Hearts, and pure Minds, that when we come to reſign our white and heavenly Souls into the Hands of God

we may graciouſly be accepted by him; may we therefore leave the World, and worldly-minded Men to their ſeveral Conqueſts, which they purſue, whilſt we with undaunted Bravery puſh on, and purſue the great Buſineſs of our Lord and Maſter Jeſus Chriſt, which is the Salvation of our own, and other Mens Souls; may we then earneſtly endeavour to advance to the utmoſt Degree of Perfection, the Imbecility of human Nature will admit of, and whoſoever is inſpired with a noble Ardor, will with eager Joy purſue this his great, his chief Buſineſs, the Promotion of all mens future Felicity, which is the Drift and Aim of the following Papers, which though they are not written with admirable Order, and Beauty, yet the Arguments herein carry in them a divine Force of Reaſoning, and tend to diſengage Men from the purſuit of mean and low things, and inſpire them with noble Ardor to purſue the Glories and Felicities of the inviſible World. Our Lord Chriſt came to raiſe us above the little and low Purſuits of earthly Grandure; how low and mean muſt his Thoughts and Aims be, that aſpires no higher than an earthly Court, or a temporal Kingdom? Temporal Glories contribute not much to future Felicity, ſeeing the Mind of Man cannot be ſatisfied with any good, but ſuch as is truly ſpiritual and eternal; Purity will make a Man bleſſed, and qualify him for the higheſt Tranſports of Delight, ſuch as the Son of God, the Fountain of true Honour beſtows on all that love him, and do what he commands; he whoſe Heart is fixt on Heaven, may be ſure his Treaſure is chiefly there, and ſhall one Day find a well grounded Hope cannot deceive, in that awful Day, when all other Conſolation will fail him; now I recommend you to God, and the Power of divine Grace to enable you to do all that is required of you, with a brave and a generous Mind. The Arguments you ſhall further find are not for Speculation, but for Practice; no Man can know the Will of God by looſe, or confuſed Ideas, but by gravity, and ſolid Conſideration, in which there is greater Pleaſure to a holy Mind, than all that worldly Enjoyments can produce.

---

*To ſeveral Perſons of high Eminency of the Maſculine Sex.*

IT is the uſual Method of divine Providence to chequer our Lives with Variety of Circumſtances of Joy, and Grief, and to allot us frequent Viciſſitudes of change, which ſucceed each other like Night and Day, and by thus varying our Proſpect effectually takes care, that we neither grow too fond of this World, nor yet be too much diſguſted at it; were it not for this wiſe Diverſity of Proviſdence, in its Diſpenſations which are generally diſtributed by Weight and Meaſure, and viſibly deſigned to ballance one another, we ſhould be apt to ſink heavily in a ſtorm of Adverſity, or drive too lightly before a Gale of Proſperity, we ſhould find it very dif-

ficult

ficult to ſteer rightly in the dangerous Extreams of either Condition, or to manage the Helm with that Steadineſs and Gravity, which becomes us, as we are Chriſtians; God therefore hath been pleaſed to ſet the one over againſt the other, that our Afflictions being ſweetned with ſome comfortable Conſolations, we may not be ſwallowed up of overmuch Sorrow, and our Bleſſings being tempered with ſome melancholly Reflections, we may not run the Hazard of being exalted above Meaſure; theſe are the ſtanding Maxims of Gods unerring Wiſdom, by which he acts in the general Government of the World; and agreeable to theſe Meaſures, does God deal with us, when he raviſhes from us any particular Friend in whom we eſteemed our ſelves happy, the loſs of which proves to us a ſurprizing Calamity, but if God takes one Friend from us, he is able to raiſe up another to ſupply the Abſence of the former whereby we may be Invited at once to condole, and congratulate, to attend the going down of a ſetting Sun with a decent Heavineſs, and to refreſh our ſelves in the Rays of a comfortable Morning, from whence we hope to derive a ſolemn Joy, that we may hope yet in God, and continually praiſe him with a ſincere Heart, though it be not with a florid Stile, in all the ſupernumary Hours God is pleaſed to lend us, to the intent we may praiſe him in them; for this it is, that God is pleaſed to give ſome Men ſo profound a Genius, that they might Employ it to the Glory of himſelf, in adoring him for Mercies received, always behaving themſelves wiſely under preſent Smart, and future Fears, which is a mighty Bleſſing; for if a Man hath not the Fear of God, there is nothing in the want of that, that can fortify him againſt worldly Fear, which will creep in to diſturb the Peace of a tender Mind, that hath not Conduct enough to ſtifle ſuch Thoughts as give the Mind Diſturbance; for an afflicting Fear is apt to reign in every Heart that hath not a ſtrong Fortification, and the Bleſſing of Reaſon given them as a Tallent; for ſometimes a man is out of the Reach of good Advice if his own Reaſon cannot direct him, he muſt then needs wander out of the way; if he take not Prudence and Juſtice for his Supporters, and if he climb to the Top of a ſlippery Aſcent, though it be with a Thouſand Difficulties, he may ſoon deſcend from thence with Diſgrace and Shame; remember therefor when you are in Favour, that you baniſh not Juſtice, Clemency, and Generoſity from the Throne of your Maſter; hereby you will avoid a juſt Hatred, and make Men of Virtue your Feiends, if you ſtudy the publick Intereſt; for he that does not this, is often the Horror of his Age; if you poſſeſs your ſelf of your Princes Ear, and creep into the Secrets of his Heart, Infect it not with the blackeſt Venom, but rather move him to relieve the miſerable, and reward the faithful and deſerving; act not the the part of a ſelf-Intereſted, but an honeſt Miniſter; if you render your ſelf Maſter of his Treaſures, be ſure that you employ it to his Uſe, and your Countries Good, have

a true Esteem for the Glory of his Reign, and the Ease and Comfort of his People; blacken not the Merit of any Man, nor obscure his true worth, unless you become the Horror of your Age, and Pity it self rejoyce at your Misfortunes; love all Men, and hold a friendly Correspondence with those that are worthy, that you may obtain the Favour of being numbred in the unerring Volume of the Book of God, and reign in the Hearts of all good *Men*, who hath an innate Esteem for worthy Actions; play your part of an honest Man, that the World may think you so in reality, then Providence will never forsake you, but bestow its Bounty and Favour on you, for which you are to return Adoration and Thanks. *He that offereth Thanks and Praise, honoureth me, and to him that ordereth his Conversation aright, to him will I shew the Salvation of God.* Ps. 50. this will procure you loud Commendations, and Applauses, even from him, who is the best Judge of your Mean, and Deportment, and can make your Glory eternally to subsist, so that nothing shall destroy it; direct your Talent to the comforting afflicted Hearts, commiserate, and give Consolation to the distressed compassionate all that need your Assistance, be to them as a refreshing Cordial, be prudent in all things, and generous where you may, but give not your self to Curiosity by Inquiring into any *Matters* that concern you not; be constant in your Friendships with all Men, this will win you respect even from an Enemy; correct the sawcy Liberty of those that abuse your Goodness, and Incroach too much upon your forgiving Temper, that your Apartment in the future World may be with the noble, and the brave; daily redouble your care how to please God, with pure and upright Intentions; for as you have a Genius superior to others, you may excell in all the Virtues also, for this sort of Carriage will enrich you with true Glory, and noble Triumph; go on therefore in the same glorious Tract you have begun, that you may attain the Blessings annext hereto. There is not a greater Pleasure to the virtuous, than to see others encrease in Virtue, and Villains that will not be admonished, nor amend, rewarded according to their Deserts; if they would hear the kind Voice of Invitation to hearken to the Word of Truth, the divine Assistance would not be wanting to them to direct them to the Path of Life; if they had any personal Bravery this way, God would meet them with his kind Embraces, to encourage their Return; will neither present Smart, nor future Fears affect you, to return to Life and Blessedness? Are you altogether out of the Reach of good Advice? If Reason be not your Talent, you should the rather take Advice from the learned and the wise; be affected with the Concern others have for you, put a Curb to your Desires, if they hunt after that which is evil, take Precaution with you in all your Actions, then mighty Blessings will always attend you, Fortune will never forsake you; if you are chast, virtuous, wise, and noble, she will bring you out of mean Obscurity, and set you with

Princes

Princes, and crown you with countleſs Bleſſings; you ſhall be ſo renowned that in you Beauty it ſelf ſhall have the Privilege not to grow old, and though you are neither canonized, nor praiſed, yet you ſhall be had in true Eſteem, and as your Extraction have been derived from the ancient, ſo it ſhall be perpetuated to the end of Time, and though you are not acquainted with many things while you live, yet you ſhall know all that paſſes in the State of holy Souls after Death; which Truth, Experience ſhall one Day affirm, if you are qualified for the Converſs of the holy.

---

## *A Table of the Chapters.*


TO her Royal Majeſty Queen *Anne*, *p.* 1.

To his Royal Highneſs Prince *George* of *Denmark*, *p.* 4. *&c.*

To the Chriſtian Reader.

Introduction.

Chap. I. The Church of *England* truly Catholick, and Apoſtollck in her Doctrine, and Conſtitution, *p.* 1.

Ch. II. Some Miſconceptions of the Church of *Rome* concerning the Church of *England*, diſcovered, made obvious, and confuted, *p.* 34.

Ch. III. Fair Truth is unſpotted and Immortal, but thoſe that oppoſe Faith, and chriſtian Purity, rather than not introduce their own Opinions, would drive out Chriſtianity before them, as ſaith a learned reverend Prelate yet living, Biſhop of *W.* *p.* 55.

Ch. IV. An Invitation to read the holy Scripture, with one Paragraph out of Dr. *Willis* Dean of *Lincoln*'s Sermon, preached before the Queens moſt ſerene Majeſty, in the Cathedral Church of St. *Pauls* in *London* on the Thankſgiving Day, being the 23d of *Auguſt* in the Year 1705. where the Dean addreſſes to that auguſt Aſſembly, and to others to give Truth a fair hearing, whoſe thankful Minds for received Mercies ſhould embrace all good Council, *p.* 70.

Ch. V. Holineſs becomes thoſe that take on them the Miniſtry, or the Name of Chriſtian, *p.* 97.

Ch. VI. They that have felt the Power of Sin, will be glad to hear of Remiſſion; God hath left a Power to his Church to remit Sins Chriſts Breath hath in it the Vigour and Power of Immortality, *p.* 134.

Ch. VII. The Soul languiſhes for want of ſolid Nouriſhment, *p.* 165.

Ch. VIII. The ſpiritual Houſe, being the Heads of a Sermon preached by the late Reverend Dr. *Anthony Horneck*, *Feb.* 1. 1693. *&c.* *p.* 183.

Ch. IX. Of the Veneration due to thoſe arrived at future Bliſs, *p.* 216.

Ch. X. A full Aſſurance of the Reſurrection of the dead, is a divine Conſolation to all diſcerning Minds, *p.* 247.


Ch.

Ch. XI. A holy Panegyrick on the venerable Bishop *Andrews*, Lord Bishop of *Winchester*, privy Counsellor to King *James I.* and Lord Almoner, he lived also in the Reign of Queen *Elizabeth*, and King *Charles I. &c. p.* 261.

Ch. XII. The great Privileges of Mankind purchased for them by the Merits of Jesus Christ, who brought Life and Immortality to Light through the Gospel; with God both Sexes are equally acceptable, as in the Doctrine of the Gospel is Illustrated, and what is there advanced is true and real, *p.* 291.

Ch. XIII. Godly Sorrow purifies the Christians Mind, and renders it vigorous and healthy, it is a divine Cordial, it rejoyceth the Heart, and brings Peace to the Soul, *p.* 315.

Ch. XIV. The Desire of the believing Soul, excelleth all other Blessings, *p.* 338.

Ch. XV. Sin alone is the only true cause of Sorrow, worldly Sorrow worketh Death, but godly Sorrow procures through the Merits of Jesus Christ, everlasting Life and Salvation, *p.* 369.

Ch. XVI. For the Comfort and Encouragement of all in Affliction, in the time of Distress, when the Waters of Affliction Encompass the Soul, *p.* 393.

Ch. XVII. Resist not, nor grieve, nor quench the Motions of God's holy Spirit, *p.* 422.

Ch. XVIII. Of the great Dignity of the Priesthood, *p.* 446.

Ch. XIX. The Ordination of the Priests of the English Church are good, valid, and compleat, according to the Will of God, and the Practice of the first, and purest Ages, as hath been sufficiently proved beyond Contradiction, by the Decision of those Fathers that made the first general Council, *p.* 472.

Ch. XX. The comfortable State of a true Penitent, that by a timely Amendment have obtained the Favour of God, *p.* 497.

Ch. XXI. Every one is not an absolute Master of choice Thoughts. Of the Resurrection of the Body, and the glorious Coming of Christ to distribute Rewards and Punishments according to the Majesty of his Power and Wisdom, *&c. p.* 519.

Ch. XXII. The Church of *England* a most pure Discipline, our Liturgy, in her Litany hath taught us to Invoke God with an humble, and a lowly Mind, *p.* 545.

Conclusion, Ch. XXIII. The Church of *England* unblameable in all her Discipline, criminal are they that propagate evil Books, and wicked Principles; great are the Measures of Repentance, that is required from such Persons, who spread Libels and evil Books; these Truths carry their own Reason with them, *p.* 570.

An Elegy on her late Royal Majesty Queen *Mary* of blessed Memory, who departed this Life at *Kensington*, *December* 28*th*, 1694.

The Reader is desired to observe that this Book hath been more than Three Years in the Press.

To

# *The* Church *of* England *truly* Catholick *and* Apoſtolick *in her Doctrine and Conſtitution.*

## CHAP. I.

THE Conſtitution of the *Church* of *England* is Eſtabliſh'd by Divine Right, committed to us by Succeſſion from Chriſt and his Apoſtles; and She Acts by the Power She received from the Holy Ghoſt, for the Paſtoral Charge, the Care of Souls, the Right and Power of Baptizing, and the Conſecrating the Euchariſt, the Power of Binding and Loſing, the Power of Ordination, *&c.* are all Spiritual Offices received from God. The Church do not derive them from any Secular Magiſtrates, but from the Biſhop of the Province, according to the conſtant Tradition of the *Church Catholick*; which, St. *Cyprian* ſays, did deſcend down from Divine Tradition and Apoſtolical Obſervation; and the Council of *Nice*, and other General Councils approved and confirmed the ſame; our Biſhops and Clergy ſucceed the Biſhops that have been before them, they are Elected, Conſecrated, Confirmed, as they were; and therefore endued with the undoubted Power both of Order and Juriſdiction beyond all diſpute. The whole Succeſſion of the *Engliſh* Biſhops is exactly Regular and Canonical, and the preſent Biſhops are guilty of no Schiſms; their Order is undoubted, and their Succeſſion uninterrupted; and ſo their Title and Authority is as firm and unqueſtionable as any upon Earth, and they muſt be Schiſmaticks

Ch. XI. A holy Panegyrick on the venerable Biſhop *Andrews*, Lord Biſhop of *Winchester*, privy Counſellor to King *James I.* and Lord Almoner, he lived alſo in the Reign of Queen *Elizabeth*, and King *Charles* I. *&c.* *p.* 261.

Ch. XII. The great Privileges of Mankind purchaſed for them by the Merits of Jeſus Chriſt, who brought Life and Immortality to Light through the Goſpel; with God both Sexes are equally acceptable, as in the Doctrine of the Goſpel is Illuſtrated, and what is there advanced is true and real, *p.* 291.

Ch. XIII. Godly Sorrow purifies the Chriſtians Mind, and renders it vigorous and healthy, it is a divine Cordial, it rejoyceth the Heart, and brings Peace to the Soul, *p.* 315.

Ch. XIV. The Deſire of the believing Soul, excelleth all other Bleſſings, *p.* 338.

Ch. XV. Sin alone is the only true cauſe of Sorrow, worldly Sorrow worketh Death, but godly Sorrow procures through the Merits of Jeſus Chriſt, everlaſting Life and Salvation, *p.* 369.

Ch. XVI. For the Comfort and Encouragement of all in Affliction, in the time of Diſtreſs, when the Waters of Affliction Encompaſs the Soul, *p.* 393.

Ch. XVII. Reſiſt not, nor grieve, nor quench the Motions of God's holy Spirit, *p.* 422.

Ch. XVIII. Of the great Dignity of the Prieſthood, *p.* 446.

Ch. XIX. The Ordination of the Prieſts of the Engliſh Church are good, valid, and compleat, according to the Will of God, and the Practice of the firſt, and pureſt Ages, as hath been ſufficiently proved beyond Contradiction, by the Deciſion of thoſe Fathers that made the firſt general Council, *p.* 472.

Ch. XX. The comfortable State of a true Penitent, that by a timely Amendment have obtained the Favour of God, *p.* 497.

Ch. XXI. Every one is not an abſolute Maſter of choice Thoughts. Of the Reſurrection of the Body, and the glorious Coming of Chriſt to diſtribute Rewards and Puniſhments according to the Majeſty of his Power and Wiſdom, *&c.* *p.* 519.

Ch. XXII. The Church of *England* a moſt pure Diſcipline, our Liturgy, in her Litany hath taught us to Invoke God with an humble, and a lowly Mind, *p.* 545.

Concluſion, Ch. XXIII. The Church of *England* unblameable in all her Diſcipline, criminal are they that propagate evil Books, and wicked Principles; great are the Meaſures of Repentance, that is required from ſuch Perſons, who ſpread Libels and evil Books; theſe Truths carry their own Reaſon with them, *p.* 570.

---

An Elegy on her late Royal Majeſty Queen *Mary* of bleſſed Memory, who departed this Life at *Kenſington*, *December* 28*th*, 1694.

---

The Reader is deſired to obſerve that this Book hath been more than Three Years in the Preſs.

To

# *The* Church *of* England *truly* Catholick *and* Apoſtolick *in her Doctrine and Conſtitution.*

## CHAP I.

THE Conſtitution of the *Church* of *England* is Eſtabliſh'd by Divine Right, committed to us by Succeſſion from Chriſt and his Apoſtles; and She Acts by the Power She received from the Holy Ghoſt, for the Paſtoral Charge, the Care of Souls, the Right and Power of Baptizing, and the Conſecrating the Euchariſt, the Power of Binding and Loſing, the Power of Ordination, *&c.* are all Spiritual Offices received from God. The Church do not derive them from any Secular Magiſtrates, but from the Biſhop of the Province, according to the conſtant Tradition of the *Church Catholick*; which, St. *Cyprian* ſays, did deſcend down from Divine Tradition and Apoſtolical Obſervation; and the Council of *Nice*, and other General Councils approved and confirmed the ſame; our Biſhops and Clergy ſucceed the Biſhops that have been before them, they are Elected, Conſecrated, Confirmed, as they were; and therefore endued with the undoubted Power both of Order and Juriſdiction beyond all diſpute. The whole Succeſſion of the *Engliſh* Biſhops is exactly Regular and Canonical, and the preſent Biſhops are guilty of no Schiſms; their Order is undoubted, and their Succeſſion uninterrupted; and ſo their Title and Authority is as firm and unqueſtionable as any upon Earth, and they muſt be Schiſmaticks

before *God* and the *Catholick Church*, that do not ſubmit to them, and join in their Communion. For though Arch Biſhop *Parker*, and others, were Ordained but by four Biſhops (which is more than the Canons do require to be preſent) yet it was according to the Conſtitution and Order of the Catholick Church; and ſo all Catholick Biſhops muſt allow and approve what was done, every Biſhop and Prieſt orderly Conſtituted, does Act by the Power and Appointment of the Catholick Church; Biſhop *Barlow* was Conſecrated a Biſhop of this Church near Twenty years before, in King *Henry* the 8*th*'s Days; and ſo was Biſhop *Hodgkins*, Suffragan of *Bedford*, and Biſhop *Scory*, and *Coverdale*, were by the conſent of the Arch Biſhop and Biſhops regularly Settled in their Places, in peaceable Times wherein no Cruelties were Exercized, nor any Man put to Death for his Religion; and theſe were the four Conſecrators of Arch-Biſhop *Parker*, who were all of them duly Conſecrated in peaceable and quiet Times, by the Arch Biſhop and Biſhops of the Province, and therefore endued with the undoubted Power both of Order and Juriſdiction beyond all diſpute. And the Service of our Church is in all its Offices and Ceremonies, and Adminiſtrations, according to the Primitive Church, as have been already proved by many worthy Authors now extant; and yet we are *Anathemized* by our Antagoniſts as *Hereticks*, though much better *Catholicks* than themſelves; but however, we have learnt that the Eſſence of Religion conſiſts not ſo much in diſcovering the Errors of other Churches, as in believing the Truths, and obeying the Rules of our own Church: Religion conſiſts not only in negative, but alſo in affirmative Duties; not ſo much in Cenſuring others for what they ſay or do, as in doing well our ſelves: let us not therefore only employ our Time and Thoughts to

oppoſe

oppoſe others in Words, but to adorn the Doctrine of God our Saviour by Good Works, that Doctrine that hath been delivered down to us from Age to Age, and has been viſible even from the Apoſtles days to ours; our Doctrine is the ſame that was once deliver'd to the Saints.

Indulgent was the Treatment of the Depriv'd Biſhops in Queen *Elizabeth*'s Reign; *Heath*, Arch-Biſhop of *York*, lived ſecurely at his own houſe in *Surrey*, and was Viſited by the Queen: *Tonſtal* and *Thirleby* liv'd in *Lambeth* with Biſhop *Parker*, the then Arch-Biſhop, with great Freedom and Eaſe; and *Bonner* himſelf, the Bloodieſt of them all, was ſuffer'd to be in Safety, and skreen'd from the Fury of the Enrag'd Multitude; which Juſtifies her Government, and ſhews it to be of Divine Extraction. No man that's Sober, will be a Diſſenter from Reaſon; nor will any man that is Peaceable be a Diſſenter from the *Engliſh* Church; nor will any man that is a Chriſtian be a Diſſenter from the Inſpir'd Scriptures. The enſuing Tract is well furniſh'd with ſutable Remarks on ſuch as Divide from God and Truth; for this Book may be juſtly Stil'd, a Friendly Elaborate and Faithful Embaſſy from the King of Heaven, or an Oracle of Loyal Divinity; it being a Complication of Solemn Applications of the Chriſtian Premiſes, and is Genuine, and an undoubted Child of the *Engliſh* Church, and ſagaciouſly adhears to her well choſen Principles; She is a Pledge in hand of weighty Charge, ſhewing that Vice appears moſt ugly in the preſence of Virtue.

## SECT. I.

THE Reformation of the Church of *England* is Juſtified according to the Canons of the Council of *Nice*, and other General Councils, and the Tradition of the Catholick Church; In the year

1571 the Church of *Rome* by name, is Commanded to Amend ſome Errors, which yet ſhe have never done; for which Cauſe, the Church did not think the Biſhop of *Rome* had Authority to give Laws to her, but was himſelf bound to ſubmit to the Canons and Orders of the Church: We do acknowledge that the Subſtance of the Chriſtian Religion is profeſs'd by the Church of *Rome*, though mingled with Errors; St. *Cyprian* liv'd and dy'd in oppoſition to the Church of *Rome*, as much as we do now, and yet he is more Honour'd than Pope *Stephen*, whom they account moſt Orthodox: It cannot be denied that the *Eaſtern* Church was before *Rome* in Time; ſhe had larger Bounds, moſt of the Patriarchs, ſeven Univerſal Councils were from her, the *Syrian* Language wherein Chriſt ſpake, the *Greek* wherein the Scripture of the New Teſtament was written, and 'a Perſonal Succeſſion even from the Apoſtles themſelves without Interruption; there is not the meaneſt *Grecian* but knows, That the Words of Church, 'of Biſhop, of Prieſt, of Deacon, of Baptiſm, of 'Euchariſt, of Chriſtian, are all derived from the '*Greeks*, and prove that Religion came from them, 'from whom thoſe Terms were borrowed; this is ſo 'true that it enforced the Biſhop of *Bitonto* to profeſs 'openly in the Council of *Trent*, It is our Mother '*Grecia* unto whom the *Latin* Church is beholding 'for all that ever ſhe hath." And the greater part of the whole World never granted the Pope's Supremacy. The Popiſh Invocation of Saints, as it is now believed, were utterly unknown to the *Greek* Church, and conſequently wants Antiquity, Univerſality, and Succeſſion, which are the proper marks of true Tradition the Church of *Rome* ſo much pretends to; the *Muſcovites*, as well as moſt of the Antiens, affirm that there is no *Purgatory*, but only two Receptacles for Souls, Heaven and Hell. The Churches

of

of *Aſia*, *Macedonia*, and *Africa*, &c. and many other Churches were of the ſame Mind. The private Maſs wherein the Prieſt alone doth Communicate without the People, hath neither Antiquity, Univerſality, nor Conſent: Antiently all the Prieſts and People did Communicate together, as appears by the Canons of the Apoſtles, and Writings of the Primitive Fathers, who all aſſure us they continu'd ſtedfaſt in the Fellowſhip of the Apoſtles, in breaking of Bread, and in Prayer; all the Goſpels are full of this Doctrine: At *Antioch* the Apoſtles were firſt called Chriſtians, which Church had rather the Pre-eminence of other Churches; there St. *Peter* Govern'd and dwelt for Five Years. St. *Chryſoſtome*, ſpeaking to the lay People of his Time concerning the Sacraments, *Neither do we receive more or leſs of the Holy Bread at the Lord's Table, but we taſt thereof equally together both Prieſt and People.* And St. *Baſil* ſaith, *We all receive of one Bread and one Cup.* We have abundant Teſtimonies that the Communion in both kinds was uſed by all Catholicks; *Caſſander* witneſſeth, That the Univerſal Church at this Day, and the *Roman* Church for more than a Thouſand Years after Chriſt, did exhibit the Sacrament in both kinds, as is evident by innumerable Teſtimonies both of *Greek* and *Latin* Fathers, who all affirm when they participate of the Venerable Myſteries, they receive them in both kinds; in the Primitive Church, it was believed for a Point of Faith, that the Body of Chriſt was contained under the Forms of Bread and Wine; but it was not believed as a matter of Faith, that after Conſecration the Subſtance of the Bread was converted into the Body of Chriſt. Their learned *Scotus* profeſſeth, That before the Council of *Lateran*, which was Twelve Hundred Years after Chriſt, Tranſubſtantiation was not believed as a Point of Faith. *Euſebius* a *Greek*

Father, Paraphraſing upon the Words of Chriſt; *The words that I ſpeak unto you are Spirit and Life*; refutes their Doctrine of Tranſubſtantiation; Do not think that I ſpeak of that Fleſh wherewith I am compaſſed, as if you were to eat of that; neither imagine that I Command you to drink of my ſenſible and bodily Blood, but underſtand well the words that I ſpeak unto you are Spirit and Life. And St. *Chryſoſtom* a Principal Member of the *Greek* Church, in his Epiſtle written to *Cæſarius*, hath theſe words; As before the Bread be Sanctified, we call it Bread, but when God's Grace hath Sanctified it by the means of the Prieſt, it is reputed worthy the name of the Lord's Body, although the nature of Bread remain ſtill in it. The Sacrament of Chriſt's Body doth never depart from his ſenſible Subſtance, but remaineth undivided by intelligible Grace, being Spiritual and remainig one, as in Baptiſm the Subſtance of Water ſtill remaineth after Conſecration which all acknowledge; ſo the Subſtance of Bread and Wine remain in the Sacrament of the Lord's Supper after Conſecration.

## SECT. II.

'IT has been frequently and learnedly proved by 'our *Engliſh* Biſhops and Divines, that the 'Points in difference between the Church of *Eng-*'*land* and the Church of *Rome*, are ſo far from be-'ing matters of Faith, that they are Modern Er-'rors impos'd upon the Chriſtian World, beſides, 'and contrary to the Determinations of General 'Councils, and Catholick Tradition; ſo that our 'Diſſent about them from the *Roman* Church, can 'be by no means accounted Heretical or Schiſmati-'cal." We break not the Order of Catholick Communion, nor are we guilty of Schiſm; the Church of *England* was at the Reformation regularly Set-

tled

tled, and was never, from that time to this very day, regularly Changed by any Canonical Authority, but has often times been Confirmed ſince, both by the Authority of the Convocation, and of our Kings and Parliaments, and conſequently the preſent Biſhops are lawful Paſtors, without any guilt of Hereſy or Schiſm; and all within their ſeveral Charges are bound by the Council of *Nice*, and other General Councils, to live in their Communion, and to ſubmit to them, as to thoſe that are appointed by the Holy Ghoſt to Direct and Govern them in Matters of Religion: and all Neighbour Churches are obliged to allow us the Communion of Co-ordinate Churches, and to own us as true Members of Chriſt's Myſtical Body, the Holy Catholick Church; as is learnedly proved by the late Reverend Dr. *Saywell*, Maſter of *Jeſus College* in *Cambridge*, in his Reformation of the Church of *England*, according to the Canons of the Council of *Nice*, and other General Councils, and the Tradition of the Catholick Church; in the 4*th* page of that Book, and in his whole Anſwer to a Paper reprinted at *Oxford*, (called, *The Schiſm of the Church of* England.) where he ſhews the falſe Dealings of the *Papiſts*, and that the Charge of Schiſm is returned upon themſelves, and the Church of *England* proved truly Catholick and Apoſtolick in her Doctrine and Conſtitution: So that 'tis plain the Schiſm is on the ſide of the *Papiſts*, becauſe in Queen *Elizabeth*'s days, after Ten or Eleven Years Communion with the Church of *England* upon Papal Authority, they withdrew themſelves from the Communion of their own Biſhops, and made a formal Diviſion in the Church, which was before United in Peace and Truth. The matter of the Reformation and the Conſtitution of the Church of *England* is Sound and Catholick, as have been often proved beyond all contradiction, as alſo that the Conſecra-

tion of our Biſhops was Valid, they were Firmly and Canonically Settled as any Biſhops in the World, they came into vacant Places for many Succeſſions, the Ordination of Arch-Biſhop *Parker* was ſo far from being Irregular, that it was made by thoſe who had the only proper Right and Title to Ordain; for the reſt of King *Edward*'s Biſhops being dead, the ſole Authority did regularly devolve on the few that were left. All the Nation, the Queen, Nobility, Gentry, Clergy, and the main Body of the Nation were ſo well ſatisfied of the unlawful Authority of thoſe Biſhops who were ſet aſide, and the undoubted Right of thoſe who Ordained Biſhop *Parker*, that of about 9400 Clergy, above 9200 did with great Joy receive the Biſhops and the Reformation, and the reſt of the Nation, even thoſe that were formerly Zealous for the Church of *Rome*, did join with them in Prayers and Sacraments, ſo that there was an univerſal Agreement and Concurrence in the Communion of the Church of *England* for 10 or 11 years, till the Pope ſent his Bull to Excommunicate and Depoſe the Queen, and prohibit all her Subjects, under Pain of an *Anathema*, to own her Sovereignty, and ſubmit to the Biſhops of the Church of *England*; upon which many ſeparated from our Communion, and have diſturbed our Government ever ſince: ſo that tis plain, the Schiſm is on the ſide of the *Papiſts*, who made a formal Diviſion in the Church which was before intirely United. The Church of *England* is a true part of the Catholick Church, ſhe ſeparates from no true Church or Society of Chriſtians in the World; for if we conſider, there is a Two-fold Communion, one of Co-ordination, and another of Sub-ordination, Churches Co-ordinate, *i. e.* of ſeveral Provinces, ſeveral Nations and Countries, owe no Obedience one to another, and are not bound to obſerve the ſame Rites and Cuſtoms, and to agree in all

all School Diſputes and Niceties concerning Theological Opinions, no more than ſeveral Kingdoms are bound to have the ſame Laws and Conſtitutions: This has been acknowledged by all ſober Divines in all Ages, accordingly ſeveral Churches and Countries have had their peculiar Rules and Orders, ſtill living in Peace and Unity; we indeed have Separated from, and Reformed their Errors, but we do not ſeparate from their Perſons, nor deny them to be a Church, though we affirm and prove 'tis a corrupted one; as ſeveral Kingdoms do maintain Peace and Unity one with another, and give all Friendly Aſſiſtance, if there be occaſion, for their mutual Happineſs and Defence, and yet keep to their own Laws and Cuſtoms in other matters; ſo though we differ in ſome Opinions and Practices from *Rome*, and other Churches, yet we retain that Chriſtian Charity and Reſpect for them, which one Co-ordinate Church or Kingdom ought to have for another; and ſo there is no Schiſm at all made by us, and much of the Separation that is on our part from them, is what diſtance of Place, and difference of Circumſtances do neceſſarily make; we ſend not Emiſſaries abroad to withdraw other People from their Obedience, nor do we ſet up Altar againſt Altar in a Schiſmatical Manner, as our Opponents do, they of the *Roman* Church are guilty of Schiſm, in that they ſeparate from the Communion of all Co-ordinate Churches which will not embrace their Errors, and be ſubject to their Authority, and ſet up Communion againſt Communion, contrary to the conſtant Order of the Catholick Church; therefore what they charge upon us, is according to Juſtice and Equity demonſtratively returned upon themſelves; the Publick Service that was impoſed before the Reformation, will Juſtify all that had a hand in it before God and the Catholick Church, for not joining in Communion with them

them; becauſe according to the *Roman* Obligation, all the People are in the common Account obliged to Worſhip that which is in the Prieſt's Hand, and in the Pix, with Divine Honour, as God Himſelf; when 'tis evident we have Reaſon, Scripture, and the Authority of Catholick Tradition to perſwade us to believe it to be Bread and Wine, and therefore they could not worſhip it without the being guilty of Idolatry, while they were of that Mind; for tho' it be generally believed of all Orthodox Chriſtians, Antient and Modern, That the Body and Blood of Chriſt are Verily and Indeed Taken and Received by the Faithful in the Lord's Supper; yet there is no Reaſon to believe the Body of Chriſt is in the hand of the Prieſt, or in the Pix, for our Saviour ſays, *Take Eat this is my Body*; many Churches and Divines ſay it is the Body of Chriſt, but not upon the Altar, nor in the Hand of the Prieſt, but to him that have Received it by Faith; therefore what is there ſhould not be Adored, for 'tis not the Body and Blood of Chriſt till 'tis Received by Faith; and this was the Faith of the Primitive Fathers for above Twelve hundred years, in which term of years the Holy Communion was received in both Kinds, according to our Saviour, *Except ye eat my Fleſh and drink my Blood you have no life in you.* St. *John* 6. *ch.* 53. *v.*

## SECT. III.

THE Holy Sacrament is a Myſtery rather to be Admired than to be curiouſly Pried into; for all the Diſputes in the World will not Inform thoſe who are wilfully Ignorant, yet a ſufficient Knowledge may be obtained by every ſober and ſincere Enquirer; 'tis the Myſtery of Myſteries, Holy and Divine, not to be approached unto but with great Fear and holy Reverence; that is, to have a due and a ſerious

Care

Care how we demean our ſelves after we have been made Partakers of it; and as for our behaviour before we approach it, we ſhould do it with the ſame Reverence as if we were to eat our next Meal in the Kingdom of God, in the bleſſed Society of Saints and Angels; but whoever have any Scruples concerning this Divine Myſtery, ought to apply themſelves to their Spiritual Guide, whoſe buſineſs it is to give them particular Direction, according to their proper Caſe; for the Directions that may be proper to one may not be ſufficient to every Caſe; but however, it is neceſſary for every one to change his former courſe of Life, and immediately forſake all Sin, for nothing can ſecure a Man's Salvation, but a Holy or Inoffenſive Life; not that a Man's own Righteouſneſs can Save him, yet it is a condition of Life requiſite and abſolutely Neceſſary; becauſe Innocency qualifies a Man to obtain the Means of Life, inward Grace and Holineſs, and puts him in a Condition whereby to lay hold of Eternal Life, through the Merits of Chriſt; for 'tis Chriſt's Merits alone that can retrieve a Man from Endleſs Death: Now the due Receiving the Holy Sacrament, is the proper Means to prepare us for the Glories above; this is the Myſtery of Myſteries, and the moſt Holieſt of Exerciſes, and to ſhew our Reverence to it, it ought to be Received kneeling, and with our Right Hand; the Wine wherein the holy Myſteries are Adminiſtred, ought to be Red Wine, herein to repreſent the Shedding our Saviour's Blood, and muſt be applied to the bleeding Soul afflicted for Sin; for no ſelf affliction can attone for any one Sin committed againſt an Infinite God; yet ſelf-affliction is that which is required of us, and will be of uſe in order to our Attonement, when we duly in a holy and divine Poſture, with an humble and relenting Heart Receive the Holy Sacrament, we receive the Myſti-

cal

cal Body and Blood of our deareſt Lord, who freely gave himſelf for Man's Redemption; the holy Sacrament is the Spiritual Body of Jeſus Chriſt, that was once in Reality, and without a Myſtery, extended upon the Croſs; for that Body of our Lord that hung upon the Croſs was no Myſtery, but his very true and real Body, but that which we receive in the holy Sacrament is a Myſtery, and a Repreſentation of ſomething unſeen to the Eye of the Body, diſcernable only to the Eye of Faith; if it were not a Myſtery, we ſhould ſee all the Dimenſions of it expoſed to our View; a Sacrament always ſuppoſes ſomething unſeen, if it were not ſo, wherefore ſhould it be called a Sacrament, but that one Thing is Seen, and another Thing Underſtood and Signified by it? And this may ſuffice any ſober Inquirer; yet if I were to expatiate and amplify upon this Subject, theſe few Hints might be much enlarged. The holy Sacrament is the Spiritual Body of Jeſus Chriſt the true and only Son of God, but not his bodily Body, for that is at the Right Hand of God, Interceding for the Attonement of the Sins of the whole World, and will there continue till he ſhall come in Glory at the End of the whole World, to give a juſt and righteous Sentence upon the Living and the Dead; when Fear and Trembling ſhall ſeiſe all thoſe who now Diſhonour him, and Villifie his holy Doctrine, which is Sacred and Divine, and the Truth in every point. Thus have I in a few Words, given you a ſmall Account of the Primitive Doctrine of the Holy Euchariſt; the Sentence at the laſt Day will be pronounc'd upon thoſe who ſhall be raiſed from the Dead, for the Soul is now in Life, and the Body ſhall retake Life again, and be capable of living beyond all Time, which is a comfortable Thought to all thoſe that deſire eternal Felicity: Neceſſary Knowledge, in order to Salvation, is in few Things, and thoſe Practical;

if

if you are inſtructed in the main plain Points of Chriſtian Doctrine, and in the great Rules of Chriſtian Life, 'tis not neceſſary thou ſhould'ſt have Knowledge in deep and controverſal Points; no, nor yet in many doctrinal Opinions about Religion, that are leſs Speculative and Nice; it is not neceſſary you ſhould be acquainted with deep Diſputes about the Sacrament, or be able to diſcourſe largely about the Point or Subject, it is ſufficient to underſtand that the Sacrament is a Remembrance of Chriſt's Death, and a holy Conveyance of Life to the Soul of every true Believer; this is confirming our Covenant with God. Ignorance of high Things will not be a Bar to thy Duty or Privilege, but if you are really Ignorant in plain Things, your Ignorance is inexcuſable, 'tis a great Sin, and an Argument of prodigious Careleſneſs and Neglect; for no one can want a Capacity to know Things ſo eaſy, and no one can want Opportunity to know Things ſo common, and no one can plead Excuſe for not endeavouring to know Things ſo neceſſary; if this then be your Caſe, repent of your Stupidity and Careleſneſs that occaſion'd your Ignorance, and apply your ſelf preſently to ſome honeſt knowing Neighbour, to inſtruct you in theſe great and neceſſary Matters; be afraid and aſhamed to live a day longer in ſuch dangerous Darkneſs, amidſt ſo much clear Light; and till you have got out of this ſtate of willful Blindneſs, meddle not with the holy Myſteries: But this, I hope, is the Condition of but very few, for Knowledge now is in its Meridian, and ſhines clear and bright in the darkeſt parts of Chriſtendom; content not then your ſelves with a ſingle and running Reading of thoſe Books and Scriptures that ſhould inform you, for many Divine Truths will not enter into the Mind at firſt ſight, or if they do, they are gone as ſoon as they are received; though they are never ſo plain-

ly Ex-

Expreſs'd, yet they many times ſeem dark, till we Conſider and Reflect again, or though they ſtrike our Minds fully, yet they paſs out of Memory, except we reflect and think them over again; even the Intelligent ſort of Chriſtians, and much more the meaner and leſs improved Underſtandings, cannot lay hold of Things at firſt view, till revolved in the Mind again, and then perhaps we may diſcern them with a clearer Underſtanding, and be moved to our Duty by ſuch aſtoniſhing Love, when Mercy and Goodneſs thus diſcovers it ſelf to us; in the holy Sacrament the Myſteries of divine Love are unfolded in all their Circumſtances of Wonder; here is Love procuring all Things for our Intereſts; this is the Entertainment of Love; it ſhould excite our Affections to Love, and turn our Souls into holy Flames, and our ſleepy Affections will awake into new Spirit and Vigour, here is to be obtained all things neceſſary for thoſe that ſtrive for the Prize of Eternal Life; this will make our Life pleaſant in the way and in the end; from this Fountain a Man may be ſatisfied with the Cordials of Life, Righteouſneſs is ſatisfied from it ſelf, here is hid Treaſure to be found and fed upon.

## SECT. IV.

THE Holy Sacrament is the Sacrifice of Love, to be repeated often, this Love of God paſſeth Knowledge; this is the pure Sacrifice that every Man was to offer to God daily, from the Altar of their Hearts; of which the Prophet *Mal.* makes mention, Ch. 1. Ver. 11. *From the riſing of the Sun to the going down thereof there ſhall be a pure offering rendered unto thee*; O Lord thou eternal Truth, thou feedeſt the devout Soul with real Truths; to thee therefore will we repair with Hearts enflamed

enflamed with Love, give us then the Bread of Angels, for which we thirſt and faint; relieve our languiſhing Souls with Divine Conſolations, exclude us not from the Bread of Life, refreſh our weary Spirits with Divine Conſolation; work in us a ſudden Change to a Godlike Converſation; let us feel thy Divine Power upon our Souls to tranſform us a new: Overtake us with thy extraordinary Mercy; let us feel the powerfulleſt effect of thy divineſt Love. O bountiful Lord who doſt not only accept the pious Actions of Men, but their holy Deſires; behold us who deſire to draw near to thee in full aſſurance of Acceptance, for thy Bounty exceeds all thy Works; I deſire to receive thee in a Spiritual way, when I dare not in a Sacramental; I open to thee the Mouth of my Soul, and ſtretch forth to thee the Arms of my Deſires: O ſuffer me to pick up ſome ſmall Crumbs of Grace, that I may feed on the Bread of Angels; remove from me whatſoever may be diſpleaſing to thy Sacramental Preſence, and bleſs me with acceptance in thy Service: Suffer no Difficulties or Diſcouragements to overcome me; give me Courage and Reſolutions in true Perſeverance, to hold out to the laſt degree: Suffer me not to be over-born by any Difficulties or Diſcouragements whatever; Duty belongs to me, but Events to God only, who will reward the Labourers whatever be the ſucceſs of their Labours: Suffer none of the Faithful to miſtake in Zeal, nor to want it; let us all gain thy Favour and Approbation, and let us diſvalue how we are treated or thought of by Men. How great a fund of Peace does that Heart poſſeſs which deſireth nothing beyond, and is always content with what it hath; a Heart truly united to God is pleaſed with nothing in compariſon of him; when Man is united to God, he is at his Center, and 'tis natural for him to be

in

in Tranquility. Without Union, without God there is no reſt: here we meet with the Fountain of Happineſs, though at preſent we enjoy him but imperfectly, yet the pleaſure that a Good Man takes in doing the Will of God, ſtands him inſtead of a perfect Fruition, this keeps him from ſinking under the Dolours of Diſcontent, and fills his Soul with reciprocal Love; for Love is the Vital Spirit of Religion, of this you may enquire of your own experience; Virtue is truly pleaſant in the way and in the end, all the Stratagems of Vanity may by the aſſiſtance of Virtue be ſtruck off by uſe and exerciſe; but Sin debaſes, defaces, and diſgraces the Soul, it ſets God and Man at variance, yet this World is a Stage where Sin is Acted, to the Ruine of all the Lovers of it; therefore preſume not to receive this heavenly Food, unleſs you have firſt purged your Soul from all Sin, by true Contrition, humble Confeſſion, and an abſolute Purpoſe of Amendment.

## SECT. V.

THE Church of *England* ſaith, the Holy Communion is a Commemorative Sacrifice of the Death of Chriſt, and a Sacrifice of Praiſe that is offered up to God, by thoſe who communicate with a pure Heart, and a Faith unfeign'd; with the greater Humility, Devotion and Reverence, Love, and other holy Affections, a Man receives the Holy Sacrament, the more abundant Grace will it work in his Soul; preſume nothing on your own Merits, but confide wholly in God's Mercy and Goodneſs, dread and tremble to approach the Table of our Lord, then will it become to your Soul a moſt ſweet Banquet; be careful to keep your Mind and Tongue from Offending God, that you may with true Humility return to the Fountain of Mercy, who in his

his time and way will perfectly purge you from all your Faults; you muſt go to this holy and divine Myſtery, as the Sick to the Phyſician of Life; as Unclean to the Fountain of Mercy; being Ignorant and Blind to the Fountain of Life, and to the Light of Eternal Charity; who will beſtow on you the Abundance of his Immenſe Liberality, to cure your Sickneſs, to waſh away your Uncleanneſs, to Illuminate your Blindneſs, to Enrich your Poverty, to Cloath your Nakedneſs, to Feed you with the Bread of Angels; beg the Gift of Purity and Faith, that you may not only receive the Sacrament of our Lord's Body, but the Virtue of his real Body and Blood, which was ſo freely given for your Salvation; haſt therefore to be made worthy Partakers of it, though the Dreſs in which you receive it, is Myſterious, yet apply your Soul to draw Salvation from it, for the Benefit you will receive by it, will be applicable to the Preparation for it; if you would draw Life and Salvation from this Divine Food, Cloath your Souls with Innocency: *I will waſh my hands in Innocency, and ſo will I compaſs thy Altar.* Beg of Chriſt to be your Interceſſor, and that it would pleaſe him to give you the Gift of Tears, to Lament bitterly the paſt Diſorders of your Life, that God would work in your Souls a ſudden Change, by his extraordinary Pow and Mercy, that you may feel in your Life, the Power of Chriſt's Death, and give pregnant Teſtimony of your profound Humility, from an inward Senſe of Soul, ſhewing the Modeſty of a true Penitent, that thoſe Myſteries you receive with your Mouth, may of a Temporal Gift, become an Eternal Remedy; be ſure then to retain a pure Mind, ſuffer no Stain of Sin henceforth to remain in you, but that you may effectually Feed upon the moſt pure and holy Sacrament, and break off your Affections

in Tranquility. Without Union, without God there is no reſt: here we meet with the Fountain of Happineſs, though at preſent we enjoy him but imperfectly, yet the pleaſure that a Good Man takes in doing the Will of God, ſtands him inſtead of a perfect Fruition, this keeps him from ſinking under the Dolours of Diſcontent, and fills his Soul with reciprocal Love; for Love is the Vital Spirit of Religion, of this you may enquire of your own experience; Virtue is truly pleaſant in the way and in the end, all the Stratagems of Vanity may by the aſſiſtance of Virtue be ſtruck off by uſe and exerciſe; but Sin debaſes, defaces, and diſgraces the Soul, it ſets God and Man at variance, yet this World is a Stage where Sin is Acted, to the Ruine of all the Lovers of it; therefore preſume not to receive this heavenly Food, unleſs you have firſt purged your Soul from all Sin, by true Contrition, humble Confeſſion, and an abſolute Purpoſe of Amendment.

## SECT. V.

THE Church of *England* ſaith, the Holy Communion is a Commemorative Sacrifice of the Death of Chriſt, and a Sacrifice of Praiſe that is offered up to God, by thoſe who communicate with a pure Heart, and a Faith unfeign'd; with the greater Humility, Devotion and Reverence, Love, and other holy Affections, a Man receives the Holy Sacrament, the more abundant Grace will it work in his Soul; preſume nothing on your own Merits, but confide wholly in God's Mercy and Goodneſs, dread and tremble to approach the Table of our Lord, then will it become to your Soul a moſt ſweet Banquet; be careful to keep your Mind and Tongue from Offending God, that you may with true Humility return to the Fountain of Mercy, who in

his

his time and way will perfectly purge you from all your Faults; you muſt go to this holy and divine Myſtery, as the Sick to the Phyſician of Life; as Unclean to the Fountain of Mercy; being Ignorant and Blind to the Fountain of Life, and to the Light of Eternal Charity; who will beſtow on you the Abundance of his Immenſe Liberality, to cure your Sickneſs, to waſh away your Uncleanneſs, to Illuminate your Blindneſs, to Enrich your Poverty, to Cloath your Nakedneſs, to Feed you with the Bread of Angels; beg the Gift of Purity and Faith, that you may not only receive the Sacrament of our Lord's Body, but the Virtue of his real Body and Blood, which was ſo freely given for your Salvation; haſt therefore to be made worthy Partakers of it, though the Dreſs in which you receive it, is Myſterious, yet apply your Soul to draw Salvation from it, for the Benefit you will receive by it, will be applicable to the Preparation for it; if you would draw Life and Salvation from this Divine Food, Cloath your Souls with Innocency: *I will waſh my hands in Innocency, and ſo will I compaſs thy Altar.* Beg of Chriſt to be your Interceſſor, and that it would pleaſe him to give you the Gift of Tears, to Lament bitterly the paſt Diſorders of your Life, that God would work in your Souls a ſudden Change, by his extraordinary Pow and Mercy, that you may feel in your Life, the Power of Chriſt's Death, and give pregnant Teſtimony of your profound Humility, from an inward Senſe of Soul, ſhewing the Modeſty of a true Penitent, that thoſe Myſteries you receive with your Mouth, may of a Temporal Gift, become an Eternal Remedy; be ſure then to retain a pure Mind, ſuffer no Stain of Sin henceforth to remain in you, but that you may effectually Feed upon the moſt pure and holy Sacrament, and break off your Affections

from all thing, here below, and be kept continually mortified from the World, and be throughly Purged with the Fire of Divine Love, and finally be brought to Bliſs in Everlaſting Glory.

## SECT. VI.

PReſume not to receive this Heavenly Food, till you have firſt Purged your ſelf from all Sin; beg God to accept your Confeſſion, and forgive your paſt Treſpaſſes, that your Heart may every day be more enlarged to render more ample Tribute of Praiſe to God, who is an Indulgent Father, and will not leave you Comfortleſs, but will beſtow on you the Bridle of his holy Fear, to preſerve you from the Spirit of Sloath and Heavineſs, and from all Pride of Mind, and Self-Love, and from the Spirit of Hatred and Diſturbance; and will Inveſt you with the Wedding Garment of his beloved Son, the ſupernatural Virtue of Heavenly Charity; that you may obtain an Underſtanding always employ'd in Honeſt Things, and Affections always Calm and Moderate, and at length admit you to enjoy the Glorious Preſence of the Holy and Undivided Trinity. Perſevere therefore in Examining your Conſcience, that you may diligently learn all the Divine Precepts, that true Contrition, Purity nor Integrity may not be wanting in you; but the Pity and Mercy of God may ſupply you with all Things neceſſary for your preſent and future Felicity; God will give his Holy Spirit to inſtruct you; that Spirit who is the Pillar of Saints, Light to the Blind in the Obſcurity of Ignorance, and an Arbour to Serve againſt the Heat of Perſecution; God is Powerful to Defend us; All-ſufficient to provide for us; in fine he is all Things that are Good or Deſirable to us; his Pro-

der

vidence is a Store-houſe for all our Needs; he will abundantly ſupply thoſe who Hunger and Thirſt for his Grace; God is always near to relieve the Oppreſſed, Charity the Almoner of Heaven flies ſwift, carried on the wings of Deſire, which expands its Bounty to all that in Humility, Innocency, or true Repentance ſue for Sanctuary; theſe he will haſten to ask Counſel of Wiſdom, which will adviſe to draw near to the Foot-ſtool of Providence, and there reſign to attend the Divine Pleaſure, with endeared Affection and Submiſſion, who will convey to us ſuch a Portion of his Spirit, as will enable us to make ſome returns of Love, to him who is in Goodneſs Infinite, that the Dew of his Holy Spirit may deſcend upon our Barren Souls, to make it fruitful in Praiſes and Thankſgivings: All the Elements Arm themſelves in God's Quarrel; the Waters by Drowning the Old World; the Fire by Burning *Sodom* and *Gomorrah*; the Air by driving back the Waters upon the *Egyptians*; the Earth by Swallowing up *Corah*, *Dathan* and *Abiram*; for God is the Conqueror, who can Subdue what he pleaſes: His Power being Invincible; his Faith Inviolable; his Promiſe Unalterable; his Word Infallible, and his Favours Innumerable: The Soul of a Good Man is the place in which he Delights to ſet his Throne, and he hath promiſed not to abandon thoſe that Serve him; for ſweet is that Yoke that relates us to Chriſt, whoſe ſervice is our Freedom, and makes us every way Happy; Bleſſed is that Life that Loves and Fears nothing but God, when Thunder and Lightning rend the Clouds; Storms, Inundations and Earthquakes, thoſe Miniſters of Juſtice are ſent Abroad; then to Petition for ſome Influences of Grace to ſecure his Holy Humble Ones, as he did the Children of *Iſrael*, when his Judgments were Terrible amongſt their Enemies; God hath promiſed that when we paſs through the

Water he will be with us, that we ſhall not be Drown'd; and through the Fire, we ſhall not be Burnt; for we are precious in his Sight, Honourable and Beloved of the Holy One our Saviour; he hath promiſed to pour clean Water upon us, to cleanſe us from our Filthineſs; to enable us to walk in his Statutes, and to keep his Judgments; he is ever ready to do us Good, he will not ſuffer us to depart from him; he will Marry us to himſelf in Righteouſneſs and Mercy, Compaſſion and Faithfulneſs; all which, gives us Cauſe to Admire the Height, the Depth, the Length and Breadth of the Excellency of Chriſt, which paſſeth all Underſtanding: He ſearches our Hearts, and knows our inmoſt Thoughts; let us Examine our Souls how we have Anſwered his Demands, and Performed our Covenant made with him in Baptiſm; but Alas! Have we not been ſlack in the Performance thereof, even to the Diſhonour of his Holy Name and our own Reproach, not conſidering that all God's Promiſes are Conditional to thoſe that keep his Statutes? He will be ſought unto by thoſe who ſhare in his Bounty, and taſt of his Divine Love.

## SECT. VII.

IN the Holy Sacrament, one Thing is Done, and another Thing is Underſtood; when the Holy Sacrament is Received, that which we See and Taſt, is Bread and Wine; but that which we Admire, is Chriſt's giving his Body to us, whereby he makes over the Glories of Heaven in a Supernatural and Divine Manner, to thoſe who feed upon him by Faith; to the Perfection of a Sacrament, or Holy Myſtery, (for both theſe Terms are one) it is ſufficient that one Thing be done, whereby another be ſignified; together with the Sacramental Elements,

ments, there is convey'd into the Soul of the worthy Receiver, the Myſtical Body and Blood of our Lord, but after a Secret, Ineffable and Wonderful Manner; but how this can be we play the Scepticks and determine not, becauſe we will not Aſſent to divine Truth, revealed to us in the Word of God; for there we are informed that the Bread of God is Life to the Believing Soul: do this, live Piouſly and Holily, and you ſhall live; as ſaith the Glorious *Elſhaddai*, the Mighty God; every way Perfect and All-ſufficient. When we Receive the Holy Sacrament, we Teſtify our Union with Chriſt, and our Communion one with another; the Sacrament is the Commemoration of the Death and Paſſion of the Son of God, ſo ſpecified by him at the Inſtitution of the Ceremony at his Laſt Supper; whatever Chriſt did cannot want Surety, that which we ſee in the Holy Sacrament, is a Corporal Thing, but what is ſignified is Spiritual; Sacraments are but Signs of what is ſignified; yet God doth not ſo bind Salvation to the Sacraments that there is none Saved without them, for his ways are paſt finding out; God is always more Merciful than Severe: Chriſt Died extenſively for all, yet he requires that we ſhould be Obedient to him that we might have Life; but where we have a Will to Obey him, but not a Power, there he will accept the Will in the ſtead of the Dead; when there is nothing more in our preſent Power, God can Sanctify at all Seaſons; if an Infant die before it can be made Partaker of the ſacred Seal of Baptiſm, God can give it the Seal of his Spirit unto Life, his Spirit with his Word gives Life unto Sanctification; by Baptiſm a Chriſtian's Life is hid with Chriſt in God, whereby we have a Right to many Excellent Privileges, being the Children of God by Faith: Faith is the Fountain of Life in the Soul, Baptiſm is the Inſtrument

to ſhew our Obedience to God's Command; Children belong to the Covenant and Church, as well as thoſe of full Age; our Lord ſaith, of ſuch is the Kingdom of Heaven; Chriſt Commands to Baptize All; that word (All) includes Infants, their Intereſt being included in the Promiſe to believing Parents; though God is not tied to means, yet 'tis not ſafe to defer a Duty, or ſlight our Lord's Command, or to deprive Children of the ordinary Remedy of Original Sin, in which all are Conceived and Born: Sacraments are Signs of Heavenly Bleſſings, which though of themſelves they cannot confer Grace, yet they are as Seals annexed to our Pardon, by Holy Baptiſm we become the Adopted Children of God, by viſible Marks, and Incorporated into God inſeparably; it is as the *Jordan* to cleanſe us from the Leproſie of Original Sin; the Balm to heal our Sores; they are Conduits to convey the Waters of Life: the Two Olive Branches, which through the two Golden Pipes, do empty the Oyl of Gladneſs into our Souls: *Adam* fell by the Fault of another, therefore it is reaſonable to receive Children into Baptiſm by the Faith of another; hereby they are made the Temple of the Holy Ghoſt, Heirs of the Kingdom of Heaven, into which none can Enter unleſs he be Born of Water and the Holy Ghoſt; Except he be Born of Water and of the Spirit of God none can enter into the Kingdom of Heaven; This is entring into a new Spiritual Life, the Benefits of both Sacraments are one to us; as Circumciſion was a Sign of the Covenant made with *Abraham*, and all his Poſterity, in Baptiſm we make ſolemn Profeſſion of our Faith in Chriſt, and bind our ſelves to him by Faith in his Word, and Obedience to his Commands; God's Spirit and his Word gives Life to the Soul, hereby the Fountain of Salvation runs continually into the Soul; the Holy Spirit deſcends

ſcends in great Proportion of Grace into the Soul of every Devout and Holy Man that applies himſelf to God by the uſe of his Holy Ordinances: A Sacrament is an external Sign of an inward and ſpiritual Grace, we are hereby conſigned to be the Adopted Children of God, and have a Liberty to cry, *Abba Father:* Baptiſm is the ſign of our Chriſtian Profeſſion, by it we are made Members of the viſible Church; by this we are United to Chriſt our Head; and having put on Chriſt, he pours clean Water upon us, as he hath promiſed in the Covenant of Grace; Sacraments are the Signs of a mutual Covenant between God and his People, as in the Law Circumciſion was, ſo under the Goſpel, the Sacrament of the Lord's Supper is a Sign between God and Man; as oft as we Receive, we are mindful of what Chriſt hath done and ſuffered for us; Faith confirms to us all the Benefits of Chriſt; whoſoever believeth on him ſhall not Periſh, but have eternal Life; theſe are Pledges of God's Love to us, and a Teſtimony of our Thankfulneſs to him, and alſo to Inſtruct thoſe that ſhall come after:

## SECT. VIII.

AGain, the true uſe of the Sacraments conſiſteth of Faith and Repentance; Faith in God's Word and Promiſes, which is a full Truſt and Reliance upon him, being ſorrowful for having abuſed his Goodneſs and provoked his Juſtice; the Sacrament is an external Means by which the Spirit of God works belief in our Hearts; Hearing the Word of God Preached, is an external Means whereby we receive the Gift of Faith; Faith comes by * Hearing; the which word is commanded to be Preached to All without exception, but the Sacraments are only to be given to the Faithful and the Penitent Members

* *When you Hear let your Eye be upon the Miniſter, your Ear upon the Word, and your Heart upon God.*

of Christ's Church, for they preserve the Memory of God's Goodness to us, whereby our thankfulness is stirred up to Glorification; the Sacrament of Baptism is to confirm our Faith in the Promises of Grace, for from thence are we taken into the Care of the Father, the Son, and the Holy Ghost; by this we profess our Faith in the Trinity, which is the Life of a Christian; we find his Mercy saved us by the Washing of Regeneration, and renewing of the Holy Ghost; here we have Christ's Command to be Baptized in the Name of the Father, Son, and Holy Ghost, which signifies that these Three Persons are but One true God; the Father receives us into Favour for the Son's sake, and the Holy Ghost is given by the Son from the Father; whereby he makes good his word which he spake, in sending the Promise of the Father to his Disciples: Sacraments have no Virtue of themselves but by the Promise of Christ, whose Spirit with his Word gives Life and Sanctification, to all that receive it with Power from on High. Having considered the Benefit of the Sacrament of the Lord's Supper, let us proceed a little farther to enquire who they are that ought to approach the Table of the Lord; Even all that are sincerely Penitent; all that out of a real sense of their own Unworthiness truly confess their Sins, and are unfeignedly sorry for them, more in a filial Fear of Offending God, than for a dread of any Punishment whatever; all those that are Baptized, and have a lively Faith in Christ, and put their full Trust in him, and hope to be forgiven of their Sins for his sake, and that hunger and thirst after Righteousness in Christ, and all Ordinances of Holy Living; all such as can examine their Faith and Repentance, their Charity and their Resolution of Obedience to God's Commands, to such is the Invitation of God sent; but if a Man have the

least

leaſt Affection to Sin, there is no ſoundneſs in his Heart, and he muſt not come to the Holy Sacrament till he have rectified the diſorders there; and a true Examination of the whole Man is very requiſite in order to his Amendment; our Soul being wounded, there is no better Bath to cleanſe it than the Waters of true Repentance; the *Sacrifice* which God is well pleaſes with, is a contrite *Spirit*, and a ſubmiſſive Heart, theſe he hath ſaid he will not Deſpiſe; but if it were poſſible to weep Rivers of Tears, unleſs they flow from a penitent Heart and Eye, they cannot appeaſe God's Wrath, or obtain Pardon; they that go heavy laden with the Burthen of their *Sins*, muſt lay them at God's Altar, and beg to have them deſtroy'd, and himſelf be accepted as a reaſonable *Sacrifice*; Repentance is a Duty of the whole Life, and muſt continue as long as Life, for as long as we live we ſin, and therefore as long as we live we muſt repent; not by open profeſſion, which ſavours of Hypocriſie, but by a ſecret Humiliation, and ſincere Contrition, reſolving againſt *Sin*, which will be very difficult to withſtand, and therefore a true Penitent will double his Guards, Watchfulneſs and Prayer; he will not dally with his *Soul* in the leaſt Inclination to *Sin*, but call all the Aids of Grace to his Aſſiſtance; be tenderly Affected to do Juſtice in all your Affairs, ſeek Peace alſo and enſue it; ſet upon Repentance and demonſtrate it by Acts of Charity, and a derelicton of the Worlds Vanities, weighing our *Sins* againſt the juſt Fears of an Offended God, and renounce all *Sin* as much as poſſible, and that in reality, and implore the Aſſiſtance of God's Holy *Spirit* to carry the Affections of our *Souls* above theſe Earthly Dominions: The beſt evidence of our Love to God is a holy Hatred of *Sin*, becauſe 'tis that which God hates, and in all our Deportment to bring forth

Fruits

Fruits meet for Repentance, which is Purity, Holineſs and Amendment of Life; to die to Sin, to the World, and to our worldly Intereſt, and give up our ſelves wholly to God in Chriſt, which is but our reaſonable Service; we muſt always watch for fear of our relapſing into Sin, then may we comfort our ſelves in God, who is a ſure Anchor in every Calamity, to ſupport us in the midſt of all Storms and Tempeſts of the Worlds Tribulations. 1 *Sam.* 30. 6. Haſt we then to the Feet of Jeſus, where Mercy rains ſhowers of Grace on Penitent Sinners, which Penitence muſt be manifeſted in all the Offices of true Repentance, by redeeming the Time in the Exerciſes of Holineſs and Piety throughout our whole Life; for our Souls having been wounded, there is no better Bath to cleanſe them than true Repentance; to reſt confident in God's Mercy, is an Argument of true Faith; God's Grace is ſufficient for our Comfort, but they that want that, want both the Staff of Comfort in the Promiſe, and the Cordial of Love to uphold them from Deſpair; but where Faith leads the Van, Love brings up the Rear; no Danger can beat off the Faithful from cleaving to the Lord.

## SECT. IX.

BY Meditation the Mind exerciſes it ſelf while it Prays, and Prepares to Receive the Myſteries of Truth, according to the Deſignation of God, that they may become an eternal Remedy, and be advanced by all temporal Gifts in a ſpiritual and divine Way; that no ſtain of Sin may remain in thoſe who have at any time received the pure and divine Sacrament, the myſtical Body of Chriſt, whereby we are united to God in Love and Purity; True Zeal to God makes a Man diligent to pleaſe him in all the Tranſactions of his Life; a man that is zealous in the Service of God need not fear, for

he

he hath the whole Armour of God for his Defence, the power of his Might will defend him, the Fountain of Salvation will run continually into his Soul, and the Spirit of God deſcend upon him in great proportions of Grace; God will open the dullneſs of his Underſtanding in the knowledge of his Will, and give him power to obey it; Premeditation is as a Coal from the Altar which continues a Flame of Devotion in the Heart and Mouth of the Children of God, that Truth may keep her Court there; he that hath purity of Heart, ſhall receive the Bleſſing from the Lord, and Righteouſneſs from the God of his Salvation; the diſpoſition of the Heart influences all the Actions of Man, and ſo much of Purity and Cleanneſs, ſo much of Acceptableneſs with God; God looks not ſo much on the gift as the Heart that gives it, ſuch as the Heart is, ſuch are the Actions that flow from it; if you would fulfil the Commandments of God, you muſt do it by Love flowing from a pure Heart, a good Conſcience, and Faith unfeigned; 'tis this Sincerity that links together all thoſe Graces that makes the Soul joyful in it ſelf, by this the Conſcience is purged from dead Works; where there is this Purity the Wiſdom is pure, our Love without diſſimulation, and all the practices of Religion will favour of that ſweetneſs, and our whole Converſation will be accordingly influenced, ſo as we may ſhare in all Gods Bleſſings; be diligent therefore to ſearch into your Hearts, that you may keep them pure and upright, that we may grow Rich in this kind of Treaſure, for the Heart of Man is deceitful above all things, who can truly know it? It is moſt apt to deceive it ſelf, when it is impatient, how much bitterneſs does it add to Troubles! It makes God's Arrows wound the deeper; but in the clean and ſincere Heart the faculties of the Soul are ſweetly tempered, that under

der any Affliction there is an humble ſubmiſſion to the Diſpoſal of divine Providence; an humble Heart deſires only the conveniencies of Life to prevent the evil of a murmuring Spirit; bleſſed is the Man that hath Sincerity, Truth, Uprightneſs, Cleanneſs and Purity of Heart, theſe Qualifications put the Soul into ſuch an excellent Temper that will make all his *Services* acceptable to God, and he will be well pleaſed with every ſuch qualified Perſon, and fill him with many ſweet *Satisfactions*, for the antidote of Grace will expel all Evil from him, all Diſorders and Deformities whatever, ſo that they ſhall no more diſturb his Peace, but awake his underſtanding Eye, ſo that he ſhall watch in the Watch-Tower of a diligent Heart, and endeavour to keep the Eye of his Underſtanding open, to prevent all dangerous *Snares*, that his *Soul* be not drawn from his firſt Love, and give the divine Goodneſs cauſe to pronounce a Bill of Divorce againſt him; preſs therefore cloſe in the duties of Holineſs after God, now in this Life, and thou ſhalt ſurely ſee him in Glory in the future *State*; ſearch into the Cabinet of thy *Soul*, and ſee that it aims at *Sincerity* and Purity; thirſt after God with an eager deſire that your Worſhip of him may not be careleſs; for God nicely ſees with what zeal we make our Addreſſes to him; for an inward and a hearty Zeal adorns and Illuſtrates Religion; yield to God's pleaſure in every thing, open not your mouth in any Diſcontent or Paſſion, but with a devout *Silence* adore your Creator; let the Will of God be a Period to any farther Enquiry, for God doth not afflict willingly, nor grieve the Children of Men, and in particular thoſe that are devoted to his Fear; theſe will under his afflicting Hand humbly ſubmit to him; true *Submiſſion* and real Devotion is always attended with a holy Fear, yet true Devotion carries an

inward

inward Joy in being always converſant with God, being confident that he hath an Ear always open to hear our Petitions, and an Eye to behold our Afflictions, and a Hand held out to ſave us from ſinking under them, and a Cordial every way ready to revive us from fainting; God will be our Joy in our Journy, our Peace at Home, and our Comfort Abroad, and our Reſt for ever; Humility is a chief and neceſſary Ingredient in Devotion, Humility is a principal Virtue that goes before Honour, even the greateſt which is to be admitted into the number of God's Favourites, and therefore diligently to be ſought after; fear the Lord and no harm ſhall happen unto you.

## SECT. X.

HUmbleneſs is one of the Garments the Apoſtle adviſeth the Elect to put on, and is the poſture we ſhould walk in; the Lord hath two Habitations, the higheſt Heavens, and the loweſt Heart; an humble Mind is God's delight, God hath reſpect unto the low Eſtate of the humble; a truly humble Heart will abaſe it ſelf under the ſenſe of its own Vileneſs, in conſideration of God's infinite Condeſcenſion to lay down his Life for us, which was the greateſt Character of Love and Humility that could be ſhewn, for which we ſhould labour highly to extol his Praiſe, and that in Word and Deed, in Truth and Affection, with all the Powers of the outward and inward Man: we ought then to have a diligent Eye to ſearch whether our Humility will be ſuch as may abide the Tryal, for if we are not humble, we are vile Perſons, and cannot pretend to Mercy; there are ſo many varieties of Sins contracted in the Heart of Man, as are not quickly to be found out without a large ſtock of Humility; he that confeſſeth his Sins with a broken and penitent Heart, and a contrite Spirit, and forſaketh them,

them, ſhall find Mercy; the diligent ſearch of one's own Condition requires no little pains, the Vanity of the Eye and of the Mind rage horribly, and their Off ſpring branch themſelves into multitudes of Inconveniencies, ſo that unleſs the Lion of the Tribe of *Judah* ſtand up for our defence, we muſt doubtleſs periſh irremediably, but the Promiſes of God are our Foundation of eternal Happineſs, ſealing Joy in the Heart by a peace of Conſcience, for having review'd our Deformities we are directed to waſh away our Stains with humble and penitent Tears; in this brief Reflection on this excellent Grace of Humility, an honourable mention hath been made of it, that it is a Friend to Juſtice, and to God that will do right to all the World, of whom 'tis ſaid that Juſtice is one of the Pillars of God's Throne; the Throne of God is eſtabliſhed in Righteouſneſs, God hath done wonderful Things with an eſtabliſhed Truth, his Truth reaches the Clouds, but his Mercies are above the Heavens, his Mercy-ſeat is ever before his Face, God hath ſeen the ways of Man, and will heal him, God will lead him, and ſhew comfort to him and to his Mourners; God will not contend for ever, nor be always Wroth, leſt the Spirit ſhould fail that he has made, for the Office of Mercy muſt not decay, his Love will cover all our Sins, in love and Pity hath God redeemed us; I will therefore have a care not to forget thy Benefits; I will admire and love thee with all my Heart and Soul, O thou that dwelleſt in *Sion*; all they ſhall be happy that love thee; I will love thy Houſe, for thou haſt placed thy Name there; pour thy Love into my Heart by thy holy *Spirit*; thou art my Hope from my Youth, my Confidence in thee remains upon thy Word, I will not be moved from my Integrity; diſpoſſeſs my Heart from all Evil, fix in my Soul the Spirit of Meekneſs which Jeſus con-

manded me to learn of him; it being the way to allay the turbulent Paſſion of a covetous Mind; thou Lord, haſt ſaid thou wilt lift up the Meek, and beautifie them with thy *Salvation*; Oh, bleſſed Encouragement to ſuppreſs a froward Heart, which is ſo abominable in the ſight of God; give me pardoning Mercy for all paſt Tranſgreſſions, and endue me with Peace, even that Peace which is the Fruit of Righteouſneſs, and is promiſed as a gift to them that make Peace, where Peace is wanting, there is no ſafety to him that goeth out, or cometh in, but ſore Affliction; Peace is God's Harbinger, for when Chriſt ſent out the *Seventy* Diſciples, where himſelf intended to come, he offers Conditions of Peace, he made a Covenant of Life and Peace; Peace is one of thoſe ſweet Harbingers which leads to Life Eternal; pleaſant is the Harmony of Peace, if *Sickneſs* happen, happy is he that can offer *Hezekiah's Memento* of walking before God with a perfect Heart; let Patience poſſeſs your *Souls*, and when Tribulation worketh Patience, we have the experience of God's Love, who will not ſuffer us to be tempted above what we are able, but will mercifully enable us to bear it; be patient towards all Men, this will make you compleat, you ſhall not want any thing, the patient waiting for God ſhall not always be forgotten, when God makes up his Jewels, he will Crown them with Life and Happineſs; here you may come into God's Sanctuary, and taſt and ſee how good the Lord is, if you follow the guidance of God's holy Spirit; O let this holy Spirit work effectually in my Soul, that I may be ſo happy as to entertain the Lord of Life and Glory; let thy divine Grace purify my Heart from all things that offend thy divine Eye.

## SECT. XI.

THE Church of *England* conſiders the Communion as a Commemorative Sacrifice of the Death

of

of Chriſt, and as a Sacrifice of Praiſe that is offer'd unto God upon it; the holy Sacrament is ordained and Inſtituted for a Remedy of all the Miſeries that may befal us, this is a Salve and Cure for all our ſpiritual Diſeaſes; by this we are called to obey God by the Voice of Love, by the due uſe of this we are freed from the Rigour of divine Juſtice, and alſo preſerved, nouriſhed, and fed; Chriſt did bear our Burden, with unbroken Patience and Conſtancy; to confirm the truth of which, he hath left us this Sacrament to exhibit to us what he hath ſuffered for us; let us therefore keep up holy and reverend Thoughts of him, and extol his free and rich Grace, with inflamed Hearts of divine Love, and let us value the Mercies he hath beſtowed upon us above our Lives; the Bleſſings we may receive in the holy Sacrament, is above all the Enjoyments of this World; we ſhould be careful of obſerving this poſitive Inſtitution, *Do this in remembrance of me*; with inward Reverence of Mind: We muſt prepare our Minds by leaving off all wicked Practices, and devoting our ſelves intirely to Holineſs; at the time of our receiving we are not to attend on any earthly Thoughts, but wholly fix our Souls on our Saviour, and meditate on nothing but this great and high Benefit, and thereby be enflamed with a hearty Love, and a thankful Mind to God, for inſtituting this bleſſed Sacrament for the benefit of our Souls, which is to remain to the end of the World, as a ſure Pledge of his continuance amongſt us, and perpetual Care over us; we are to live purely, and not to defile our ſelves, being purged and cleanſed by the powerful Operation of this bleſſed Sacrament, that we may continually be in ſome ſmall degree worthy to receive Chriſt into our Souls, and ever remain Members of his myſtical Body, and ever be cloathed with the Garment of a ſanctified Soul, that none

of

of thy Mercies may be hid from me, but I may be led by this bleſſed means into the Land of Righteouſneſs and Truth, that I may be revived from the death of Sin and quickned in all good Works, and be brought out of Trouble and Anguiſh, and be aſſiſted in ſerving thee in Holineſs and Righteouſneſs; the Lord Jeſus have inſtituted this as a Remedy of all our Miſeries, by this holy Means we receive good Inſpirations, and godly Reproofs, hereby we are called to thee by the Voice of Love; thy Clemency to me is abundantly great, thy Mercies are infinite to my Soul, great and unſpeakable beyond account, and there is always new Matter offered to thy Bounty to work upon; the Pillars of Heaven ſhake and tremble before thee; plentiful is the effuſion of thy Bleſſings to the Sons of Men, many are the Evils we eſcape by thy good Providence; the holy Sacrament is the Conduit through which all divine Graces are convey'd to our fainting Souls. hereby we are reſtrained from offending God; by this we are ſtrengthned to do ſomething that is acceptable to him; by the uſe of the holy Sacrament the defect of our Faith is ſupplied by a firm Belief; this purges our Nature from Corruption; great is thy Patience towards me, and thy Goodneſs to govern me with reſtraining and preventing Grace. I praiſe thee for thy kind Reproofs when I have been inclined to Evil, and for aſſiſting me in Good; Super-excellent is the Majeſty of thy Kingdom and Power; thy Kingdom is not temporary, or of ſhort continuance, but it is an everlaſting Kingdom, 'twas without Beginning, and it never ſhall have End; Thou, O Lord, art Great, Good, Wiſe, and Eternal; Omnipotent in Strength, Wonderful in Wiſdom, Deep in Council, Terrible in Judgment, and abſolutely Perfect in all thy Works; but Man is a Creature blind in Judgment, inconſtant in all his Actions, and in many reſpects miſerable, but Jeſus have

redeemed him with the Ranſom of himſelf from all Thraldom, in him is ſufficient Remedy for Man's Diſtreſs, therefore the excellency of his Glory is great, his Highneſs, his Eternity, his Omnipreſence, his Omnipotence, his Omniſcience, the height of his Wiſdom and Truth, his exquiſite Juſtice; his Mercy is great, plentiful, wonderful, and Everlaſting; he knoweth how to deliver the Godly out of Trouble, ſo that they ſhall thrive by their Loſſes, and multiply by being Diminiſhed; though the Church may be Vexed, yet God will ſend it ſpeedy Deliverance; fear not, little Flock, it is your heavenly Father's good Pleaſure to give you a Kingdom. St. *Luk.* 12. 32.

## CHAP. II.

### *Some Miſconceptions of the Church of* Rome, *concerning the Church of* England, *Diſcovered, made Obvious, and Confuted.*

IT is not a Sin to ſeparate from a Church, when a particular Church is ſo corrupt, that 'tis a Sin to communicate with it; for no Laws of Men can abrogate or diſſolve the Obligation of the expreſs Laws of God; but if there be no true Cauſe of Diſunion, then to break Communion with a Chriſtian Church upon any cauſeleſs Account, will amount to a viſible Separation, without any true viſible Cauſe, and ſo conſequently incur the Guilt of Schiſm: wherefore from this ſequel of this Definition, the Church of *England* is no Separatiſt, but a true lively Member of the viſible Catholick Church according to the primitive Inſtitution thereof; for our Faith is more Antient than the Novelties of *Rome*, and the Worſhip of the Church of *England* is found and

perfect, becauſe the Principles thereof are pure, clear and few, containing nothing but what is clearly deduced from ſacred Scripture, believed in the minority of the Primitive Times; I ſay minority, becauſe it had a time of Infancy or Childhood, when this great Miracle of Mercy was wrought, in confirming and ſettling the Church upon which Foundation now it ſtands moſt firm and ſtrong; for the Church is ſucceſſively ſupported and upheld, God affording her his promiſed Aſſiſtance, the Gates of Hell ſhall not have the Preheminency over her, how forcibly ſoever her Siſter Church may endeavour it, whom although ſhe be an unſound Member her ſelf, of the true Antient Catholick Apoſtolick Church, yet fain would have the Pre-eminence over us; but God be thanked, his Promiſe cannot fail, the Gates of Hell ſhall not prevail, how ſtrong and potent ſoever the Adverſary endeavours this; but God will not ſuffer us to be obnoxious to her Uſurpations, though we do not ſhun to join with her in whatſoever is agreeable to Truth in Faith and Worſhip, but not in her Errors, Abuſes, Superſtitions, Additions, Subſtractions, Alterations, by which ſhe hath ſo groſly corrupted the pure and primitive Faith and Worſhip of God's Church, whereby ſhe is become a corrupt and unſound Member of the Catholick Church, whereby ſhe is unawars run into many Errors in Doctrine, and Superſtition in Worſhip, whereby ſhe have enſlaved her own Judgment, and now endeavours to obtrude what ſhe pleaſes upon others; but by their good leave, we Demand whether or no a National Church have not power to refuſe to yield ſubjection to theſe Inſlaveries? Or having yielded ſubjection, whether or no they have not power to rectifie and reform thoſe Abuſes, though unhappily once conſented to, or received, ſeeing theſe were no part of the antient Structure, but are Novelties unadviſedly conſented to,

and therefore I ſuppoſe they will not deny, if this be the Caſe, but that they may be lawfully Deſerted, it being only conſented to under a miſtaken Judgment, therefore neceſſary it is that we ſhould return to our primitive Principles; for 'tis no Argument becauſe we were once miſtaken, that we ſhould always remain ſo, but 'tis rather Prudence to undeceive our ſelves, and rectifie our Judgment and Manners, our Faith and Practice; therefore lawful it was to withdraw from the Principles and Practice of the Church of *Rome*, that we might become the ſame for Subſtance, as the primitive Church was in elder Times; reaſonable it was that we ſhould Reform and be Repaired, but not become New or any thing which the primitive Church was not, for there is not one Stone of a new Foundation laid by us, the old Walls ſtand ſtill, only they are purified from that Soil which ſome Enemy have caſt upon it; not at once, but ſucceſſively, by the untempered Mortar of new Inventions; not that it wanted Re-conſecration, but new Adorning, wherefore in our Reformation we did not ſeparate from the primitive Church, but only from Novelties and Corruptions, thoſe unſound and unwholſom Additions which the Church of *Rome* had made to the antient Structure of the Primitive Apoſtolical Religion; and when theſe were removed, the Church which was by them obſcured, appeared again in her primitive Luſtre and Beauty; now ſeeing that the Church is the ſame ſtill, it will neceſſarily follow that we who are of that antient beautiful Church, ſhould alſo hold the ſame Communion in all the Subſtantials and Eſſentials of Religion, with all other Churches which we did before, or in an other word, with the whole Univerſal Church; for the Church is but one, not many, being all in ſubjection to one common Lord, in order to the completion of our common Salvation: for the Church is but one, though the Places of Chriſtian

ſtian Worſhip are many, becauſe 'tis impoſſible for all the Chriſtian World to meet in one common Body, for that is the work alone of the Church Triumphant; but farther we profeſs to believe in the holy Catholick Church, which word Catholick, imports Univerſal, whereof we of the Church of *England* are true and undoubted Members, as our Opponents themſelves cannot deny, if they ſpeak without Prejudice, with Lenity and Candor, as every one in Chriſtian Charity ought to ſpeak even of his Enemies; for as to all the Eſſentials of a Church, we hold the ſame Faith, the ſame Worſhip and Government now, as we did before the Reformation, and which now is, and always hath been owned by the Catholick Church in all Ages, and therefore are not in the leaſt degree guilty of ſchiſmatical Separation, for we deteſt and and abominate that as much as any Church in the World, and are as free from it as the pureſt Church in Chriſtendom: Now Schiſm is an unjuſt Separation of one Part from the Communion of the whole viſible Church, in Faith, Worſhip, and Government, but from theſe we have been often fully cleared, and our Innocency ſufficiently made evident, and moſt plainly made appear by ſufficient and weighty Arguments, though our Enemies falſely brand us with the odium of Hereſie and Schiſm, yet 'tis upon very unjuſt Grounds, as every diſcerning Eye cannot but clearly ſee; for our Receſſion from the Church of *Rome* was not a voluntary Act in us, but a plain Neceſſity upon us, becauſe had we not divided from them our Salvation would have been hazardous, for no Laws of God do oblige Men to follow every blind Path, and ſuperſtitious Principle that unſound Members ſhall introduce, how reaſonable ſoever they may ſeem to thoſe who will not give themſelves to enquire into the Truth, becauſe they love Darkneſs rather than the true way of Life, being conſcious to themſelves

ſelves that their Deeds are evil. St. *John* 3 *ch.* 19 *v.* But we having once enquired into the Truth, could not but embrace it, and fly from Errors; for there was a true Cauſe of our ſeparating from them, or otherwiſe we had not divided, for we are not of thoſe that love Separation, but Unity, Peace, and Concord; for by reaſon of their Force and Violence, we had ſufficient Cauſe to juſtify our Receſſion, and therefore we are no Criminals, for we did not run away from them, but were driven by their Violence, Conſtraint and Compulſion, for their Doctrine is plainly demonſtrated in Scripture to be clear contrary to the Will of God; ſuch as making the Virgin Mother equal to the Trinity, calling her the Spouſe of the Spirit, and deſiring her to command her Son; which are Expreſſions very unfit, and improper to be uſed to that bleſſed Saint, for doubtleſs ſhe who was ſo humble when on Earth, cannot in her own Mind be lofty and high now in Heaven; for doubtleſs ſhe abominates Self exaltation, and ſtill owns that her Son is her Saviour, not preſuming to Command him, as they ſuppoſe, as is to be ſeen in their Maſs-Books. And again, St. *Paul's* Advice is much unagreeable to them *Let no man beguile you in a voluntary humility of worſhiping of Angels, intruding into things which he hath not ſeen.* Col. 2 *ch.* 3 *v.* Col. 2 *ch.* 18 *v.* Wherefore conſidering theſe and ſuch like things, we were not at our liberty and free choice to continue with them, but it was a conſtraint, by reaſon of their ill Doctrine put upon us, if we had any regard for God's Glory, or our own immortal Happineſs; for themſelves cannot but know that ſhe, the Church of *Rome*, is not a little changed from her antient Beauty that ſhe once had, for ſome of their own Authors have confeſſed that many Diſeaſes, and vicious Diſtempers have defiled her, ſo that ſhe is not in any comparable Degree what ſhe once was, as *Caſſander*

and

and others; therefore it cannot be alledged that these are Miſ-citations, and therefore this will make againſt themſelves in a moſt redundant manner.

*See Caſſ. de Offic. Boni. viri, &c.*

## SECT. I.

FArther nothing can be more plain, than that the Church of *Rome* is a particular Church, and not the Univerſal, as the Fathers of *Baſil* well diſtinguiſheth; I, and every one can make this good by Argument, if our Senſes did not ſave us the labour; therefore no one can blame the Church of *England* for caſting off her Uſurpations, and laying aſide her Corruptions, for by theſe it was ſhe cauſed our Receſſion from her, and ſo conſequently it was not a voluntary Act in us, but a Neceſſity occaſioned by Force and Violence, Conſtraint and Compulſion, for that this is ſo, is plain and evident, for who knows not that we did not attempt a Separation, but only deſired a Reformation, that we might not only walk in the Houſe of God as Friends, but alſo become the Friends of God; for we deſire nothing but to be guided by the pure and uncorrupted Fountain of the Word of God, for any thing is rather to be born than that the Church of God ſhould be divided or rent aſunder; wherefore it is not the Dividers but the Cauſe, that will in reality prove the Divider or Breaker of Unity, therefore if the Church of *Rome* gives true Cauſe for Separation, there is the Schiſm, if not, the Cauſe of the Schiſm is in the Separatiſt, ſeeing it is a Rule generally allowed, that the Cauſe makes the Schiſm, ſo that where the Cauſe is found, there the Charge of Schiſm reſteth; therefore the Church of *Rome* muſt needs be cauſally guilty of Schiſm, and is not able to acquit her ſelf, whatever ſlender pretence to the contrary ſhe may ſeem to make appear, for the Church of *Rome* hath corrupted the Faith of the

pure Primitive Church with her unwarrantable Additions and Alterations; for what diſcerning Eye knows not that the primitive Beauty and Purity of God's Worſhip is defaced by her Superſtitions, for now alas ſhe have loſt the goodly and well becoming Structure which ſhe once had, and erected and eſtabliſhed a falſe Worſhip unknown, unheard of in the primitive Time, having quite demoliſhed that which was pure and ſound, and inſtead of that have erected an unheard of Tyrannical Government, altogether unknown to the primitive Church, and therefore condemned by all the purer Parts of the holy Catholick Church ever ſince, as is apparent to the viſible World, witneſs the Volums that have been writ as well by the Modern as by the Antient Writers, whereby it appears that ſhe have made the Terms of her Communion ſuch as could not be comely, if there were no Sin in them, but how much more, when 'tis ſo ſinful and abominable; from this Charge, we pray them to conſider if it be not a Sin to Communicate with ſo corrupt, and ſo much an abuſed Church even to Superſtition and Idolatry; for themſelves cannot but define that when 'tis a viſible Sin to communicate, it cannot be a Sin to ſeparate from a Church ſo much changed from her Antient Beauty; wherefore our Diviſion from them was never owing to a dividing Humour, but to the urgent Neceſſity of the Cauſe, and therefore we are unjuſtly charged with Schiſm; they may here learn it from the following Sequel, *viz.* Schiſm is a voluntary and cauſleſs Separation from the Communion of a pure Chriſtian Church, of which, doubtleſs we of the Church of *England* are true Members, and therefore may not be charged without great unreaſonableneſs and injuſtice, with the Odium of Schiſm, and therefore our Opponents would do well to beg Pardon for this ſo horrible a Crime, and that too of him that hath full Power and Authority to give it,

not

not of Saints and Angels, but of God himſelf; no nor of the Virgin Mother, but of, or at leaſt through the Merits and Interceſſion of Chriſt the alone Mediator; for this Councel may not be unſeaſonable unto them, but may do them good even before they enter the Porch of Purgatory, perhaps it may keep them from coming thither; this Negative has been made obvious by many excellent Pens, and therefore requires not a large Diſcourſe, I therefore wave it, and divert a while, and inſiſt upon the purity of the Church of *England*, who is not of this ſlanderous, backbiting Spirit, but of a refined and more candid one, being full of Love, Meekneſs, and Mercifulneſs, bringing forth plenty of good Fruits, from whoſe primirive Example, her Siſter Church might deduce ſome Stability of Faith and good Manners, or at leaſt learn to become of a more Meek, Chriſtian, Valid Temper, than thus to contradict the Goſpel Rule, who forbids every Member of the Catholick Church ſetting at nought his Brother, upon pain of Excommunication, not from Purgatory, but from Heaven; but farther, our Siſter Church is pleaſed to brand us with the horrid Odium of having no Right or Valid Ordination: but to this we anſwer, we have as good Ordination as any our well beloved Siſter hath, having received it from that Authority which conferred it upon her ſelf, and therefore if ſhe have good and rightful Orders, or lawful and valid Paſtors, ſo have we; having received it, I will not ſay from her, but from the ſelf ſame authoritative Power that gave it her; for the Biſhops and Clergy of the Church of *England* are largely poſſeſſed of regular Power from God, to over-ſee his Paſtoral Flock, and therefore may duly exerciſe their Power which God hath given them to bleſs in his Name, for ſo it have pleaſed him to give them full Commiſſion, ſaying, *Go teach all Nations, baptizing them in the Name of the Father, the Son,*

*Son, and the Holy Ghoſt.* St. *Matth.* 28. 19. Adding, For I have commanded you, ſee that ye fulfil my Pleaſure; for I am he that ſubdueth the Earth, governeth the Heavens, and exalteth the Humble, and abaſeth the Proud, therefore ſee that ye fulfil my Pleaſure, for my Councel ſhall ſtand. *Iſa.* 42. 10. Again, our Siſter Church would break or take away all the Lines of Apoſtolical Succeſſion, except her own; and more yet, would appropriate a Temporal Power too over Princes, contrary to the Humility our Lord commanded her to exerciſe, when he told his Diſciples except they became as Humble and Innocent as a little Child, they ſhould not enter into the Kingdom of Glory; which expreſs Command is certainly contrary to the Spirit whereby they act both directly and indirectly, even over the Temporal Power of Princes, deducing Sedition and Rebellion after it, and therefore cannot but prove them guilty of Schiſm, and that in no ſmall, but in an aggravating Degree; and this is not all, but ſhe yet proceeds to Rebel againſt General Councils too, ſeparating both by her Doctrine and Cenſures, three parts of the Chriſtian World from her Communion, and from the Communion of Chriſt too, as much as in her lies; but bleſſed be God, ſhe hath not power to do that, whatever her Arrogance pretends to: Again, the Reverend Biſhops and Paſtors of the Church of *England* being, as above is nominated, legally poſſeſſed of Valid Ordination, having duly exerted, and conſtantly and regularly exerciſed this Power by the Orders confirmed by God's Command upon them, are to all intents and purpoſes Good and Valid, and therefore we cannot be ſaid to want true and lawful Paſtors, and Governours, they being rightly ordained and impowered with Virtue from above, to exerciſe the Authority committed to them by God; for all Biſhops and Paſtors of the Church of Chriſt, who have been once duly

duly Elected, Conſecrated, Confirmed, and Admitted to thoſe Sacred Functions; do not by departing from the Errors and Superſtitions of the ſelf-ſame Church they are, or rather were Paſtors of, and from which they received their Orders, they do not by departing from the Errors of this very Church, ſo long as they retain the Eſſentials and Subſtantials of it, Cut themſelves off from the Church by departing from the Errors of it; they do not cut off themſelves nor loſe the Power that was committed to them, but are ſtill in a Capacity to convey good and valid Orders to others, for ſtill they are Succeſſors of Faith and Doctrine, in whatever was ſound and valid, retaining ſtill the Good, and cutting off and forſaking the Bad; having their Eyes enlightned with the Spirit of God, to diſcern and chuſe whatſoever is commendable, always taking for a Rule, the Canon of Scripture, by which we prove, that we ſucceed the Church of *Rome*, as Light ſucceeds Darkneſs, and as Truth ſucceeds Errors; which duly conſidered, may vindicate the Church of *England* from the foul Aſperſions the Church of *Rome* daily caſts upon her, charging her with the guilt of Schiſm and Hereſy, telling her Children, that their Paſtors have no right Ordination, and ſo conſequently cannot enjoy the Ordinances of God, becauſe they are deficient that pretend to adminiſter them; but this is a groſs ſcandalous Abuſe as you have already heard, ſcattered by the Enemies of Souls, to the great diſadvantage of theſe Detracters, becauſe thereby they defame and prejudice their own Souls, diveſting themſelves of that Luſtre and Beauty that was exceeding conſpicuous in the Patriarchal Ages, when their Religion was free, pure and unforced, infinitely rejoycing at each others Good, and ſtriving to out-ſhine each other in Virtue and Piety.

SECT. II.

## SECT. II.

BE it granted that we had the derivation of our Orders from them, yet they were not the Foundation nor the Original of Orders, but only were the conduit or means of conveyance; we may urge this, do they believe their Orders to be good and valid, or not? If they reply not, why do they presume to exercise those high and holy Functions to which they are admitted thereby, if they do own their Ordination to be that which they derived from Christ and his Apostles, then our Orders must needs be as good as theirs, having derived them from the same Fountain, and therefore are doubtless Valid, and sufficiently Authorized to bless in our Lord's Name, for doubtless we have as good Right to that Succession as they have, for undoubtedly the Bishops and Presbyters of the Church of *England* are true and rightful Successors to the Ap[illegible], as well as those that have been before them; being rightly Elected, Consecrated, Confirmed, and Admitted by the primitive way of Imposition of Hands, in as effectual Manner as any of their Predecessors in the Primitive Ages; now if any of those were deceived in any thing, these succeed in place, but not in Error; wherefore the Church of *Rome* pretends to be our Predecessors in Office, yet they are not the Rulers and Standers of Faith wherein they Erred, for we have only forsaken their Errors, but retained their good and sound Principles; but in the next place they will ask us who made us Judges of the Good, the Bad, or the Indifferent, and how we became able to discern which is Good and Rightful, and which are Corruptions and Abuses? To this, we answer; We go by the Rule of Scripture, and by the Judgment of the Orthodox Fathers which have Judged for us; and we are advised by them, they being fully Capacitated to give a Definition in this Case, and to Counsel all that desire to embrace Salvation in that Method that Christ

Chriſt and his Apoſtles offers it; for we know as well as our Siſter Church, that no Church can Subſiſt without lawful Paſtors and Governours, but this before have been proved, that we are bleſſed with as full power of Ordination as any they can pretend to, as every diſcerning Perſon can tell from the evidence of Scripture, Reaſon, and Antiquity, as have been above premiſed, for the coherence of what have been ſaid will ſhew this, wherefore we do not reject the Authority of any lawful Oeconomical Council, as they ſuppoſe, and therefore we do not ceaſe to be a true Part of the Univerſal Church, for we have lawful Paſtors who have received lawful Authority from Chriſt to be Stewards of his Church, to Bind and Loſe, according as Neceſſity requires; threfore thoſe who brand us with Schiſm, go about to prove themſelves Arch-Hereticks, by ſtirring up Striſe, and heaping up Sins, being angry and wrathful with us without any true Cauſe, and therefore we may be deſervedly eſteemed a true Part of the Catholick Church, by all that have any true Value for Truth or Goodneſs, as we may gather from the Writings of St. *Cyprian*, whoſe peaceable Soul abounded with the Breaſt of Charity, for he ſubjoins this Doctrine in moſt of his Works, by which the brightneſs of Chriſtian Charity ſhines forth in him, which might convince our Opponents of their miſconceits concerning us, which are a numerous Heap, which are argumentative Reaſons againſt themſelves; if they would give themſelves leave to Conſider, they might be able by ſolid Reaſon to convince themſelves of thoſe Errors they falſely brand us with, which we are not guilty of, for this Auditory cannot but judge, for they go to take away the Righteouſneſs of the Righteous, and the Holineſs of the Holy from them; and yet think not that they deſerve to be Impeached for ſuch heinous Errors, and falſe Dealings towards us, who are a pure and a Reformed

Church

Church, who think it but equitable and right to lay the Charge of Schism at the door of that Tyrannical Church, who is an unjuſt Ejector of us, therefore they may deſervedly be deemed blameable for ſuch Uſurpations and Tyrannical Behaviour, for this Practice do equitable plead againſt them, for they unjuſtly eject a true part of the primitive Catholick Church, and charge her with the Odium of Schiſm in their Eſteem, cutting her off from all hope of Happineſs, although ſhe is much more primitive than themſelves, and doubtleſs truly Catholick, as every one who is converſant in Antient Authors cannot but be ſenſible; for they are unjuſt Ejectors of moſt holy Congregations, and being ſuch, cannot but be Schiſmatical, as ſome of themſelves cannot deny, for 'tis viſible they Excommunicate ſome for being more Juſt than they, but hereby they are the more Unjuſt; and therefore their Opinion, Definition, and Sentences, ought to be impeached as Wicked, and yet the Impeachers not proved Criminal, or be guilty of Calumny or Detraction; for this is but ſpeaking truth, according to the Matter of Fact, as muſt be admitted, if not granted even by them; wherefore we ſeparated not from the Temple, but from the Idolatry of Novelty and Superſtition erected in it; for 'tis one thing to ſeparate from a Church defiled by a falſe Worſhip, and another thing to depart from the Communion of the Univerſal Church; as we depart from a City in time of a great Viſitation, only from the Sickneſs that is in it, being ready to return to it again when the Contagion is over, leſt we ſhould become Parricids by ſerving a Tyrant, and neglect to pay due Allegiance to the true Prince; ſo we left not the Catholick Church, but the Novelties of the Church of *Rome*, being ready to unite with her, whenever ſhe will purge herſelf from theſe, but we promiſe never to return to her as ſhe continues Corrupted; for far be

be it from us to embrace Schism, from whence by the Grace and Mercy of our Redeemer we have been delivered; but we Avow always to remain united to the Catholick Church, in whose Communion we now are, as have been proved almost by a numberless Number of Authors, who have been endued not only with great Learning, but with rare Gifts also, which God have given them in order to the Establishment of his Kingdom, and the Beautifying his Church by displaying the Glorious and Comfortable Beams of the Gospel; for that shews in every page that nothing can prescribe against the Truth, neither Time nor Authority, Favour nor Privilege; for no Authority have Power above, or equal to the Scripture, but is judged by it; therefore the Scripture is Judge of all Controversy, that being an Authoritative Power above all Authority, for God's Word is always accompanied with his Spirit, and the Power thereof, the Church being called the Faithful City, the City of Righteousness, yea, the Temple of God; yet whenever she presumes to vary from the Scripture, she is departed from the Truth; we must adhere to the Scripture and forsake her; for the Scripture is the infallible Rule, and not the Church, tho the Gates of Hell shall not prevail against it; as it is one intire united to the Truth; yet it may against some particular Part of it, as it is single and differs from the Universal; therefore to decide the Strife, we are to follow the Rule of Scripture, that being infallible and without Errors; for that is to put an end to Strife in all Cases, for while the Church keeps this Rule, she will remain the Pillar and Ground of Truth. 1 *Tim.* 3 *ch.* 15 *v.* But when she departs from this, she is liable to all manner of Errors; but yet if we knock at the Door of Scripture with the Hand of our own Understanding, we are not likely to discern the true meaning of it; therefore we must not come to it

as

as in our own Strength, but by the Power of the Spirit of God, who revealeth ſecret things to the humble of Heart, but locketh up plain things from the Lofty and Proud; but the Word of God openeth it ſelf to the lowly of Soul, for though our Lord ſpake in Scripture by Parables and Similitudes, yet he unfolds this to the true of Heart; and according to St. *Paul, If our Goſpel be hid, it is hid to thoſe that are loſt.* 1 *Cor.* 2 *ch.* 13, 14. *v.* and 2 *Cor.* 4. *ch.* 3 *v.* But hidden Myſteries are made obvious to thoſe who are of a pliable and ſubmiſſive Soul, who deſire to ſpend their Strength in the Worſhip and Service of God, according as himſelf have preſcribed, who being a moſt pure Spirit, will be Worſhipped in Spirit and Truth.

## SECT. III.

YOU have heard that the Conditions of Schiſm is twofold, firſt Voluntary, and ſecondly Cauſeleſs; for from thoſe two Conditions it receives its greateſt Aggravations, and becomes a Sin of the deepeſt and the blackeſt Guilt: you have alſo heard that the Church of *England* is fully cleared from both theſe Charges, ſeeing the Charge of Schiſm may juſtly reſt upon that Church from whence the true Cauſe of Diviſion ariſeth; which have been ſhewed from the Impoſitions, and Alterations, and Uſurpations of the Church of *Rome*; by which ſhe darkens the Underſtanding, and over-powers the Will, by keeping (as it were) Blind fold all that are within her Communion, preſſing upon them new Doctrine diverting from the Truth, creating new Difficulties, by which means they endeavour to unhinge or unſettle all they caſually Converſe with, even well grounded Chriſtians, ſuch as are Pillars of the Church, illuſtrious in Knowledge, and in the power of the Spirit, by perplexing Queſtions and obſcuring the Truth; being free from true Charity by handling even plain Truths promiſcuouſly

cuously, and darkly eclipsing the perspicuousness thereof, by engaging in difficulties, and saying what they please to escape confuting, and putting off such discourse as ought to be chiefly treated of; I mean such as tends to the promoting of a refined Conversation, strengthning Faith, and increasing Charity, which is of much more use than deep Disputes, or gaiety in Discourse, for those *Would produce a good frame and comeliness of Mind, which is in the sight of God of great price*, 1 Pet. 3. 14. For this teaches to avoid Sedition in the State, and Schism in the Church, as every true Member of the Church of *England* confesses to understand her Doctrin, which is not any thing deficient in either of these points. For she does not desire to Apostatize from Ecclesiastical Amity, but desires to be guided by the Spirit of Peace, Unity and Holiness, that she may be filled with true Sanctity. For if you observe her Doctrin, 'tis truly such as suppresses Sedition and Rebellion, as well knowing these disunite the Souls of Men, even of every Divider or Schismatick from God and his Christ, who delights in Unity and Harmony; wherefore she teacheth that all Schism is a spiritual Sedition and Rebellion against the visible Church and her Prelates, but we must not call unjust Banishment, without a true cause, Sedition, but Oppression, nor Rebellion, but Tyranny, for unjust Banishment is a wrong done both to the Person banished, and to the Commonwealth, deprived of so good a Member. So the like may be done by an unjust Excommunication, both to the Party excommunicated, and the Church deprived of so good a Member, yet no Man can rightly term it Schism, but spiritual Tyranny and high Oppression, this was once much the case betwixt the Church of *Rome* and us, we did not revolt from her, but was oppressed by her, and banished from her without any just cause; for though we divided from her, yet she was the sole cause of the Division, by reason of her Encroachments, Alterations and Usurpations above mentioned, for the blame must confessedly be allowed to be justly due to the Church, Person or Congregation, who giveth the Provocation, or the cause of the Separation. According to the full and congruous sense St. *Augustin* gives of this matter, in his undoubted Works, of which every judicious Reader cannot be ignorant. for he assures us while the Church of *Rome* "thought her self "able to cut off all, she hath cut off her self from all truth. "And again, the unjust Separator separateth himself, or had se- "parated himself before antecedently from the visible Church: From whence every one may judge who was the cause of the Disunion betwixt us and them; for the case is plain, we could not communicate with them in their riotous eating and drinking

nor yet in their not drinking, becauſe our Lord commands us all to drink, *Drink ye all of this, for this is the bleſſed Cup, ſignifying my Blood ſhed for you and for many*, Mat. 26. 27, 28. Luke 22. 20. Therefore blameable are they that deprive the People of the Cup of Salvation, as 'tis to be feared our Brethren do, who deny the Chalice to the Laiety, entangling the gate of Life, amuſing their Underſtandings, and diſturbing their Peace, by unſettling their Faith, making a Prey of their Souls, which our bleſſed Lord purchaſed at ſo unvaluable a rate, obſcuring their knowledge with the Miſt of Ignorance, and extinguiſhing the ſaving Light of Truth, by which the brightneſs of Chriſtian Charity ſhould ſhine forth in every Man, to God's Glory, and the Worlds Benefit. But ſurely they have not practiſed this, who diſhonour God, by cutting off his true and faithful Servants from Salvation, as much as is in their Power, by unjuſt Excommunication, ultimately deſtroying Unity and Peace, to the prejudice of their own Salvation, violating the Commands of our deareſt Lord, who has ſet us a Pattern to do as he hath done, in all his imitable Actions; ſuch as ſhewing Pity and Mercy to our Enemies, but contrary to this they eject unjuſtly from their Communion thoſe that are more excellent than themſelves, even for keeping Catholick Communion, which act in truth renders themſelves Schiſmatical. For they that cut off living and ſound Members from Chriſt's Body, the Church, whereof himſelf (not St. *Peter*) is head, are doubtleſs highly injurious to the Unity of Chriſt's Body, which practice ought to be avoided, *Epheſ.* 4. 34. For the iſſue of this is in truth cutting off themſelves from the Body of Chriſt, doing injury thereto, for it rents that voluntarily and unjuſtly, which before was one and entire, for what is Schiſm, if this be not one ſort of it, *viz.* unjuſt or injurious Excommunication of a holy and worthy Perſon or Congregation from the Unity of the Body, ſeeing it violates the bond of Peace and Unity, which otherwiſe would be whole and entire, it being undivided like his ſeamleſs Coat, whole throughout. Therefore this is a Sin againſt both Tables, *againſt Law and Goſpel*, being a Sin againſt the higheſt good of our Neighbour, againſt the chiefeſt ſpiritual good of our Chriſtian Brethren, and ſo by conſequence is of tranſcendent guilt and malignity, for it is injurious to God's Glory, and Man's Happineſs, in that it prevents the ſpreading of truth, by ejecting or ſlandering it, it being a Chriſtian and Catholick Truth, therefore this is as dangerous a Diſeaſe as Sin cover'd with Silence. 'Tis heartily to be wiſhed that our Opponents would ſeriouſly conſider it, and not always continue through deep miſtake in ſuch errors, to wit, in cutting off as much as in them lies, from

the

the Church of God, Persons more in God's favour, being more worthy than themselves, Charity being victorious in their Hearts, correcting their own, and pitying other Mens faults, not by any means suffering their Spirits to be possessed with a high contempt or disdain of any weak, or even guilty Brother, but passionately wishing all Souls to prosper by that infallible way of righteous acting, for what but this can ultimately render Men capable of immortal Life; for 'tis not the speculative knowledge of this but the real practice that must qualifie Men for Heaven, but surely there is a large disparity betwixt this way of practise, and our Opponents, who are not for winning Souls by love and mildness, but for anathematizing them for not embracing implicitly every point that they shall impose, though they are such as are impossible for Men of honest Principles; or civilized Nature to receive, even such as having many Mediators, or praying to such who are misstiled Saints, being more vile than their Petitioners, prevaricating from divine Truth, contrary to the ancient Catholick Practice; and thus by their own practise they overthrow their own happiness, as every one that understands sense may see, for truth itself comes in as a powerful witness against them; saying, *Ye have robbed my people of their Souls health in not rightly dividing the word of truth*, 2 Tim. 2. 15. Thus with their own hands they overthrow their own works, and that for the most unreasonable reason, because *they love darkness more than light*, John 3. c. 19. and therefore have no shew of truth on their sides, because they argue and act against themselves, as they will fatually experience, when they are past retrieve.

SECT. IV.

'TIS true, every Sin is a voluntary act in the Sinner, strictly speaking, but he that separates from a Church by pressing necessity, this may be his misfortune, but not his fault; so that this is being driven away or separated from, rather than separating ones self from the Church. Now a Separation may be consider'd either as it relates to the Catholick Church, or particular Churches, for a Separation from the Catholick Church taken in the most comprehensive sense, Is not Schism, but Apostacy; and no one that is thus guilty, can find a sufficient reason to excuse himself from hainous guilt, and dangerous Errors, even such as endangers his Salvation, without a speedy Repentance, and hasty turning again, by a deep humiliation to that Church, from which he is unjustly fallen, for want of having his understanding united to God, by a right Faith, either to know, remember, or meditate on him aright, wanting trust, and hope, and true Christian Love, without which graces no Man can be a true

Member of the visible Church of Christ, for he that wanteth these Graces, without the infinite Mercy of God, will become a Destroyer of his Brothers spiritual Life, and by so doing a Man ruins his own Soul by this criminal Uncharitableness, but on the contrary, *the merciful Man does good to his own Soul, when he that is cruel troubleth his own flesh*, PROV. 11. c. 17. *But he that winneth Souls is wise.* Thus the wise Man will improve every thing to his advantage, and increase his Gifts with pious Discourses; a Benefactor has authority to talk what he listeth, and bribes his Auditor to Patience, by his Bounty. Liberality to the Soul, is the Soul of Liberality; Paradice and Heaven are better to be given than Gold and Silver, for this instills everlasting Treasure into the Soul. Heaven is a Kingdom of Light and Knowledge, a Palace of Perfection, Righteousness, Justice and Truth in their full Perfection shall flourish there, and every several degree of Excellency is entertained with an answerable degree of esteem, according to their number and greatness of their Virtues, every one will be honoured by Saints and Angels, and the truly liberal Man is supposed to surmount all Obstacles whatsoever, for he lives among Dragons, as if he were surrounded with Doves, therefore great cause hath the good Man always to be chearful and bright, fair and free, perfect, lovely and amiable, for every good Man is truly beautiful, being subject to do good even to the deformed, and odious to the injurious and ungrateful, which is somewhat more than Angelical; for this we learn not from them, but from God himself, *Who causeth his Sun to shine on the evil and the good*, Mat. 5. 45. Therefore to do this is to be truly religious, the reality of which consists in solid Practice, for love to our Christian Brethren is the Soul of Compassion, but Intelligence is the light wherein Alms, deeds ought to shine, that we may attain true favour of God. He then is a wise Man that lets his Superfluities give place to other Mens conveniencies, to supply their Necessities, and our Necessities to their Extremities, for this is the way to win Souls, and *work out our Salvation*; for every Man is deeply concern'd in the welfare of others, for which reason every act of Charity should extend to all, seeing our thoughts is seen throughout all Eternity, and every word spoken here on Earth, is heard in the utmost extents of Immensity; such is the kind of Omnipotent greatness in the smallest action, for it virtually extendeth through all the Omnipresence of Almighty God. Wherefore it behoves every Man to be serious in this Affair of squaring his Life and Actions agreable to goodness, seeing whatever we speak, think and act stands upon *Record for ever to all succeeding Ages*, for known to God are

all

all *our Ways, Works and Words*; wherefore love it ſeems will ſit in Judgment over the World, and the rule of trial ſhall be the fulfilling of divine Laws, as every neglect and contempt of our Brethren is injurious and grievous to God, Angels and Men, wherefore as it hath been ingeniouſly obſerved, there is a generous Confidence diſcovered in all our Actions, a little glimpſe of Heaven in every good Man's Behaviour, for he lives as if he were amongſt a company of Angels, all Mens Eſtates are as it were his, and his are theirs; for if he had them all, he would impart them to ſupply the wants of all that ſtood in need thereof, with ſo much pleaſure and content, as God's Grace can inſpire, for this is acting anſwerable to the deſign of the Eternal Wiſdom. For a Life beautified with all Virtues, is the greateſt Gift that can be preſented to God: And when all ſecret things ſhall be revealed, all hidden things brought to light, the good Man's Life ſhall be ſeen in all its Perfections, and his Deſires themſelves will be the Enjoyments and Pleaſures of all the Creatures; for there is a certain kind of Sympathy that runs through the Univerſe, by virtue of which all Men are fed, in feeding of one, even the Angels are cloathed in the poor and needy, for Men and Angels cannot but delight in excellent deeds, and we have a kind of Intereſt in all that is performed; therefore the beauty of every ſweet Action is lovely, aimable and bleſſed; and the deformity of every ill Action is odious and diſtaſtful. But every one is, as it were, obliged and lives upon the Bounty and Goodneſs of another, ſince 'tis ſo natural for Men to delight and rejoice in the good of one another; from hence 'tis ſaid that the liberal Man is cloathed like the Sun with the Rays of his own Glory, and eſtabliſhes himſelf in the hearts of his Neighbours, and reigns like a King by the ſole Intereſt of Virtue and Goodneſs, for *every Man is a friend to him that giveth many Gifts*, Prov. 19. c. 25. He may be as holy, and as temperate, and as wiſe as an Angel, no body will be offended at him, becauſe he beautifies his Religion with ſo much goodneſs, for he delights even in the felicity of all that accoſt him, he puts Embroideries on Religion, by the chearfulneſs of his Spirit, and carries a light whereever he goes, for which Men reverence his Perſon, and eſteem his Cenſures; he moves in a Sphere of wonder, his Life is a continual ſtream of Miracles, becauſe he is always ſacrificing himſelf and his Poſſeſſions to the benefit of the World, and the Comforts of all Men, becauſe Love hath inſpired him with an admirable Soul, he turneth all his Riches into Obligations, and his Reward will be more than if he put all his Eſtate and Money out to uſe, for to court Affections, and be rich in Heart is no

Deformity, for no Man is ſo wiſe as the liberal Man; he is his own end, while he thinks not of it, for nothing is more conducive to his Eaſe and Honour, than the bounty of Munificence which enriches his Soul. There are three things which begets Love, Beauty, Benefits and Praiſes, they are all three ſhut up in goodneſs, which is the Fountain of Liberality, the beauty of the Face is a ſilent Oratory, a high ſtile of commendation without an Epiſtle; yet by doing Benefits. it prevaileth more than by any of its charms, and maketh itſelf great by enriching others; love inſpires it with an aimable Soul, and is not delighted with its own Praiſes, but is liberal in the acknowledgment of other Mens Virtues, and giving honour to the worthy, is full of Muſick in Words and Actions, being of a ſweet and pleaſing Behaviour, full of Affability and Chriſtian Charity, even to the deſtroyers of his fame, nay of his very life.

## SECT. V.

NOthing more hurts a Proficient, than when he languiſheth in his courſe, and ſtifles his Procedings, for every Proficient loves to exemplifie the Virtues of his Fore-runners, and to practice that which the World only notionly talks of, but does not in reality underſtand, imagining things which really are not, but only in their fancy, complaining againſt that which they diſlike, how plauſible ſoever it may be in reality, appropriating to themſelves God's legiſlative Power, ſubjecting his Laws to their Fancies, as if every thing were defective till they corrected it, or did ſomething to compleat it, making it a guilt not to be ſatisfied in their own wills, though they do not underſtand the diſpenſation of Juſtice, and ſo doubtleſs invade God's Office, contrary to all Modeſty and Civility even betwixt Man and Man, taking upon them to judge unduly, without authority or beyond it, in matters of weighty concernment or great importance, not in the leaſt belonging to them. But let them know God ſearcheth the Counſel of the Heart, and underſtandeth all their ways, and will put them to rebuke for all ſuch actions, for this is infringing upon God's right, and in the end will prove to diſturb their own Peace, it being pragmatical acting, proceeding from diſorderly motions, being given to Turbulency and Contention, which without Repentance will prove their fatal Ruin, for they cannot ſequeſter themſelves from the conſequences of this miſchief, God being an all-knowing Judge, and will doubtleſs puniſh ſuch vile practices, being enacted againſt himſelf in the higheſt degree, for he weigheth our Spirits, and is acquainted with all our ways. he ſcanneth our Deſigns, and poiſeth all our Circumſtances exactly, he doth penetrate and conſider many things

things tranſcending our reach, obſerving our Behaviour in retirement and ſolitude, not weighing or determining our ſtate ſo much by ſome ſingle actions, as by a body of practice or long courſe, or tenour of Life; not looking ſo much on our external Behaviour, as our inward Devotion of Soul and Mind, knowing of us things unconceivable to our ſelves, ſo various and fleering are we; for we know not the depth of our own Unworthineſs, nor the infinite wiſdom of his Majeſty, for we are indiſcernable Creatures, dull of apprehenſion, and know not the extent of his Mercies, but all future things are open to his view. Whereas we can but judge of our ſelves or others, either by our own ſincerity, or by their ſpecious outſide, which doth often cover foulneſs and baſe deſigns; as likewiſe under an unpromiſing appearance, ſometimes much ſincerity and ſolidity is lodged, but God underſtandeth all ſecrets and hidden things, by which the true worth of Perſons, or real merit of Actions does depend; but our judgment is fallacious and unjuſt, even when we paſs it upon our ſelves, how much then may we tranſgreſs, when we let it paſs upon others; yet now it is a common thing, not only to paſs ſentence upon Mens actions, but to dive into their thoughts.

## CHAP. III.

*Fair Truth is Unſpotted and Immortal; but thoſe that oppoſe Faith and Chriſtian Purity, rather than not introduce their own Opinions, would drive out Chriſtianity before them, as ſaith a Learned Reverend Prelate yet living, Biſhop of* W.

HEreſie is a forſaking of Salvation, a renouncing of God's Grace, and departing from the Body and Spirit of Chriſt; it is an Error in the Foundation of Religion openly taught, and obſtinately defended. The Church of *England* teaches nothing but the pure word of God, nor receiveth any thing as an Article of Faith, or neceſſary to Salvation, but what is contained in the holy Scripture or may be proved thereby. An Heretick is one that is ſubverted or perverted, one who hath once received and owned the true Faith, but does now oppoſe it and condemn it as falſe, one who commendeth Error, and reproacheth Truth, contrary to the written Word of God: The Church of *Rome* hath charged the Church of *England* with this, though ſhe could never prove it againſt her; for the Church of *England* publickly declares, that all things neceſſary to Salvation are contained in the holy Scri-

ture, and that whatſoever is not read therein, nor may be proved thereby, is not to be required of any Man, that it ſhould be believed as an Article of Faith, or be thought requiſite or neceſſary to Salvation. In the Book of Homilies her Doctrines are briefly declared, and in the three Creeds are more largely explained. Theſe are the publick Acts and authentick Records, wherein the Doctrines of the Church of *England* are to be found, as the Church of *England* declares in her 6 Art.

The Church of *England* does not oppoſe any divine Truth, but all falſe and new invented Articles ſhe does oppoſe. Superadded by the Church of *Rome* to the Catholick Faith, thoſe ſhe does oppoſe and renounce. It is great wiſdom to renounce ancient Errors for more ancient Truths; the Church of *England* is a great Lover of Peace and Truth, and doth greatly abhor both Schiſm and Hereſie, by the former of which the Churches Peace is diſturbed, and her Members crumbled into Parties and Factions, and by the latter her Truth is ſullied, her Doctrine perverted, and the whole of Religion put out of order; therefore the Church of *England* is a true part of the Catholick Church. Now by the word Church we are to underſtand the faithful People of God diſperſed through the whole World, believing that Doctrine which *is built upon the Foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief Corner Stone.* The Prophets foretold, and the Apoſtles preached Jeſus Chriſt, that he is the only Saviour of fallen Man; the Church of *Rome* denies Salvation to all out of her own Communion, calling them Schiſmaticks and Hereticks; but branding them with theſe names, without proving it by plain and undeniable Arguments in particular, upon them is Raſhneſs and Preſumption; for a general Imputation without particular Proofs, will amount to no more than a malicious Scandal, which does betray a great want of true Chriſtian Charity in them, and the weight thereof will at laſt fall heavy upon their own heads; for one of their Doctors ſaith, thoſe that ſo raſhly pronounce and call every thing Hereſie, not conſidering whereof they ſpeak, are often ſtricken with their own Dart, and fall into the ſame Pit that they themſelves have digged for others. Though any particular Church ſhould be guilty of Error, and of Error in Religion, yea though that Error ſhould be a fundamental one, and openly taught by us, yet if we be not obſtinate therein, but upon fair and full Conviction are willing to reform our Judgment, and relinquiſh the ſame, we cannot be juſtly burdened with the guilt of Hereſie. Such is the modeſty of the Church of *England*, that ſhe doth not believe, much

leſs

leſs boaſt herſelf to be infallible, as the Church of *Rome* unwarrantably doth; for as the Church of *Jeruſalem*, *Alexandria* and *Antioch* have erred, ſo ſhe or any other particular Church may err; but ſuch is her Piety and Humility, that ſhe is very deſirous of, and always ready to receive better Information, and thereupon to reform and amend her Errors; ſhe is, and ever hath been willing to ſubmit all her Doctrines to be tried by the Touchſtone of God's Word, by the primitive Doctors and Paſtors of Chriſt's Church, and by the four general Councils, and therefore without great injuſtice cannot be thought to be obſtinate; ſhe offers Reconciliation with all Communities, ſo far as they are warranted by the Word of God, ſhe contends earneſtly for that Doctrine that was once delivered to the Saints, ſhe do not contend ſo much for Victory as for Truth, being ready upon better Information to renounce every Error, when it appears to be an Error; ſhe is ready to relinquiſh it. To be guilty of a Fundamental Error in Religion is a great and dangerous crime, but to perſiſt in it, and undertake the defence of it, renders it, yet greater and more dangerous; for Religion is that upon the due obſervance of which depends all our Happineſs here, and all our hopes of Felicity hereafter, and therefore to miſtake herein is of dangerous conſequence; yet even this admits of ſome Alleviation, if it be not wilful and preſumptuous: We of the Engliſh Church with good reaſon defend our Religion, but it is becauſe we have received it from Chriſt and his Apoſtles, and is well warranted by the Word of God, we appeal from our Adverſaries to the holy Scriptures, and to the Primitive Fathers, and to the four general Councils, and deſire to be tried by their Deciſion, what theſe Judges approve muſt needs be unexceptionable; the holy Scripture is the Foundation of our Faith, and the Rule of our Religion, let us be guided by this Rule, and we ſhall not miſs of future Felicity; the Church cannot, and therefore doth not pretend to take cognizance of the thoughts of Mens Hearts, that is the ſole Prerogative of Almighty God, who is the ſearcher of Hearts, and the trier of Reins; no Man can know other Mens Hearts, but by their outward appearance, but by the Behaviour we may conjecture what is within; for our Lord ſaith, *By their fruits ye ſhall know them.* The holy Scripture is the Foundation of our Faith, and the Rule of our Religion, and that famous Summary of Chriſtian Doctrines, which we call the 39 Articles; agreed upon by the Archbiſhops and Biſhops of both Provinces, and the whole Clergy, in the Convocation holden at *London* in the Year 1562. Which was partly poſitive,

and

and partly negative; where they declare the Faith and Religion of the Church of *England*, they are positive; and where they reject the Additions, Alterations and Innovations of the Church of *Rome*, they may be termed negative. These we own as Authentick Records, and refer our Adversaries to them for satisfaction, for against God and Truth there lies no Prescription; we affirm that there are many other visible Churches of Christ upon Earth beside the *Roman*, agreeable to the one most holy Catholick and Apostolick Church, whereof Christ is the head; for it is not every Ceremony or Alteration about matters of Religion that makes a national Church no Church.

*The Church of* Rome *Spurious.*

## SECT. I.

FRom the Worlds beginning to the last hour of it, the Church of God is essentially the same, howsoever perchance in Garment and outward Ceremony, it admits of difference; as we believe in Christ that is come, so our Forefathers believed in Christ that was to come; *Jesus Christ yesterday, and to day, the same for ever.* Reference unto Christ is the very Essence of the Church, there neither is, nor ever was any Church but Christ's, and therefore the Church amongst the *Jews* was properly and truly Christian, for 'twas built upon the promise of God to fallen Man, *The Seed of the Woman shall break the Serpents head*, Gen. 3. 15. And though the *Jews* are yet unbelieving, there is a Promise that they shall be called in, the Church at all times is Christ's Body, and Christ is the head of it. God gives sufficient assistance of his Grace to every Member of his Church, God sends supernatural Influences upon their Hearts, by which he inwardly inclines them to Virtue and Piety; the Holy Ghost communicates himself secretly to the Children of Virtue in a supernatural manner, as in the foregoing times he was wont to do, by the secret Influences of his operating Power, and plants in the Minds of Men such Doctrine and Principles, as admits of no Vice or Wickedness, but advises to a pious and regular course of Life, that they may escape the insupportable complaint of a wounded Conscience; for Innocency preserves a Man from insupportable Fears of an unseen Power, who is omnipotent in Strength and wonderful in Wisdom, great, good, wise and eternal; deep in Councils, and terrible in Judgment, and absolutely perfect in all his Works, the Pillars of Heaven shake and tremble before thee, O *Lord our Righteousness!* thou art powerful to defend us, and all-sufficient to provide for us, thou art light to the blind in the Obscurity of Ignorance, and a harbour to all against the heat

heat of Perſecution; thy Providence is a Storehouſe for all our need: Lord ſtrengthen thou my Soul by thy Word, feed me with ſpiritual Food, make me ripe for the Kingdom of Heaven, when I am cold in Prayer, and want ſpiritual Grace or Comfort, let me remember *Chriſt's Seſſion and Interceſſion for me*; when I am tempted to any Evil, ſet before me thy terrible Judgment Seat, which will certainly puniſh all Evil-doers; ſuffer me not to extinguiſh or grieve, or reſiſt the Gifts of the Holy Ghoſt, but improve them to thy Glory and my Immortal Good; *If thou ſuffer me to do evil, I know my own Wickedneſs will correct me, and my turnings back will reprove me*; thou haſt ſet in my Conſcience a Book of Correction, if I abuſe thy Mercies they will riſe up in Judgment againſt me, abuſe of Mercies will cauſe a Man to looſe the Joys of Heaven, and deprive him of the ſight of God, prevent the Eye from ſeeing Salvation, and raviſh from a Man divine Satisfaction; while a Man is drowned in Sin, he cannot bear on him the Image of God, to which at firſt he was created in Righteouſneſs and true Holineſs. But now we have forfeited theſe glorious Privileges, and made our ſelves obnoxious to Wrath and Death, till we recover our ſelves by Repentance, whereby we may reobtain the favour of God, the infinite Sovereign of the World, who hath elected us to his Love to all Eternity, through the ſaving Influence of his Grace. 'Tis our duty to advance in Holineſs, and perſevere to the end, that we looſe not his Sovereign Grace, but preſs on to ſpotleſs Obedience, without Reſtriction, not daring to remain in a ſtate of Unregeneracy, but ſincerely and conſcientiouſly preſs on to newneſs of Life immediately without delay, becauſe, except the preſent, all other time is uncertain, and we hazard our infinite Happineſs, if we defer our Amendment; for if we make not uſe of our preſent time, our Hearts may be hardened or ſtupified, or Diſtraction may ſeize us, and we may be incapable of repenting, if we do not amend our Errors this very now, this very Day is the acceptable time to work out your Salvation in, improve it to the Eternal Comfort of your Soul.

## SECT. II.

SChiſm, if we would define it, is an unneceſſary Separation of Chriſtians, from the viſible Church of which they were once Members. Thus have you ſeen where the cauſe of Schiſm is, there it is to be charged, not he that ſeparates, but he that occaſions the Separation is the Schiſmatick; but where the occaſion of Separation is unneceſſary, he that divides cannot be excuſed from the guilt of Schiſm.

Schiſm. *Ariſtotle* tells us that neceſſity cauſeth but ſmall faults, but Avarice and Ambition were the Authors of great crimes; but great Men ſhould yield a little to the Imbecillities of Inferiours, for the ſake of Peace and Unity; when St. *Peter* ſpake, *Ananias and Sapphira dead*, argues ſpiritual Power, but not temporal. But though St. *Peter* be firſt named among the Diſciples, and that he made the firſt Sermon, and the like, are too weak grounds to build the Soveraignty over the World upon, or if it be admitted that he called the firſt Council in the *Acts*, that does not prove him to be head of the reſt; that St. *Peter* was 25 Years Biſhop of *Rome*, is not to be proved out of Antiquity before St. *Hierom*, who ſhuffled it into *Euſebius* Chronicle, there being no ſuch thing extant in Hiſtory. *Epiphanius* tells us, that *Peter* and *Paul* were both Biſhops of *Rome* at once; the Ancients that reckon up the Biſhops of *Rome*, and tells us their names, as *Euſebius*, and before him, *Tertullian*, and before them both *Irenæus*, never accounts *Peter* as Biſhop of that See: The Biſhop of *Rome* hath no Title to the Worlds Soveraignty, and with Chriſt there is neither poor, nor rich, but they who are rich in Faith are acceptable to him. God will not diſanull his Promiſe of Comfort to the Poor who truſt in him, and are rich in Faith; theſe are ſick of Sin and deſirous to leave it, ſpiritual Phyſick is both Phyſick and Diet, and may be indifferently adminiſtred, both to the ſick and the ſound; in the Regiment of Patients ſpiritually ſick, there can be but one miſtake, that is, if you give too little; be ſure you give enough, and teach your Patients that no Sin is little, becauſe it puts a Man out of the favour of God, and endangers his Salvation; *Thou that teacheſt another, teacheſt thou not thy ſelf?* A ſentence of Abſolution is Muſick to the Ear, Hony to the Mouth, and a Jubilee to the Heart; how will our Ears be raviſhed, and our Hearts dance within us, to hear Chriſt pronounce us the Bleſſed of his Father, come ye to the Glory of that Inheritance which was prepared for you from the beginning. Bleſſed are the People that ſhall hear this joyful ſound, but terrible will it be to thoſe that ſhall be excluded from his Preſence, who is the Fountain of Light, and the Life of Glory; in his Preſence there is fulneſs of Joy, the Righteous ſhall love the Day of God's Appearance, for then they ſhall receive the Crown of Righteouſneſs. This is a Day of Refreſhment and Comfort, the Day of full and free Redemption, which is an Encouragement for us to improve our Talents committed to our truſt, as knowing the undoubted Reward of ſo doing; the Improvement of Grace is every Man's Duty, if he would

have

have it increaſe and turn to account in the day of Retribution; if you have true faith, it will be the Fountain of your love to God; Faith ſwallows up our Affections, and draws out our Love into Devotion to God, he that loves God moſt, is the beſt and moſt accompliſhed Chriſtian; the Kingdom of Heaven will be moſt theirs who are moſt diligent in the purſuit after it. Happy is he that believeth to ſee the goodneſs of the Lord in the Land of the Living, that which God hath already done for us, is greater than that which he hath promiſed, for he hath already laid in us the Seeds of Eternity, which are the Foundation of our obtaining the Glories of Heaven; be diligent to get an aſſured truſt in God and in his Promiſes, that when he that is our Life ſhall appear, we may appear with him in Glory, to which Glory, though we know it not, yet we know that God hath given us the Intereſt and Title to it. By faith we ſtand aſſured through the Spirit. that God will in due time give us the full ſight and fruition of it, the greatneſs of which Gift we cannot now fully know.

## SECT. III.

TRuth is always true from what hand ſoever it comes, and the right way to find it is to free our Minds from all Prejudices, that ſo we may examin Doctrines with unprepoſſeſſed Underſtandings. What is the whole conſtitution of the Papacy, but one continued Contradiction to all the ancient Canons, all rules are temporary things, and made according to ſeveral Emergencies and Occaſions, which altering frequently, it were a very unreaſonable thing to expect that every Church ſhould at all times conform itſelf to them, for there is not ſuch a binding Authority in them but that they may be diſpenſed with, when occaſions require it; many things are ſuppoſed which are not particularly expreſſed, when any Authority is aſſerted in general and indefinite terms, theſe are always to be underſtood with thoſe Reſtrictions and Limitations that the nature of the things require, ſome things are to be ſuppoſed when they are not expreſſed, none can know Mens Hearts but by their outward Appearances, yet where Men's votes are asked, they are at liberty to declare themſelves with freedom, and to vote on which ſide they pleaſe, and to cut off all ſuperadded Prohibitions or Additions that were invented on Politicks. I ſhall paſs over many particulars, which are Repetitions of things that have been already conſidered; we are not aſhamed to own that our Reformers thought it better to follow the firſt 14 Centuries, eſpecially ſince our Lord's Inſtitution was at the head of them, than any late treacherous Aſſembly, that would overthrow all the Confidence that can be amongſt Men, and ſacri-

le-

legiouſly rob the People of a Right that was delivered to them by our Saviour's expreſs words, *Drink ye all of this.* The Church does not pretend to take Cognizance of the thoughts of Mens Hearts, that is the ſole Prerogative of God, who is the Searcher of Hearts, for which reaſon Men ſhould be careful of the frame and bent of their minds, *Seeing every thought is naked before God*; and in the internal Mind conſiſts the Life of Prayer, the elevation of the Heart to God is of great importance, new and varied words may be delightful, but if the Soul be not ſincere they will avail little; Prayer is the Application of the Heart and Soul to God, with a due ſenſe of the divine Majeſty, and an humble dependance upon him, for the ſupply of all our wants. The nature and eſſence of Prayer is no verbal thing, but Prayer is a pious Addreſs of the Heart and Soul to God, God cannot be informed of our wants by any words, he knows what we want before we ask him, yet this muſt not prevent our asking, God invites us to call upon him *in time of trouble, and he will hear us.* When we are alone in our Cloſets we may breath out our Deſires to God, either with or without words, as we find moſt conducing to the inward Piety and Devotion of our Soul, and when we are in our Calling we may frequently lift up our hearts to God, with or without words, and mingle ſome Ejaculations with the affairs and buſineſs of this Life, which is a ſort of praying continually and without ceaſing, which is acceptable and well-pleaſing to God; hereby we glorifie our Maker with Heart and Mouth. A Man that is acquainted with God, is always furniſhed with expreſſions to adore him, if not vocally, yet mentally, being always prepared with ſuitable Affections to adore him in Mind and Spirit, theſe are ſerious and weighty Truths, and very well deſerve a deep and impartial Conſideration; we are always to carry with us ardent Deſires and good Affections, that we may be always ready to meet our Lord in a holy Union and Communion. Inward Piety of Heart towards God is ever acceptable to him, and is a great Bleſſing to our ſelves, as we cannot but find upon the variety of emergent occaſions and accidents that occur to us, the daily and ordinary matter of publick Prayers are, Confeſſion of Sin, Petitions for Pardon, with ſpiritual and temporal Bleſſings, Thankſgiving for Mercies received, and Interceſſion for all Men, as well Enemies as Friends, and to pray againſt every particular Sin; but we are to confeſs no more than we are guilty of, we continually want daily Bread, and the Forgiveneſs of our Offences, and the continual aid and aſſiſtance of God's holy Spirit, to ſtrengthen our Graces, and to fortifie us againſt Temptations, and for the particulars of our

pri-

private wants, theſe we are to make the requeſt of our ſecret and retired Devotions, for nothing is to be prayed for in publick, but what all Chriſtians may jointly agree to and join in; the common and ordinary Mercies of Chriſtians are ſtill the ſame, God's Mercies are renewed upon us every Day, we momently partake of the ſame inſtances of divine Bounty, for which we are to adore our great Creator, and uſe all poſſible means of ſetting forth his Honour, numerous and various are the Mercies received, and abounding ſhould our Thanks be.

## SECT. IV.

AGainſt God and Truth there lies no Preſcriptions, and therefore it is great Wiſdom to forſake ancient Errors for more ancient Truths; 'tis every Man's duty to ſtand up in the defence of injured Innocency and abuſed Truth, that Unity, Peace and Concord may flouriſh in all Nations, Strife and Debates are offenſive to God, and to all good Men, no Man can believe that a part of the Church is the whole Church; the determinations of one Church are not obligatory to other Churches, equals have no Authority over others; the authority of the Catholick Church is principally lodged in the Spirit and Power of God. The Church of *England* does not oppoſe any divine Truth, but falſe and new Inventions, Articles ſuperadded by the *Roman* Church, ſhe does renounce as new invented, or if ſhe pretends Antiquity of her ſide, there is none but will allow there were Ages of Darkneſs alſo. What we reject of the Church of *Rome*, are ſo far from being Articles of Faith, that they are modern Errors and Corruptions not known to, or elſe condemned by the primitive Church, but the Doctrine of the Church of *England* is the revealed and unchangeable Will of God concerning our Salvation, it directs us to the ſure Foundation of Truth and Holineſs. which is that which muſt qualifie us for the Kingdom of Heaven; our Charity muſt equal our Faith to ripen us for the Kingdom of Heaven, where nothing but Purity and Holineſs can dwell. Who are they that are poſitive and decretal in their Aſſertions, as if they were privy Councellers of Heaven, that define with great Confidence: Their Faith and Charity are at variance, they are either defective or redundant; the Doctrines of the Apoſtles are called Canonical, becauſe they are the Rule of our Underſtanding but our Faith is to reſt upon the Revelation made to the Apoſtles and Prophets, Truth hath conveyed to us the beauty of primitive times, ſo that we have preſerved our Honour even amongſt our Enemies, from which Conſideration we may excite and elevate our Minds to the Praiſe and Adoration of God, who hath cauſed to be conveyed unto us ſuch

ſub-

ſublime Truths, and made us capable of the curious Reſearch of Cauſes, and to aim at higher ends than the moſt ſublime Speculations. If the Authority of the Church had been delivered to us in diſputable Terms, that would have been a juſt Prejudice againſt it, ſince it is a thing of ſuch conſequence, that it ought to have been delivered or revealed in a way ſo clear, and paſt diſpute, that none might object againſt it; and it hath pleaſed God thus to deal with his Church, as to deliver the Purity of its Doctrine in plain and eaſie terms, ſo that he that runs may read it. Chriſt's Miſſion was proved by all the Propheſies that were accompliſhed in him, and by the Miracles that were wrought by him, ſuch Paſſages as are more dark in the writings of the Prophets, are not to be interpreted by particular Perſons, but the Expoſition of them muſt be referred to the learned Prieſt and Sanhedrim, it being proved in the Jewiſh Law, *Deut.* 17. 8. When a Controverſie aroſe concerning any Cauſe that was too intricate for their Underſtanding, they were to go to the place that God had choſe, and to the Prieſt and Tribe of *Levi*, and to the Judge of thoſe Days, and they were to declare what was right, and to their Deciſion all were obliged to ſubmit, under pain of Death, *Deut.* 13. 1. 17. 8, 9. But if a Prophet came and taught them to follow after other Gods, they were not to obey him, though he wrought Miracles to prove his Miſſion, but the People after juſt Judgment paſſed upon him were to put him to Death. The *Jews* might pretend they were not obliged to yield to our Saviour's Authority, without taking Cognizance of his Doctrine. From hence we ſee the Authority that ſeems to be given by *Moſes* to the Prieſt muſt be underſtood with ſome Reſtriction: We are to judge of matters of Religion according to the evidence of Truth, and the force and freedom of our enlightned Faculties, the ſame reaſon that made our Saviour refuſe to throw himſelf down from the Roof of the Temple, when the Devil tempted him to it, in the vain Confidence, that an Angel muſt be aſſiſtant to him to preſerve him from hurt, holds good in our caſe againſt the *Roman* Church, that we muſt not be allured by fine ſayings from the Doctrines of Truth. All Arguments that they would bring to allure us to their novel Doctrines, we muſt ſpurn; and hold faſt to the primitive Truth, for that hath ſomething irreſiſtable in it. Salvation is to be found in every line of the holy Scripture, we are there taught to worſhip Jeſus Chriſt the Son of the living and true God, as for the Martyrs we honour and love them as they deſerve, as being the Diſciples and Followers of our Lord, but we are not by any means to give them the Hon-

Honour due to God: The Churches Safety conſiſts in Unity, its Ruin in Diviſions, every National Church was declared to be a compleat Body with Power, to reform Hereſies, and do every thing that is neceſſary for the preſerving its own Purity. The Church of *Rome* have not annulled the Ordination of the *Greek* Church, though they eſteem the *Greek* Church to be Heretical and Schiſmatical, at the time when the Church of *England* had the happy Opportunity of being purged from the Errors of that of *Rome*, it was to be Reformed, and not Newfounded. As Vice appears moſt ugly in the Preſence of Virtue, ſo the Errors of the Church of *Rome* appear no leſs ſo to our Reformation; the greateſt abuſe in the Roman Communion, is the Adoration of the Hoſt, they have no juſt claim to the half of that Antiquity, and as for the Worſhip of Images, it was condemned by two very numerous general Councils, one in the Eaſt at *Conſtantinople*, and the other in the Weſt at *Franckfort*. To juſtifie our Reformation, we appeal to the Holy Scriptures and the Primitive Fathers, and to the four firſt general Councils, as has been already abundantly proved; our Reformation was not the Iſſue of a raſh and inconſiderate Zeal, but the Offſpring of deliberate and well digeſted Thoughts, the Holy Scripture is the Foundation of our Faith, and the Rule of our Religion; our Reformation is alſo juſtified by the Convocation holden at *London*, 1562. as is already proved, and by our 39 Articles agreed upon by the Archbiſhops and Biſhops of both Provinces, and the whole Clergy. Theſe declare the Faith and Religion of the Church of *England*, and reject the Additions, Alterations and Innovations of the Church of *Rome*, not only in negative but in poſitive terms, as have been fully aſſerted.

And thus have I clearly and fully ſhewn that there is no Authority over the univerſal Church, that any one Biſhop or Paſtor whatever hath over others, either the whole Church, or any particular Church, by any Right, either divine or humane, as hath been aſſerted by the *African* Council of 217 Biſhops, of whom St. *Auſtin* was one aſſembled at *Carthage*. To which may be added the Opinion of all the other Churches, except that Church who would aſſume that Power to her ſelf, which may not be allowed her, as all both Weſtern and Eaſtern Biſhops affirm, as ſaith St. *Athanaſius* who was one of them. As the Church of *Rome* Anathematizeth all thoſe Chriſtians that are not of her Communion, ſo is that Church Anathematized together, with all within her Pale, by the four ancient Patriarchs of *Conſtantinople*, *Alexandria*, *Antioch* and *Jeruſalem*, and by all the Chriſtian Churches depending on them, except thoſe few whom *Rome* hath conquered, or bought, or otherwiſe gain'd by her Miſſionaries, ſo far hath the World prevarica-

ted from that Love and Peace Jeſus Chriſt left as his Legacy among Chriſtians. Thus hath Popery, or Papal Uſurpation, ever ſince it began, hung like a Comet over Kingdoms and Nations, and ſhed forth direful Influences on all that hath been any way obnoxious to it; but it came not to its height till *Hildebrand's* Days, whom they ſtile St. *Gregory* VII. It is not ſo much ſome Mens fault to endeavour to lead Men into Error, as it is a wiſe Man's to follow them in it; for if we are miſtaken in a matter of ſo great concern our caſe will be deſperate; every one muſt anſwer to God for his Faith and Behaviour in the Day of Accounts. Wherefore 'tis our higheſt Wiſdom to be of the pureſt Church, and to that add the Bleſſing of a pure Life and Converſation; a refined Converſation will make us Companions for holy Souls in the bright Regions of Eternity, where every Happineſs will be ſucceeded by a greater; God hath provided for us a rich Patrimony of immenſe Felicity, if we perſevere in his Faith and Fear, and this may command in our Minds a laſting Veneration for God's Honour, who hath ſuch great things in reſerve for us, and in the time being we ought to be content and thankful for that rich Reward that Vertue brings along with it, and each renewed day we ſhould endeavour to outvie the former in Holineſs and Piety, as a thankful acknowledgment to God; for that he hath made us Members of his truly Catholick and Apoſtolick Church, which is in Doctrine and Diſcipline purged from Abuſes and Corruptions. God grant that every Paſtor and Member of it may purge his Conſciences from dead Works, and in Truth and Sincerity ſerve the living and true God. No Act of Princes can diſſolve a rightly ordained Miniſter from his Function, nor can he be degraded, unleſs it be for ſome capital Crime againſt God, wherein he is a Scandal to the Church, and a Stumbling to weak Souls that ſhall take offence at his ill Practice; and in ſuch a caſe it were better that he ſhould be humbled for his own Amendment than a Soul deſtroyed, for why ſhould thy Brother periſh for which Chriſt died: And he that is a Steward of the Myſteries of God, and will yet dare to be wicked, ſeems to be forſaken of common Senſe, as alſo of Reaſon and of Grace, and betakes himſelf to bring an everlaſting defaminy upon his own Soul, as well as *odium* to his ſacred Calling. It is a great offence to a penſive Soul, to know that he that miniſters to him in holy things, is a Scandal to the ignorant and well-meaning; and why ſhould any preſume to offend that Soul for which Chriſt did not diſdain to die: No one can excuſe his crimes by producing the Examples of Men as black and criminal as himſelf, we are not to take for Preſidents thoſe that are inglorious, infamous and ſcandalous, it is a laſting thing when a Man's

own

own Conſcience ſhall upbraid him to God, Religion, and Holy Men of Scandal and Odium, that others have fallen from God and Truth, by his Example. And though we are to ſeek for faultleſs Men in the Kingdom of Heaven only, yet it is a Diſcouragement to Vertue and Goodneſs to find in the ſacred Order, any of a capital Character in the Kingdom of the Church; and though each Man ſtands or falls to his own eternal Maſter, yet to be an ill Example to others is a very hainous crime, and draws a train of Puniſhments with it, for thou that teacheſt another, teacheſt thou not thy ſelf? A Man's Example attracts Imitation more than Precept, who preaches to others ſhould be careful that themſelves do not become Caſtaways.

§. V. The Church of *England* conſiders the Communion as a commemorative Sacrifice of the Death of Chriſt; and as a Sacrifice of Praiſe that is offered up to God upon it; the Bread and Wine in the holy Sacrament remaineth what they were before Conſecration, the Subſtance of Bread and Wine doth not ceaſe to be, but the Elements are Types, Symbols and Figures of Chriſt's Body and Blood; 'tis moſt evident that the Doctrine of Tranſubſtantiation is a new Invention, not broacht till above Seven Hundred Years after Chriſt; 'twas *Paſcus Rebartor* that firſt broacht the Word, and he lived not till near Eight Hundred Years after our Lord's Aſcenſion; we believe the holy Sacrament to be the Myſtical Body and Blood of Chriſt after the manner of a Sacrament; the main Queſtion is, after what manner it is the Body and Blood of Chriſt, whether after the manner of the Fleſh, or after the manner of the Spiritual Grace, and Sacramental Conſequence; the Church of *England* believes and holds the latter, as did the primitive Fathers, to worſhip the Hoſt as the Papiſts do, muſt needs be groſs Idolatry, and to be abhorred of all thoſe who have any true care for their Salvation. The moſt ingenuous Perſons of the Romiſh Church begin to be ſo ſenſible of the pernicious Conſequences of Tranſubſtantiation, that they would be glad to be rid of it if they could; but the Council of *Trent*, by making it a neceſſary and eſſential Article of Faith, has tied it ſo faſt to all Perſons of that Communion, that now they cannot part with it if they would, *i. e.* without a publick acknowledgment that they have been all this time in the wrong; wherefore they continue to hold that and other Doctrines they would be glad to part with if they could fairly do it without publick Diſhonour, therefore it is like to ſink it at the laſt. The Doctrine of Tranſubſtantiation was unknown to the Antients, both name and thing, before the Council of Lateran Men only conjectured of this matter; the *Romans* cannot fairly tell how to hold this Doctrine, and yet they are afraid to let it

go. Every Man muſt anſwer to God for the Sincerity of his own Heart, in examining divine Matters, and for the following what upon the beſt enquiry that one could make appears to be true, with relation to this there is no need of a Judge, for in the great Day of Judgment every one muſt anſwer to God according to the Talents he had, and will be ſaved according to his own Sincerity; 'tis not neceſſary for the Preſervation of Peace and Order, that the Deciſion of the Church ſhould be infallible, or of equal Authority with the Scriptures, if Judges manifeſtly abuſe their Authority, they fall into Rebellion and Treaſon; the Scriptures are a Law for Chriſtians to walk by. 'Tis very incongruous to ſay that there is an infallible Authority in the Church, and yet 'tis uncertain where one muſt ſeek for it, for the one ought to be as clear as the other; 'tis alſo plain, that what Primacy ſoever St. *Peter* might be ſuppoſed to have had, the Scripture ſays not one word of his Succeſſor at *Rome*: The Church is built upon the Foundation of the Prophets and Apoſtles, there is not one of the Apoſtles that ſays a word of the Prerogative of St. *Peter*; Jeſus Chriſt is the Original of Righteouſneſs, the Head and Fountain of Sanctity, the beginning of true Devotion, and the Light of the Soul, and the Gate of Eternal Light and Life; and they that pretend to Supremacy uſurp his univerſal Juriſdiction, there is nothing of Solidity or Firmneſs in them, they connect a great Company of Arguments to little purpoſe, they fail of convincing when they come to be urged as Reaſons, they are not like a Structure built upon a Rock, *But the Foundation of God ſtandeth ſure, the Lord knoweth thoſe that are his, and to thoſe that lift up their Hands and Hearts to his Commandments hath he regard. Hold therefore the Tradition which you have been taught, either by Word or our Epiſtle*, 2 Theſ. 2. 15. 'Tis granted that the Goſpel of our Lord was firſt publiſhed without writing; this Epiſtle is thought to have been firſt written of all the Epiſtles in the Year of Chriſt, 50. All Doctrines neceſſary to Salvation were not then written, yet their Doctrines verbally delivered were ſuch a Harmony of holy Paſſions, as enrich'd the World with Pleaſure and Piety, they made every Days Sanctity a ſtep to Eternity, they glorified God by dying for a Teſtimony to the Truth, they were zealous for that Unity which conteſted for truth and was conſiſtent, they were content for the love of God, to looſe all, rather than deny or forſake him, who is unconceivable Sweetneſs and Beauty; *He was the brightneſs of Beauty from all Eternity; God bleſſed for ever*, I will not offend his Soveraignty in preſcribing to his Will, but in all things ſubmit to it. *Thou art the God that made me, and therefore I owe a univerſal Subjection to thy Will; thou art a God of infinite Wiſdom, and knoweſt beſt what is fitteſt to be done in*

all

*all things. To thy Counſel O Lord we will take heed, as unto a moſt ſure word of Propheſie* that directs to all neceſſary Truth, and ſtand up in the defence of it, from thy Goodneſs all our happineſs does flow: We will therefore embrace it with our whole Soul, and do beg of your high Majeſty to endue us with all real Virtues, that theſe may increaſe and flouriſh in us, and by their Verdure refreſh us; and may thy divine Goodneſs recover all loſt Sinners to the love of Truth, and the Practice of it, and plant in them a burning Zeal for thy Glory; raiſe their Affections for the love of thee to undergoe any Difficulty, may thy Counſels perſwade them to perſevere in goodneſs, make them veſſels of Honour, fit Objects of thy divine Favour, that when they depart this Life they may be received with Joy into thy heavenly Kingdom; that they may be the triumph of Angels and the Celeſtial Hoſt in thy glorious Manſions, where Jeſus, the Friend of penitent Sinners reſides, he is the Author of eternal Salvation, and does ever exerciſe the Wiſdom of his divine Mercy in bringing Sinners to a State of Grace, make them a willing People, let them become Volunteers in thy Service, let them diſcern theſe many great and mighty Motives and Inducements that invite them to Holineſs, let them ſee 'tis their Intereſt as well as Duty to forſake Sin, and turn to the Lord with all their Hearts. Thou Lord never draweſt any Man forcibly to thy Service, nor violently detaineſt any in thy Family, but leaveſt all Men to the exerciſe of their own Liberty, yet thou exciteſt them by Hope to be everlaſtingly happy, which raiſes in them Generoſity, and inflames their Minds, and Spirits their Powers, to deſpiſe or glory in Difficulties for thy ſake, being ſenſible of the vaſt Rewards thou haſt prepared for all the Lovers of goodneſs; but a vertuous choice is well-pleaſing to thee, and a manly Reſolution is able to bear down former habits, yet it is a very difficult thing to recover an old and deplorable Sinner, in whom all the Powers of the Mind are enfeebled, the Senſe of Conſcience ſtupified, and the natural Notions of the Soul corrupted, and conſequently a through Reformation of ſuch a Perſon, is like to Life from the Grave, and muſt needs draw after it the Eyes and Admiration of Men, as alſo the vexation of evil Spirits, who are grieved for having loſt their Prey they thought themſelves ſure of; and yet ſuch a change in Man produces great Joy in Heaven amiuſt *the Holy Angels, who rejoice at the Converſion of a Sinner, and triumph for ſo happy a change.* But ſuch a Work cannot be wrought in Man, but by the Power of Omnipotency, to whom all things are alike eaſie, yet God doth not ſuperſede the activity of Men, but leaves them to their own choice, *to chuſe good and refuſe Evil* yet he inwardly incites and inclines them to

this, he bids us *work out our Salvation with fear and trembling*; and yet 'tis immediately added, *'Tis God that worketh in you to will and to do of his own good pleasure*; so that God's co-operating Power worketh with Man's Diligence, if either of which be wanting, the Converſion will be ineffectual, not compleat, deficient, and of no true value. The Return of a Sinner to God, demonſtrates the excellency of Virtue, and the great Comforts of Religion, and the mighty Efficacy of the Methods of the Goſpel, for this gives an irrefragable Proof of the Power of the Goſpel, to ſee Men who were abandoned of true Reaſon, and drowned in Senſuality, and careleſs of their eternal Happineſs, dead in Treſpaſſes and Sins, recover their right Minds, and come to Life again, does mightily evince the Power of God to Salvation: It ſhews an illuſtrious Teſtimony of the divine Inſtitution of the Goſpel in its great effects of bringing Men over to God; yea much more than all Philoſophy and human Rhetorick: To preſerve thoſe that are in Health is valuable, but to recover the Sick, and eſpecially to raiſe the Dead is admirable. To civilize ſome part of Mankind is all that human Wiſdom can pretend to, but to make Men ſubſtantially and compleatly vertuous, is a brave and notable Atchievment

## CHAP. IV.

*An Invitation to read the Holy Scripture, with one Paragraph, out of* Doctor Willis, *the* Dean *of* Lincoln's *Sermon, Preached before the Queens moſt Serene Majeſty, in the Cathedral Church of St.* Paul's *in* London, *on the Thankſgiving* Day, *being the* 23*d of* Auguſt, *in the Year* 1705. *Where the* Dean *addreſſes to Men to give truth a fair hearing, and our thankful Minds for received Mercies ſhould embrace the Counſel.*

§ 1. TRuth will ſtand by its own native Strength, againſt all oppoſition, though the Rains of Aſperſion do fall, and the Floods of falſe Accuſation do come, yea though the Winds of Perſecution do blow and beat againſt it, yet being founded upon a Rock it will not fall. The Church of *Rome*, notwithſtanding all her great Brags of Antiquity, it wants much of the date of St. *Auſtin*, as it is now profeſſed by

by that Church, ſeeing it is proved by the Church of *England* to be no older than the Council of *Trent*, and particularly in a Book entitled, The Novelty of the Modern Romiſh Religion, ſet forth in anſwer to (three Queſtions) or three Queries propounded by *N. G.* Prieſt. Wherein is proved that the Opinion of *Gregory* the Great, did agree in thoſe points with the Doctrine of the Reformed Church, written by *S. F.* M. A. and Vicar of *Mitton* in *Craven*; where he often calls upon *N. G.* and demands where was the Religion of the Church of *Rome* before the Council of *Trent*; and maintains it for a Truth that the Religion profeſſed by that Church looks no farther toward Antiquity, than unto that late little Council. Our Religion as yet hath loſt no part of its Luſter and Beauty, Truth will not be trodden down, nor Error ſupported by pitiful Shifts. The Church of *England* is founded and upheld by the word of the everlaſting God, contained in the holy Scripture, this is our Foundation and the Rule by which we walk, this we eſteem to be the only infallible Rule; God forbid that we ſhould advance the word of fallible Men, equal to the word of the everlaſting God; and they that preſume to do this are guilty of Blaſphemy and Idolatry, we reject not Councils, nor undervalue Fathers, but the Word of God is ſuperior to them, before and above them: It is not the Declaration of the Church that makes the holy Scripture to be a Rule, but divine Inſpiration which gives it its intrinſical Rectitude, whereby it is qualified and fitted to be a Rule; the evidences that are in Scriptures cannot be manifeſted but by the holy Scriptures themſelves, we may in no wiſe believe any Church, unleſs it ſays and does things agreable to the holy Scripture; and as to their Rule we muſt expound the darker places by the clearer, they are plain and eaſie to be underſtood in all things neceſſary to be known. The Holy Scriptures needs not to be beholden to Councils, or Churches, or Fathers, or Traditions, in borrowing any ſufficiency from them; all things neceſſary to be known for Inſtruction or Edification are contained in them, and the Doctrine of the Church of *England* is agreeable in all ſubſtantial points to the primitive Worthies. The Doctrine of Pope *Gregory* is as contrary to the preſent Roman Church as Truth is unto Error: The Doctrin of the aboveſaid *Gregory*; *Auguſtine* and *Chryſoſtom* tells us, that God in the holy Scripture hath delivered intelligibly and plainly all things neceſſary to be known, therefore there is no (abſolute) neceſſity for private Interpretation, but all that is needful to be done, is to open the Eyes to ſee, and the Heart to receive, and to order the Will to practiſe thoſe Truths that God hath delivered plainly in the holy Scriptures. Now the rational Concluſion from theſe Premiſſes will be, fear God,

and keep his Commandments and this will ſave the unneceſſary trouble of a Romiſh Interpretation, which is, that all muſt ſubmit to ſuch a guide, as is not wiſely able to direct himſelf, by drawing worthy Concluſions from apt and fit Premiſes, and to follow ſuch a one is to be miſled, for if the erroneous lead the ignorant they may both miſcarry. God keeps open Houſe, and Strangers as well as his Children are admitted to his Table; the Privilege of reading the holy Scripture is allowed the unconverted as well as the converted, all Scripture is given by Inſpiration from God, and are profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs, they that want theſe things are priviledged to ſeek where they are to be found; every one is priviledged to uſe the means of Converſion, and the reading the Scripture hath been profitable to the unconverted, as well as to the converted. St. *Auguſtine* was converted by the reading of the holy Scriptures; to what purpoſe hath God made Man a rational Creature, and given him Underſtanding, if he muſt not uſe it, the Law of God is perfect, converting the Soul, and enlightning the Eye, and refreſhing the Heart, if the common People were denied the uſe of the Holy Scripture, they would want the means of Converſion, and Illumination, and Reproof, and Conſolation: And St. *Chryſoſtom* ſays, this is the cauſe of evil, that the holy Scriptures are not known, he ſays likewiſe that the reading the holy Scriptures is a great fence againſt Sin, the Ignorance of the Scriptures is a dangerous Downfal, to know nothing of God's Laws is the Loſs of Salvation, Ignorance hath brought in Hereſies and wicked Life, Ignorance hath turned all things upſide down. In the Scriptures are Ebb Waters where the Lamb may wade, as well as deep Waters where the Elephant may ſwim, in them is Milk for Babes to ſuck, as well as Meat for ſtrong Men to eat; the unlearned will find in them Matter of Inſtruction, to beget and increaſe Knowledge, as well as the learned matter of Scrutiny to exerciſe their wit, and Induſtry, to find out the meaning of obſcure places, the Scripture above all Books is moſt ſerviceable to the Church of God, it is of great uſe and benefit to the Children of God, in order to bring them to the Glories of his heavenly Kingdom. God by his ſpecial Providence did appoint the penning and preſerving them, he hath provided a true and a pure Tranſlation of them, to which he hath added the promiſe and guidance of his holy Spirit, to lead his People into all truth, and all that will give Truth a fair hearing, ſhall be enlightned and bettered by it, for truth will direct a Man to true Piety, and inform him to lead a divine Life, and to have an humble dependance upon God, who is the giver of Wiſdom and all good Gifts, God miniſters to

Man

Man all the good things of his Providence, he gives Man alſo a Serenity of Mind, quiet of Conſcience, and the light of his Countenance, and the comfortable Senſe of his own Integrity, and the unſpeakable hopes of a glorious Eternity, in the Contemplation of which he may defie Death, and live as it were in Heaven while on Earth; and can Man that conſiders theſe things confront the Wiſdom of the moſt high God, or be inſolent towards his mighty Majeſty, or preſume to ſin againſt Light, Knowledge and Conſcience, or add weakneſs to wilfulneſs, or deſpiſe divine Counſels, Exhortations, Promiſes and Aſſiſtances, and by the contempt of Grace diſorder his own Soul, and ſpoil his own Powers, by ſuffering Paſſion to get head of Reaſon, and cloud his Underſtanding, and deprive himſelf of the Comforts of Innocency, and drive from him the good Spirit of God, and the Joy of a good Conſcience, by loſing the light of God's Countenance, which makes Life a Burthen, and the thoughts of Death intolerable, all which may reſolve a Man into Tears; but whoſo hath ſerious thoughts will not be thus enſnared, but will aſpire after true greatneſs of Soul, which conſiſts in the contempt of the World, and that in the midſt of its Enjoyments, for a Man can never be a real Diſciple of Chriſt without Poverty of Spirit, and by frequent Meditations and Mortifications keep his Body in Subjection to his Mind, but ſuch as ſeek God with an upright Heart ſhall find divine Aſſiſtance, Directions, and Strength to pleaſe him, and be enabled to give a good account of their Stewardſhip, when the great Judge ſhall appear, and require an account of every Man, with what intention of Mind he hath heard and read the holy Scripture, ſeeing in thoſe holy Volumes are fully contained all neceſſary Truths, clear and plain, ſo that they that make a right uſe of their Reaſon, cannot miſs of ſufficient Inſtruction how to obtain Life and Felicity, if they make a right uſe of their Underſtanding, and bring a fit Temper and Diſpoſition of Mind for the knowledge of them, and acknowledge their divine Authority, and own that reſpect and reverence which is juſtly due to theſe holy Oracles, and from their divine uſe learn Humility and Modeſty, and be ſenſible of our own Weakneſs, and God's Perfection, and apply general Rules to particular Caſes: Then ſhall the Grace of God deſcend with mighty Power upon our Souls, and we ſhall honour and reverence our moſt divine Lord and Love, who will ſow the good Seed of his word in our Hearts, and water it with the Dew of his holy Spirit, that at all Times and Seaſons we may bring forth the Fruits of an holy Life, and dedicate our Souls and Bodies to his perpetual Service, that all the Faculties of our Souls and Bodies may be his, and we may be rightly intent to apprehend and joyfully qua-

qualified to receive his eternal Food the Bread of Life, and obtain the Vertue, Fruit and Benefit hereof; to do which worthily is to consign us to Felicity, which will be an act of glorious Mercy. In answer to which every Penitent must pray that God would plant in his Heart Gentleness and Patience, with a meek and long suffering Spirit, that they may at last come to the Regions of Peace, and in the time being receive all things from the hands of God with a quiet Mind, that the Riches of God's Mercy and Mildness may shine forth upon us, and no desire of Revenge may have any place in us, being fully possessed with the Grace of true Patience, Mildness and Lenity, that Christ may dwell in our Souls for ever, by means of the Seal and Pledges of the holy Communion, that glorious Feast of Love.

§. II. In the Roman Church the Priest is said to communicate every Day, if the Mass be the Communion; though how he can communicate by himself, is something difficult to a Protestant Understanding. At *Milan*, when St. *Ambrose* was Bishop there, he says the Sacramental Food was daily received, for a Remedy against daily Infirmities; adding, there is no Remedy more effectual for refreshing and comforting the Soul than the holy Sacrament, for the holy and devout use of this Ordinance, restores it to that Grace from whence it was fallen; haste therefore to partake of it with Purity and Humility, but none ought to come to it without being habitually prepared, and also with some superadded actual Preparation. He that dares to come in the want of these, is certainly without the Wedding Garment, and in danger of being cast into the Oblivion of outward Darkness, and must needs fall short of all Comfort and Benefit by it, which he might otherwise have in this holy Ordinance; but he that lives in such a condition, that he is always fit to die, is always fit to receive the holy Communion, that Preparation for the Lord; but none are so weak as not to know their own Endeavours are highly necessary. But if we have done our best Endeavour, the good Lord will pardon what is wanting, but we must carefully examine our selves, for how can we tell how accounts are between Heaven and us, if we look not into them, how can we tell what Auxiliaries are wanting, and where to obtain them without Consideration, our Devotions must be inflamed, our Affections raised, our love to God, and hatred of Sin heightned, and our Repentance perfected. True Repentance consists in such a change of the Heart, as produces such Actions as are agreeable to God, that is, in doing good, and avoiding Evil of all kinds; we must cover and conceal all things that are defective in our Neighbour, because we must not lessen their good Name and Reputation. which is sometimes done by

a motion of the Head, or Hand, a Smile, or caſt of the Eye, for theſe are able to tarniſh the brighteſt Reputation, and ſometimes ſilence itſelf contributes to this, if it appear affected and myſterious; we may not impair his good Name by Words or Actions, by divulging any ill we hear or know of him, whether it be true or falſe, for Reputation is a tender thing, and ought to be carefully preſerved, both in Friend and Foe, for the honour of our Neighbours Name ought to be valuable in our ſight, neither ſhould we flatter any Man by repreſenting him better than he is, becauſe our Tongue ſhould be the true Interpreter of our Mind; we ſhould not praiſe Men to gain temporal Advantage, but the ſenſe of our Duty in all things, ſhould be the prevailing motive of our Piety; we are alſo to treat all that differ from us with kindneſs and affability, we are to avoid a vindictive and exterminating Spirit, we are to bear witneſs to the truth, though at the expence of our own Life, and confeſs the Faith of Chriſt without wavering, thoſe that ſuffer Impriſonment, the ſpoil of their Goods, and Baniſhment, and ſeveral other ſevere Torments, if they eſcape without dying, are called Confeſſors. An unlawful Oath obliges not him that takes it, If the keeping of it be a greater Sin than the breaking of it, the taking of it is a Sin that muſt be repented of, but the breaking of it is a neceſſary Duty, and a Branch of that Repentance which is due for the former Raſhneſs in making it; 'tis Prudence to reprove the Vices of others, when the Providence of God, or a fair Opportunity calls us to it, but in this great affair we muſt be ſure to manage our ſelves with Diſcretion, or we cannot prevail to amend thoſe whom we would reprove, for Reproof is a very nice and difficult Undertaking; for he that would put his Neighbour in Mind of his Duty, when he tranſgreſſes the Laws of God, muſt do it with great Candour and plain-heartedneſs, and not ſhew any Reſentments of anger to him, but to the Vices he would reprove. And he that undertakes to reprove another, muſt be ſure to be very inoffenſive himſelf, or elſe it may be retorted upon him, Phyſician heal thy ſelf; he that would lead another into Truth, muſt be ſure to be in a right Path himſelf, for if the Guide be out of his way, how can he direct his Followers; he that wears God's Livery, and calls himſelf by his name, muſt be ſure to be cloathed with inward Holineſs, or elſe his outward Ornament will be a Reproach unto him, no good Man will ingroſs all God's Favours to himſelf, but will deſire and endeavour that others may ſhare with him in the Bounty and Mercies of God, to qualifie us for which we muſt be adorned with inward Holineſs and divine Purity, all thoughts of Evil muſt be baniſhed from us, and we muſt labour for the divine Aſſiſtances of

God's

God's holy Spirit, to aſſiſt us in working out our Salvation, which cannot be done without fear and reverence, we are to honour the Lord with our Subſtance,, and with the firſt fruits of our Encreaſe, all our Actions and Motions muſt ſtill tend to the ſame Centre, fear God, love your Neighbour, and work Righteouſnes, this is the whole Subſtance of our Duty, though we may delineate it into many Branches. The fear of God will keep us from doing evil, and the love of our Neighbour will invite us to do them good of all kinds, both to their Souls and Bodies; a good Man will not be content to go to Heaven alone, but would have all his Converſants accompany him. Heaven is a vaſt Inheritance, large enough to make all Men happy, there is none there that ſhall think his Friend hath more Favours than he may deſerve, but every one there ſhall delight in each others Felicity; make therefore your Preparations right, that theſe Felicities may belong to you, for doubtleſs the Glories of Heaven are great, prepared for all that are prepared to be worthy of them, work therefore while it is Day, for the Night of Death will come wherein no man can work. Be wiſe in this very inſtant before the Day of Grace is paſt, or you become incapable to qualifie your ſelf for being happy, for the preſent time is all that we can be certain of, therefore improve it to the beſt advantage, that Heaven and Felicity may be yours. Why ſhould you be content with low degrees of Felicity, when the higheſt Happineſs is attainable for them that will diligently ſtrive to enter in at the ſtrait Gate, for wide is the way that leads to Miſery, and many for want of thought and reflection enter into it. Think therefore now of what you ſhall hereafter enjoy, and this will add wings to your endeavours of making your ſelves capable of receiving the Kingdom prepared for the godly few, now is the acceptable time, this is the Day of Grace, neglect it not, for all your ways and thoughts are before the Eyes of the Lord, who regards thoſe moſt that ſerves him beſt; he is infinitely pleaſed with our willing Obedience, a Free-will Offering is his Delight. O! every one that will be happy, work in the Vineyard of your Lord, be abundantly furniſhed with holy Obedience, let no time paſs without ſome mark of divine Love inſtamped upon your Soul, in each moment draw ſome lines of divine Love in your Minds, till you have obtained a ſure taſte of thoſe Felicities ye hope e'er long to be poſſeſſed of; and ſuch a Deportment we have been above ſpeaking of will qualifie you for Felicity, for which you muſt be prepared before you can enter into it; beg the divine Majeſty to refine your Mind, that it may diſcern divine Objects.

§ III.

§. III. The Council of *Nice* is and ever hath been admired, by all Chriſtians; it was the firſt that was called in the Chriſtian World, in it there were gathered Three Hundred and Eighteen Biſhops, ſome hath termed them the light of the whole World, they were the chiefeſt Men for Holineſs, Learning, Virtue, and Valour, that the Chriſtian Church ever had before or ſince, many of them laid down their Lives for the Teſtimony of divine Truths; the four firſt general Councils all Chriſtians have ever had in great Reverence and high Eſtimation; there hath been ſeven general Councils, but the four firſt were reckoned the moſt Authentick. There was one other Council, which ſome call the (eighth) held at *Florence*, under *Eugenius* the 6th, but that was only a private Buſineſs; other Councils there were, but they were of the Weſt Church only, and ſo not general. The Eaſt and Weſt together never met, but in one of thoſe Seven for publick Affairs, unleſs it were once after in that of *Ferrara*; the Eaſt and Weſt together make a general Council, but that eighth before mentioned, aſſembled in hope to have help, on the Eaſt Churches part, which they never had, and ſo the Council was not kept, but broken as ſoon as it was riſen, (or broken) up.

The ſecond general Council was at *Conſtantinople.*

The third was at *Epheſus*, as the Acts of that Council now ſet out in Greek, doth ſhew four ſeveral times, they acknowledge they were thither ſummoned by the Emperor's Oracle.

For the fourth at *Chalcedon*, look upon the front of the Council, it will proclaim itſelf, to be there aſſembled, and it is well known it was firſt called at *Nice*, and then recalled from thence, and removed to *Chalcedon*, all wholly by the diſpoſing of the Emperor.

The Fifth was held at *Conſtantinople.*

So the ſixth, *ibid.* (*Conſtantinople.*)

And the Seventh at *Nice*, where *Conſtantine* and *Irene* held the Government, and by whoſe Authority it was called, and by *Conſtantine*'s Edict confirmed.

And theſe Seven be all general, in all which the force of Truth preſenteth itſelf, evidently and clearly.

In the Council of *Chalcedon* it was ordered and confirmed, that each Province ſhould yearly hold their Synods twice. But eſpecially, after *Juſtinian* had made the Decrees of the four firſt general Councils, to have the name and force of Imperial Laws; the Emperor's Authority was in all afterwards, habitually at leaſt, that is, if not as in the other where he was Preſident, by expreſs and formal Conſent, yet by way of implied Allowance, as paſſed by a former grant. *Conſtantine* lived about Three Hundred Years after Chriſt's Aſcenſion, he

was

was the firſt that ever call'd any general Council together, or deviſed the calling of them, for Conſultation about the buſineſs of God. Thus have we ſeen that at *Nice*, there were together 318 Biſhops, the Lights of the whole World, the chiefeſt and choiceſt Men for Holineſs, Learning, Virtue and Valour, that the Chriſtian Religion ever had before or ſince. Our Engliſh Synod in the Year 1603, was held under the Preſidence of *Bancroft*, then Biſhop of *London*, Biſhop *Bilſon* was a Member of it. King *Charles* ſaid of the Church of *England*, as then eſtabliſhed, he would not endure any varying or departing from it; the Liberties of the Church do in a great meaſure run parallel with thoſe of the State, it is a more pleaſing Office to congratulate a Reformation, than to reprove a fault in the Primitive Times, each Church had a Power derived from God, endowed with a perfect Liberty and full Authority, without Dependance or Subordination to others to govern its own Members, to manage its own Affairs, to decide Controverſies and Cauſes incident among themſelves, without allowing Appeals, or rendring an account to others; each Church did ſeparately order its own Affairs, without recourſe to others, except for charitable Advice, or Relief in Caſes of extraordinary difficulty, or urgent need, as ſaith the moſt accurate Dr. *Barrow*; from whence may be inferred that Popery is the Corruption of Chriſtianity, becauſe ſhe now ingroſſes that Power that was never given her by Legal Right, yet we ſubume that that Church which is now fallen from her ancient Purity, ſtands or falls to her own eternal Maſter, and to him ſhe muſt give an account in the laſt and great Day. But 'tis every good Man's Duty to ſtand up for God, and for the defence of Truth, which is of divine Extraction, and will not ſuffer a Man to be a Diſſenter from Reaſon, nor from Scripture, which ſhews that heaps of Arguments will not juſtifie an Error, nor darken Truth, but in the ſtead of Niceties in theſe Matters, if Men would make the beſt Applications of them, by a Reformation of their own Practice, and live holy Lives ſuitable to ſuch divine Mercies, they would advance the Honour of the Church more than by Diſputations. For if we knew all the Tranſactions that have been in the Church, ſince the firſt Inſtitution of it to the laſt Period of its Completion, it would avail us little, if we do not live a holy, vertuous and a pious Life, for Piety and Holineſs is infinitely preferable to Knowledge, though the Knowledge of divine Matters is a cordial Comfort, yet Holineſs is ſuperlative to it, and will advance the holy Soul above it, therefore in the following Book, in the ſtead of Diſputation, I ſhall apply my Pen in the perſwaſion of each Reader, to be very careful of his Carriage towards God, and alſo to Men, that no artificial Vice may incroach upon him to marr his future Felicity, *Love as Brethren, be pitiful*

*be courteous*, diligently ſtrive by an unſpotted Example to win Souls to God, this will brighten your own Felicity, when God ſhall make up his Jewels; you ſhall be of thoſe that follow the Lamb, adorned with illuſtrious Ornaments, and theſe are joyful Encouragements to imitate the Holy Jeſus and his devout Followers, it is agreeable to the divine Wiſdom to caſt a Glory upon that which glorifies Wiſdom, ſuch is the native Excellency of Religion, and the Solidity of the Comforts of Vertue, which are demonſtrated to be above all the gaudy outſide and empty Pageantry of the World. Plain and even is the Path of Virtue, it gives preſent Comforts and future Rewards; ſtick therefore firmly and immoveably to Vertue, conſidering the many Comforts will accrue to you hereby; dedicate your ſelves to the moſt high God, in Body, Soul and Spirit, and ſacrifice your Sins before him; we are commanded to ſubdue all evil Thoughts, and unchaſte Motions, and delight to ruminate on Holineſs, which will cheriſh, refreſh and comfort the Soul: Godly Meditations is a Remedy againſt evil Thoughts, and will create in us a full truſt in God's Mercy, and procure to us a quiet Conſcience. Come not to God in your own Strength, but in the Power of his Grace, let the ardour of your Soul be elevated to God, then ſhall you obtain of him ſweet Delight, his Goodneſs, Majeſty and Glory ſhall be ever with you to do you good; judge no man unworthy of God's Mercies, ſince no Man is ſo, but the impenitent, be not ſollicitous to take off Mens Eyes from your own Faults, at the expence of another's Reputation. The worſt of Men are moſt uncharitable in cenſuring others, ſcruple not to join in the Worſhip of God with a promiſcuous Society, for God can forgive the higheſt Offenders, whenever his high Majeſty pleaſes; nor is the moſt innocent ſure he ſhall not fall into ſome great Offence, wherefore every Man ought to be humble before God, leſt he provoke the divine Wrath to high Diſpleaſure, live as inoffenſive as it is poſſible, that you may obtain the Favours of Heaven, and God may inſtil into your Soul holy Inſpirations, no repenting Sinners ſhall be excluded from God's Favour, nor from a Privilege to partake of his outward Ordinances, ſuch as being an acceptable Gueſt at his holy Table, but what has any Man to do with the Signs of Grace, that have not the ſubſtance of it, acceptable Grace is in the Soul by a holy Diſpoſition. Men abſtain from the Ordinances of God, becauſe they hold themſelves unworthy, but if this indeed be their caſe, they ought to haſten to ſeek his Favour; 'tis an inexcuſable Excuſe to think to palliate one Sin, by running into another, nor will any Duty acceptably performed attone for, nor juſtifie a Sin; but if a Man would ſecure his own Salvation he muſt immediately part with all Sin, and put his Soul in a holy and an innocent

cent State, for he that can be ſo wild as to imagine that one Sin can atone for another, is arrived at a high Pitch of Wickedneſs. 'Tis every Mans Duty to be good, and to frequent the Ordinances of God, but if he will not be good, the neglect of the Ordinances will not excuſe him, but ſtill aggravate his Folly to a higher degree; the neglect to frequnet the holy Communion does not excuſe a Man from a State of Death, for if he die in his Sins he will for ever be miſerable. Therefore whoever would ſecure his own Felicity, muſt haſten to forſake all his Sins, and obtain the Favour of God, by the frequent uſe of his holy Ordinances, for theſe are the means of Grace, and holy Conveyances of Joy to the Soul.

§. IV. A good Man will even ſurpaſs himſelf, he is an Ornament to the Age he lives in, he will glorifie God by his piercing Senſe, and his ſuperior Underſtanding, the World is indebted to him for his perſeverance in goodneſs, and his Courage in detecting Evil; no Conſpiracy ſhall prevail againſt him, no Weapon formed againſt the good Man ſhall proſper, he has a firm zeal for his Country, and is induſtrious in converting Souls, he expreſſes good Nature to his Friends, and by the grace of God is able to reſiſt Temptations, he bears up againſt all the conflicts of his Enemies, his flowing Wit is uſeful in his Generation, his admirable Underſtanding is adorned with a vaſt ſcope of Eloquence; his Humility, Compaſſion, Candor and Probity are ſurpaſſing, and all other Virtues and Perfections create in him an Intereſt in the Hearts of all Men, that no Induſtry of Malice can undermine or blaſt him, he is the Pillar of his Country, the courſe of all his Actions are uniform, he is the true Image of the Son of God; no ill Succeſs can ever make him looſe his Courage, nor Proſperity bring him to quit his Moderation, that in a Calm, or in a Storm, with the Wind or againſt it he is always a ſafe Pilot, he ever ſteers his courſe with ſolid Judgment, Gravity and Wiſdom, he will not ſuffer Juſtice to be eluded, he is diſintereſſed in all his Undertakings, he will not ſnatch at Wealth nor greatneſs, yet all theſe good Qualifications and Abilities will not preſerve him from being purſued with utmoſt Malice, for his great Abilities makes him an Enemy to Vice and vicious Practices, therefore evil Men ſet him as a Mark to ſhoot at; ſuch a Man and a Chriſtian was King *Charles* I, who was Murthered at his own Royal Palace Gate, by a Mock Court of Juſtice, *Jan.* 30. 1648. That Royal Martyr of Bleſſed Memory, unjuſtly ſuffered by his own Subjects, theſe Rods of Unjuſtice, they dethroned him, depoſed him, killed and murthered him, they feared not God, nor their King, nor reſpected their Oath of Allegiance they had ſworn to him,

they

they plunder'd him of his Life. He was a holy and pious Man, cloathed with the Garment of Humility, he knew good, and did well, yet he fell by barbarous Hands, for ſeeking to preſerve the Churches Rights, and the Peoples Libetties; he eſteemed the Church above the State, and God's Glory above his own, and the Salvation of his Soul above the Preſervation of his Body, Eſtate and Poſterity; his Subjects forgot that Precept, *Touch not my Anointed, lay no violent Hands upon Kings; ſpeak not irreverently of them, think not unworthily of them, touch not my Prophets, touch not my Saints, touch not my holy ones.* They provoked God by this new Invention, of laying violent hands upon their own juſt and rightful King. The thought of this may make us fear and tremble before God, becauſe he that ſtands may fall, for we all walk in the midſt of Snares; a poſſibility to ſin is the portion of every mortal Man, he that perſeveres in goodneſs is ſure of a Reward, but every Man is not ſure he ſhall perſevere; he that repented yeſterday, and cryed to God for Mercy, may provoke God to day by new Inventions, even the Cream and Flower of the People, are obnoxious to fall if God withdraw his Protection, and do not ſuppreſs unruly Tumults, if God take not the Rods of his Juſtice into the hands of his Mercy, each Man may become his Brothers Ruin. Let us then look up to God with Modeſty and Devotion, then will he enlighten us with the Beams of his Grace, and we ſhall be preſerved from the Malice and Violence of evil Men, who ſeek to overthrow the Righteous, but the Works of Righteouſneſs ſhall be Peace, and the end of Peace ſhall be Quietneſs and Aſſurance for ever, the Righteous while he lives is troubled in his Body by Diſeaſes, in his Soul by Temptations, in his Goods by Plunder, in his Name by Ignominy; but when he is dead he is free from all theſe, his Body feels no Sickneſs, his Soul fears no Temptations, his Goods fear no Miſcarriage, his Name feels no Reproaches, for he reſts from his Labour, and his Works ſhall follow him, his Reſt will then be like that of Angels free from Sin and Sorrow, and eternal Joy ſhall be his Portion for ever.

§. V. A Man that is planted upon the Rock of Truth will be conſtant in goodneſs, becauſe truth and goodneſs is ſweet and pleaſant to his Mind, for truth hath ſomething in it that is irreſiſtible, and is therefore very attractive, it invites all to embrace it; Truth teaches that the Doctrine of the Church of *England* is primitive, they that adhere to her are in a clear and ſafe way, her Doctrine is no other than what our Saviour and his Apoſtles delivered, and what the firſt Chriſtians and their Succeſſors for many Ages believed and practiſed, and we are in the ſame method of finding out the true Faith which they

followed, and of being transformed into a ſpiritual Temper, that we may underſtand and diſcern, as alſo obey the things of God; but the higheſt Elevation of the natural Man is Reaſon, which hath a fair Appearance, and if rightly managed, would certainly advance him to a ſpiritual Temper, but being fed only with dry Notions, and trying them by a falſe Touchſtone, which doth ſtrengthen Errors, fortifie Prejudices, and ſwell with Pride, and fret with the itch of an unſatisfied and uſeleſs Curioſity, they arrive not to that height of Underſtanding, in which Reaſon, if rightly managed, would lead unto; therefore the natural Man receives not the things of God, becauſe they are ſpiritually diſcerned, and the natural Man while he arrives no higher is incapable of ſerious thought, and his Mind is ſo diſtorted that he cannot diſcern Truth from Error, for Truth teaches a Man *to honour the Lord with his Subſtance*, either in ſecret Charities, or in publick Offerings, and to be aſſured of his acceptance with God will prompt him on to forſake whatſoever may offend the divine Eye, for this is the only way to pacifie the Wrath of God, and be reſtored to his Favour; namely when we are truly religious, and univerſally juſt, Religious towards God, and juſt towards Men. This is poſitively our Duty, the neceſſity of it implies no leſs, to qualifie us for the Kingdom of God, which is of great Importance and of near Concern to our Souls, for if we arrive not to that Port we cannot be happy, for in Heaven God himſelf is the everlaſting Inheritance of his People; God fills their deſires with goodneſs, and perfects all the deſires of their Souls, he communicates himſelf freely and fully to them, and they are abundantly ſatisfied with the Pleaſures they derive from him, he is their Joy to all Eternity, God is the fervency of our Deſire, and the ſweetneſs of our Hope, all God's Favourites are rich Heirs, they are all Fellow-Citizens of the New *Jeruſalem* of the Houſhold of God, Inheritors of the Kingdom of Heaven; they are meet Partakers of the Inheritance among the Saints in Light, Heaven is ſo large that the number of Heirs cannot diminiſh it, the good we hope for hath two properties that ſecures it from Envy, it is one and cannot be divided, it is infinite and ſufficeth many Thouſands, every Inhabitant is rich of the ſame Inheritance, every one is happy with the ſame Felicity, *the City of God is a ſure and ſafe Inheritance, reſerved in Heaven for us.* If we repoſe our Confidence in God, we lay up treaſure in ſafe places, the Boſom of God is a ſure Repoſitiary, a rich and glorious Inheritance; the Man that loveth earthly Riches hath but little mind to the true Riches, he does not eagerly deſire the everlaſting Pleaſures of the World to come, in Heaven we ſhall enjoy all things in God, in God is a Conſervation of all things that are truly

truly and ſolidly good, in the abodes above God himſelf will be our rich and glorious Inheritance; God will be to us in the ſtead of all things, the Glories we ſhall then be crowned with will be ſo excellent, that now we cannot ſo much as form an Idea of them, we want Conceptions and Words to expreſs their Excellency; vaſt is the Ocean of Glory, let us labour to have kingly Affections, to be fit for this glorious Place, *our Converſation muſt be Heavenly*, to qualifie us for the glorious Company we ſhall there converſe with. We muſt therefore now be heavenly diſpoſed, let the thoughts of your heavenly Dignity comfort you now in your Voyage to Felicity; this will ſupport you under all your Sorrows, in Heaven we ſhall be more happy than Emperors are on Earth, therefore we may not be ſad. Chear up then O diſconſolate Chriſtian, thou ſhalt wear an heavenly Crown! Think often of your Crown and Kingdom, to drive away the ſadneſs of your Hearts, the greater your Sufferings are, ſo much the more bright and glorious will be your Crown, your Inheritance lieth in Heaven, you are now Heirs to that Kingdom, the Crown of Glory ſhall ſit upon the Heads of the faithful, no Sickneſs ſhall be able to blaſt it, no Enemy to endanger it, all Enemies ſhall be put under our Feet, all Tears ſhall be wiped from our Faces, 1 *Cor.* 15. 27. *Iſa.* 25. 8. Kings on Earth are as much in danger of Sickneſs as other Men, Chairs of State are not Caſtles of Health, nor can their Crowns keep their Heads from aking, they are in as much danger of Enemies as other Men, their Crowns are thicker ſtuck with Cares than Gems, their Robes are fuller of Bravery than Felicity, but Reſt and Peace ſhall for ever wait upon them whom God will honour; Death will tranſlate the greateſt Prince to another place, though while they live their Crowns be not tranſlated, he that wears the Crown muſt be tranſlated. There can be no Perfection of Bleſſedneſs but where there is continuance of Felicity: Heaven is an immortal Inheritance that fadeth not away, the Yoke of Patience we muſt learn to bear, for this will qualifie us for this Crown; how abject ſoever our Condition be upon Earth, it ſhall be moſt glorious in Heaven, Glory ſhall follow our Sufferings, as the Day followeth the Night; in this Life God may bring ſome great and ſharp Affliction upon us, yet he will not ſuffer us to looſe our Inheritance, for it is intailed; God hath made it ſure to us by Promiſe, if you have the favour of God, you are not inferiour to any; we have an Inheritance reſerved for us, ſeek therefore the graces of God's Spirit, for theſe muſt qualifie us for his Favour, and ſanctifie us for his Uſe, and make us meet for Heaven, by unfeigned Faith and ſincere Repentance, then ſhall God and Heaven be your Portion and Inheritance for

ever; therefore ſeek no other Glory by the Mouth of Danger, nor hazard your Life for periſhing Wealth, for you are rich enough if you continue in God's Favour; if you gain Reputation by defending Innocency, you may aſpire to the Glory of an Orator, for ſuch Fame is truly glorious; but above all Glory purchaſe a quiet and a peaceable Conſcience, this is the trueſt and the beſt Glory, *Watch ye, ſtand faſt in the Faith, quit your ſelves like Men,* of Wiſdom and Underſtanding, be not ſecure but very vigilant, act vigorouſly for the Kingdom of Heaven, glorious Actions are the evidences of our Election, our Works are not the proper cauſe for which the Kingdom is given, but good Works are Signs and Tokens that we are Perſons for whom Heaven is prepared, they are the way to the Kingdom, not the cauſe of our obtaining it, things of the greateſt worth are uſually accompliſhed with the greateſt Difficulty and are hardeſt to be gained. High Honours and great eſteem is not gotten without a diligent and conſtant Induſtry; it becomes us therefore with Diligence to labour after eternal Life; eternal Life is the ſtipend of our Warfare, the Hire and Wages of our Work, God hath not appointed Heaven for idle Droans and Loiterers, but for ſuch as labour with Diligence for it; it is a Field of rich Treaſure, we muſt with much Diligence labour to purchaſe it, it is a ſtrong City and muſt be taken by Violence, eternal Life is the conſequent of a holy Life, 'tis the Reward of thoſe that ſtrive to enter in at the ſtrait Gate: God hath ſo ordained the one to be the way whereby he will bring us to the other; we muſt fight valiantly againſt all the Enemies of Salvation, if we would be refreſhed with the ſpiritual Dew of divine Grace, and be watered with the Rain of heavenly Doctrine, which gives us a foretaſte of that Kingdom to which we aſpire, they that are far from God, are near to the Pit of Deſtruction, we muſt *through many Tribulations enter into the Kingdom of God.* A good Fortune maketh us proud, Miſery renders us humble, the one maketh us go out of our ſelves, the other makes us retire and dwell at home, the Conſcience is in danger, both in Affliction, and in Felicity, the miſerable may conceive deſigns as dangerous as the happy, we are as liable to offend God as well under exceſs of Evil, as in great Proſperity; if ſome are refined in this Furnace of Affliction, there are many that like Chaff are conſumed in it. There are ſome inſolent in Proſperity, and others deſperate in Adverſity: Why can we not as well bleſs the Hand that ſmites us, as that which beſtows favours on us? We ſee that both extream little and exceſſively great and glorious Objects are alike troubleſome to the Eye, and as well exceſſive Joy as Grief break and diſturb the Mind, All Diſcontent and Uneaſineſs of Mens Spirits with their

Con-

Condition is an uneaſineſs to them, becauſe ſome Power is not provided for, and becauſe their Deſires exceed their Condition. Who will go about to appeaſe Hunger with Muſick, or content any one object of Senſe with the object of another, that which is pleaſant to the Smell is offenſive to the Taſte, as hath been intimated under the foregoing Head, therefore every thing which is ſuitable is better than that which is in exceſs, a wiſe Man will not drown himſelf in his Body, but will retain a lively reliſh of intellectual Pleaſures. Divine Speculations are a Refreſhment to an intelligent and a diſcerning Mind, nor will the delight of the Will in the cloſe Embraces of true and indubitable goodneſs be leſs raviſhing than of the Mind in the Apprehenſion of Truth. The Will hath a kind of Infinity in it, and is able to take in a large meaſure of the Pleaſure of the object that is preſented to it, yet it will wiſely be aware of the falſe light of Senſe and carnal Intereſt, becauſe it apprehends true good in its native Beauty, it knows its Duty is reconciled to its Happineſs, for God hath made that beſt which he doth more particularly require of him, ſo that the wiſe of Heart ſhall arrive at a full Port in the Peace of a good Conſcience, and laden with many Bleſſings, the higheſt that Honour and Felicity can preſent. The common Method of this World is to mingle ſweet and bitter, Grief with Joy, Light and Darkneſs, Day and Night, Proſperity and Adverſity intercept and ſucceed each other; we may not therefore ſuffer our ſelves to be tranſported with Pride, nor truſt too much to Fortune, for great are the changes that a little time may produce; many a Prince that was lately a Terror to the World, may come to be bound in Chains and lay at the Mercy of his Enemy. The great Men may conſider and be aware that their Fortune is too great to hold always in a proſperous State, and the mean Man may hope for better Days, for generally an Ebb ſucceeds a Tide, and a proſperous Gale an adverſe Fortune; they that underſtand the courſe of the World know that nothing is ſo certain as Uncertainties, nothing is ſo ſad but it hath ſome Qualification or Abatement, and nothing is ſo perfectly happy, but it hath ſome grievous Conſequents or Appendages; but in Heaven our Happineſs will always be freſh and gay, in theſe glorious Regions a conſtant gale breaths always from the ſame point, in the World to come only there is pure and unmixed Joy, there is Felicity in the trueſt and fulleſt Meaſures; in Heaven a Man will arrive at the ſum of his Wiſhes, all glorious Joys will be poured out upon him in full Meaſures. O that we could all worthily prepare for thoſe Felicities which are laſting great and full, nor will there be any fears of looſing thoſe Felicities, for they are more ſtable than the Poles of Heaven, for the Throne

of God endureth for ever. O glorious and happy State of the Bleſſed, and happy Day when theſe Glories ſhall be adminiſtred to Man, *whoſe Life is hid with Chriſt in God*! We may even now be raviſhed with Admiration of thoſe Beauties and Glories, which God hath prepared for the entertainment of thoſe that love him with all their Heart and Mind and Strength, theſe Men are happy now as an earneſt of thoſe Felicities they may juſtly expect from the giver of all good Gifts.

§. VI. *John Wickliffe* lived in the Reign of King *Edward* III, he wrote ſeveral Books, no fewer than Two Hundred Volumes moſt learned and pithy, that the Learned and Wiſe have been wonderfully aſtoniſhed at his ſtrong Arguments, and the vehemency and force of his Reaſons, and the places of his Authorities which he had gathered; he was extolled for his Learning and Integrity of Life, when he was perſecuted for Religion he choſe rather to leave his Country than his Doctrin. A great part of his Doctrine continues in Veneration to this Day, but before his end it pleaſed God to ſend him ſome Halcyon Days, for he returned into *England* with ſafety, and died in quietneſs, at his Living at *Lutterworth* in *Leiceſterſhire*, the laſt Day of *December*, 1387. And 41 Years after his Death, by a Decree of the Synod of *Conſtance*, his Bones were taken out of the Grave and burnt, and the Aſhes of them thrown into the River. Others that have not his Learning may do well to ſupply it with being a Founder of Learning, as was ſaid and done by *William Wickam* Biſhop of *Wincheſter*, when it was objected againſt him that he was not learned enough to be a Biſhop, that which by the Ignorant are thought to be Blemiſhes, are known by the Learned to be Beauties; the holy Scripture is the Beauty of all Beauties, may we adorn it by the Holineſs and Piety of our Lives, the Light of the holy Scriptures is an unchangeable, ſtable fixed Light, if we are directed by it, it will guide us to Life Immortal, the Light of Nature ſhews us that all Sin is an offence againſt the Purity and Juſtice and Holineſs of God, and therefore deſerves his Anger, God is highly diſpleaſed at all Sin. but this guilt may be done away by true Repentance through the Merits and Satisfaction of Jeſus Chriſt. By a through Reformation we may obtain the Favour of God, the Scripture of the Old and New Teſtament are the Word of God, theſe were written in ſeveral Ages by holy Men inſpired with the Spirit of God; the Five Books of *Moſes* were written above Three Thouſand Five Hundred Years ſince, and the New Teſtament was written above one Thouſand Seven Hundred Years ſince; God hath always an everlaſting Care of the Salvation of Men, hence it came to paſs that he appointed the holy Scripture as means of Salvation, and by his Providence hath wonderfully preſerved them from Corruption.

ruption, and hath diſperſed them over all Nations, in their ſeveral Languages, that as the common Salvation concerned all Men, ſo the means of attaining it might be common to all Men. In the firſt Ages of the World, till the time of *Moſes*, which was near Three Thouſand Five Hundred Years, the Will of God was not put into writing, but was delivered over by Word of Mouth from Father to Son, which is called Oral Tradition, and this was the Direction Men had to know and obey God; firſt, becauſe in thoſe primitive Ages of the World Men lived long, for *Adam* the firſt Man lived above Twenty Years after *Methuſalem* was born, and *Methuſalem* was the eighth from *Adam*, and *Methuſalem* lived almoſt an Hundred Years after *Sem* was born, and *Sem* lived above Sixty Years after *Iſaac* was born; ſo that in theſe three Men, *Adam*, *Methuſalem*, and *Sem*, all the Truths of God for above Two Thouſand Years were preſerved and delivered over, becauſe the ſelect Churches of God were preſerved in Families, and were not National, and ſo the Knowledge of the true God was kept in a ſmaller Compaſs. But when the Ages of Men were ſhorter, and when the Church of God grew to be National, as it was after the *Jews* came out of *Egypt*, then God himſelf wrote his Law in Tables of Stone, and *Moſes* wrote his Five Books, and from that time forward, the ſacred Hiſtories and Propheſies under the Old Teſtament, and the Goſpel, and other parts of the New were committed to writing, for many principal Reaſons, that they might the better be preſerved from being loſt or forgotten. Thus the Wiſdom and Providence of God provided for the Exigence of all times moſt wiſely and excellently; the Word of God in all parts conſents to and ſpeaks the ſame Truth, which is an evidence that it was one and the ſame Spirit that did dictate it; the Senſe of it does not vary, but being rightly underſtood it ſpeaks the ſame thing. *Moſes* was called by God when he was 40 Years old, to be the Leader of the Children of *Iſrael*, he wrote the Book of *Geneſis* about 800 Years before the Flood, he ſpake by a large meaſure of God's Spirit, of many things that were done Two Thouſand Four Hundred and Fourteen Years before he was born: He alſo writ *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*. *Joſhua* and *Eleazar* the High-Prieſt, are ſuppoſed to have penned the Book of *Joſhua*, who governed *Iſrael* victoriouſly, ſeventeen Years, and died in the 110 Year of his Age. *Samuel* is ſuppoſed to have penned the Books of *Judges* and *Ruth*; and the firſt and ſecond Book of *Samuel* were written by *Samuel*, in old time called the Seer, or one that could foreknow and foretell things to come. *Nathan* the Prophet and *Gad* the Seer, is ſuppoſed to aſſiſt in the writing of the two Books of *Samuel*; theſe as all the other Scriptures alſo declare God

to be the Root and Fountain of all being and goodneſs, God is the great Sovereign of all the World, he is inveſted with the ſupreme Authority over all Mankind, God is the great Creator of all things, and is inveſted with infinite Power and all-Sufficiency, he is the ſupreme Author of all Beings, his Power is boundleſs, God can grant and effect whatſoever he pleaſeth, we will therefore be confident of thy goodneſs, we are aſſured of thy Power, and of thy Kindneſs, and willingneſs to give us whatſoever thy Wiſdom ſhall move thee to beſtow. God's All-ſufficiency and Glory can receive no increaſe, yet God hath promiſed to accept the ſmall Tribute of our Praiſes, which he hath made us capable of rendring him. Lord preſerve us from all thoſe Temptations thou knoweſt too ſtrong for us, and by thy Grace keep us from being overcome by them; grant us the Spirit of Watchfulneſs and Sobriety, together with the Spirit of Moderation and Humility, the Spirit of Patience and Wiſdom, the Spirit of Faith and Dependance, and a Spirit to love and fear thy Majeſty, and let theſe ſupport us againſt all Temptations and Sins, that may occur in the Courſe and Paſſage of our Life; deliver us from all Evils of all kinds of Natures, ſuffer no evil to diſturb the quiet of our Souls, prevent us from publick and private Loſſes, either of Goods or good Name, preſerve us holy and blameleſs in Mind and Life, cleanſe my Soul from all paſt Sins and Spots, and prevent me from ſinning for the future; give me, O God, the Light of thy Countenance, and peace with thee, the aſſurance of thy Favour, and the hope of Eternal Life, give me ſuch a hope as outweighs whatever the World can afford, a hope that is near to Fruition, turn my Captivity, O Lord, and give me Beauty for Aſhes; the beſt Companion in Affliction is a clear Conſcience, but when a Man hath outward Trouble and a miſgiving Conſcience, it makes his Afflictions black and deſperate; a deep ſenſe of Sin makes a Man ungrateful to himſelf, and how can he expect to be acceptable unto God, who hates nothing but Sin. The Lord is a pure and holy God, and will not allow of Sin in his Servants; Sin drives away the pure and holy Spirit of God, and lays a Man open to the Power and Malice of the Enemy, there is a great Antipathy between a pure and chaſte Spirit, and the foulneſs of Sin, the pure and glorious Angels obſerve our Carriage and attend us, they always view our Deportment, wherefore we ought to be careful how we demean our ſelves, ſince God and Angels always behold us, and are continual Spectators of our Conſtancy to God and his Party, and is there not a ſecret Atteſtation of the Spirit of God in our Conſcience, which gives us Comfort and Satisfaction when we do well? How good is it therefore to reject the Enemy of God's Glory, and of our

own

own Happineſs, all Sin leaves the footſteps of Shame and Sorrow behind it; the greateſt ſatisfaction of Sin dies in the compaſs of a thought, the content that is in it, is but imaginary, the Expectation of it is nothing but Diſappointment, and the Fruition of it periſheth in a Moment; it is the infallible Seed of Shame and Miſchief, every Sin yields its Crop of Miſery, the beſt Fruit it yields is Sorrow and Repentance; this is not effected without much trouble and diſcompoſure of Mind, yet the bitterneſs of Repentance itſelf over-ballanceth the Contentment of Sin, every Sin produceth an ungrateful Fruit, there is a certain Spight and Malignity in it, *the Wages of Sin is Death, but the gift of God is eternal Life through Jeſus Chriſt our Lord and only Saviour.*

§. VII. Authors write of *Geoffery Chaucer*, that by the improvement of his time he became a witty Logician, a ſweet Rhetorician, a grave Philoſopher, a holy Divine, a skilful Mathematician, and a pleaſant Poet, of whom for the ſweetneſs of his Poetry may be ſaid 'twas moſt delightful, it may be called the Pith, Sinews and Eloquence of his time, the Life of Mirth and pleaſant Writing; one Gift he had above other Authors, that by the Excellencies of his Deſcriptions, he could poſſeſs his Reader with a ſtronger Imagination of ſeeing that done before their Eyes which they read; in this he ſurpaſſed any other that ever writ in any Tongue, he commended himſelf to the World by Learning and Virtue, he is ſtiled by many our Engliſh *Homer*. He was comely both in outward ſhape of Body, and in inward Diſpoſition of Mind, not the proudeſt that hath written in any Tongue in his time hath outſtripp'd him, he enriched his Stile by his florid Genius, he would cover Anger by Diſcretion, or rather extinguiſh it by Mildneſs and Lenity; he informed Men concerning Authors, that the Readers Ignorance was many times all the Falſhood that the Writer was guilty of; he informed the High and Noble, that the Honour of their Birth would nothing avail them, except they rendred themſelves more honourable by Piety and Knowledge, and himſelf planted a good part of his Felicity in the ſame. He lived in the Reign of King *Richard* the ſecond, he attained a great Perfection in all kinds of Learning, he flouriſhed in *France*, and got himſelf in high eſteem there by his diligent Exerciſe in Learning, he had always a deſire to enrich and beautifie our Engliſh Tongue, which in thoſe days were very rude and barren. *Chaucer* was not inferiour to any, he departed out of this World the 12th Day of *October*, 1400. after he had lived about 72 Years, he was buried in the Abby at *Weſtminſter*. His Genius inclined him to noble Wit, he had an exceeding ripe and quick Conceit, his Example may others of his Parts and Genius imitate, may every Man make it his chief Buſineſs to

bring

bring Souls to Glory, that nothing may be wanting that is neceſſary to the Compleatment of eternal Felicity, Happineſs is ſomething that is intrinſecal to the Senſe or Mind of him that enjoys it; it is evident, that a Fool ſets a greater Rate upon a ſenſible good than a Man truly wiſe, for a wiſe Man values nothing in compariſon of a permanent good, ſuch as Holineſs and ſpiritual Gladneſs; and a Man that is certain that the goods of this Life cannot be of any true uſe to him after Death hath deprived him of Life and Senſe, he will put a leſs eſteem upon them, than he that hath not ſo ſerious a thought. Theſe outward enjoyments are of uſe to us in our way to Felicity, but when we are arrived at Felicity itſelf, we may lay them by as of no uſe to us, who are arrived at better things, according to the meaſure of the eſteem that any Man hath of any good he enjoys, ſuch is the Meaſure of his Happineſs in that Enjoyment; Man is the beſt of Terreſtrial Creatures, and wiſe Men are the beſt of Men, but true Wiſdom conſiſts in Holineſs and Piety, and the Love of God, for a rational Soul that is truly ſuch, muſt love an agreeable good; the Soul borrows her Beauty from God, and to God ſhe muſt by conſequence aſpire. All the good things of this Life are but ſenſible goods, and therefore they cannot be the true cauſes of the Happineſs of a reaſonable Man, as will appear by an Induction of many particulars; and firſt, all earthly Goods or Enjoyments are inſufficient to compleat the Happineſs of Man, many Notions and Examples I ſhall not purſue at preſent, but refer the Matter to the Thoughts and Suggeſtions of the Wiſe, who muſt of neceſſity find an emptineſs in all earthly Enjoyments; they are not able to give true Satisfaction to the Mind of Man, who ſoars above Earth and aſpires to Heaven, for the beſt things of this Life are but ſenſible goods, and meerly accommodated to a ſenſible Life and Nature; Life itſelf may be miſerable without placing its Happineſs in God; Sickneſs, Pain, Diſgrace, Poverty, and many other external Occurrences may render our Life grievous and burthenſome. Life may indeed be the Subject of Happineſs, when it hath all thoſe Contributions to make it ſuch, but Life alone cannot be Happineſs, there may be a miſerable Life; the goods of the Body are not ſufficient to make up a ſuitable Happineſs to the reaſonable Nature of Man; Health and Strength are good Ingredients towards Happineſs, but theſe the Animals enjoy as well as Man, Mortality and Death embitters the good of Life and Health; the thought that theſe will certainly pull down this Tabernacle, muſt needs be a great allay to our preſent Enjoyments, for Man hath an intermitted Preapprehenſion of this, which ſowers the very Enjoyment of

Life

Life itſelf; and in this the Animals have a Preheminence over Mankind, for the Beaſt have not that Pre-apprehenſion of Death that Man hath, for there is an unintermitted thought that attends upon Man, that the preſent Scene will change with him, and Death will ſucceed Life, ſuch thoughts inceſſantly await on Man, which muſt needs embitter his higheſt Delights; the Actions of Virtue and Goodneſs for the moſt part, reſpect the good and benefit of others, more than of the Party that exerciſeth them, as Juſtice, Righteouſneſs, Charity, Liberality, Fortitude and the like, as alſo Temperance, Patience and Contentedneſs, are Virtues that advantage the Party himſelf, the reſt moſt reſpect the good of others. We find it too often true, that moſt good Men have the leaſt ſhare of the Comforts and Conveniences of this Life, but are expoſed many times even upon the account of their Virtues, to Poverty, Want, Reproach, Neglect, ſo that their Virtues are often occaſion of outward Calamities, but never indeed of inward, which are above the reſt, However theſe muſt needs abate of the Perfection of Life, which is a neceſſary ingredient to Happineſs, but farther the higheſt good attainable by the exerciſe of Virtue in the Party himſelf, is Tranquility of Mind; and this indeed is a noble and excellent Portion, but without a farther Proſpect of a Life to come, even ſuch a Tranquility of Mind is not perfectly attainable by us, for we muſt naturally look farther than our preſent Happineſs, and what but the hopes of future Felicity can make us truly happy. Now the ſenſe of Sins committed abates of this Tranquility of Mind, therefore we cannot fully attain nor conſtantly and uniformly hold this Tranquility of Mind; and Mortality, Death and the Grave abate of it, for theſe always attend us, which muſt of conſequence take off from our preſent Felicity; perfect Happineſs is not to be found in this Life, it is a Flower that grows in the Garden of Eternity, and to be expected in full Compleatment there, in the Fruition of the future Life which is to ſucceed this, after our bodily Diſſolution. A ſenſe of the Favour of God, Peace of Conſciences, and Tranquility are preſent and exceeding Comforts; and bleſſed is the Man who is ſo happy as to enjoy them, they are Anticipations of our future Happineſs, yet the Compleatment of our full and true Happineſs conſiſts in the beatifical Viſion of the ever bleſſed God to all Eternity, where there is a perfect Life free from Pain and Sorrow, from all Cares and Fears, a perfect Life of Glory and Immortality, out of the reach and danger of Death, or the loſs of that Happineſs which we ſhall then enjoy in the Preſence of the ever glorious God. Our chief aime ought therefore to be to glorifie God, for by this

this means only we are qualified to arrive at theſe Glories we aſpire after; it is therefore of great Importment and Concernment that we refine our Minds and Bodies, and train up our ſelves for Eternity; we are to fear and worſhip God, which cannot be without the Knowledge of him, wherefore we are taught, *that to know God is Life eternal*; may we ſo know him as ſincerely to worſhip and adore him, in all Purity and Holineſs even to Perfection, as near as our human Infirmities will permit us. Lord implant true and holy Virtue in my Soul, prepare my Soul and Body for that Place of Glory which is reſerved for all holy and faithful Souls, make me entirely holy and devout, that I may worſhip thee aright in Mind and Body, be graciouſly pleaſed to draw my Mind to the Love of thee, and to all things relating to thy Holyneſs and Glory, make me more and more ſenſible that all Sin is an offence to thy Holyneſs, Purity and Juſtice, and from this Senſe entirely renounce it.

§. VIII. Dr. *Donne* ſays when the *Turks* took *Conſtantinople*, they melted the Bells into Ordnance, he adds that he heard both Bells and Ordnance, and ſays that he had lain near a Steeple, in which there are ſaid to be more than Thirty Bells, and near to another where there was one Bell ſo big, as that the Clapper is ſaid to weigh more than Six Hundred Pound. There is a Story of a Bell in a Monaſtery, that when any of the Houſe was ſick to Death, the Bell rung always voluntarily, and they knew the inevitableneſs of the Danger by that; it rung once, when no Man was ſick, but the next Day one of the Houſe fell from the Steeple, and died, and the Bell held the Reputation of a Prophet ſtill. The conſiderate Man will make every warning to be of uſe to him to admoniſh him of his end, and to prepare him for it; does he need to look upon a Deaths Head in a Ring that hath one in his Face, or to go for Death to his Neighbours Houſe that hath it in his own Boſom? We ſhould take in each Conſideration to improve us in religious Duties, and to put us in mind that we are mortal. Man hath ſo much Innate Inſtinct in him, which aſſures him that he is mortal and muſt die; from which Conſideration 'tis his Wiſdom to become holy and good, then the thought of Death ſhall not diſturb his Peace; our Thoughts can reach from Eaſt to Weſt, from Earth to Heaven, they can ſpan the Sun and Firmament at once, and they ought alſo to look beyond time, and contemplate on the Comfort or Miſery of the future State, that by Piety and Virtue they may acquire the one and avoid the other. My Thoughts reach all, comprehend all inexplicable Myſteries, I conceive more than I can utter; our Thoughts are a ſort of Giants, that reach a vaſt Compaſs, ſo that if we have the art of Contemplation we may turn every thing to an advantage. There hath been a Queſtion where there be more

Names

Name or Things, but there is neither Thing nor Name but may turn to the Improvement of the Mind, by Contemplation and Reflection; it is our Duty to condole and commiserate the Distressed, who have none to succour and relieve them, they are a complicated Compile of Misery, and yet where is the Heart that is so tender as to condole their Distress, miserable are we with our abundance, if we impart not of our beggarly Wealth to the distressed. Such Riches will not profit us in the Day of Wrath, if we do not distribute them to the Poor, and rejoice the Soul of the needy with them, this is the proper end for which God is pleased to give them to us; he that uses them not to this end mocks the Justice of God in the abusing them, and suppresses the clear shining Beams of Truth, and darkens the Conceptions of his Soul, so that though he have the Rule over others, yet he cannot govern himself, at least not by Method, and as he ought; such a Man's mind is not advanced above a hunting Match, a Racket-Court, or a Cock-Pit, they value not the eternal Honour of their immortal Part, neither Genus, nor Genius will meet in that which is good, they are not content to bear the Indignation of the Lord, notwithstanding they have sinned against him, neither do they desire him to plead for them to divert his Judgments; one Virtue hath so great a Conformity with another, that the implanting of any one is the preparing the Ground for all the others, and whosoever is a Proficient in the practice of one Virtue, is in a very good way of purchasing another, insomuch that as one increases, all the rest by the same means increases in our Souls, by reason of their inseparable Nearness and Connexion, they are all Beams proceeding from the same Sun, which is the divine Light, to which every holy Soul with eager Joy gladly aspires.

§. IX. God was pleased to give the World afore-knowledge of the Flood 120 Years before it came; he hath also given us a Knowledge that we must die, though we know not the Day nor the Hour, that we might beg Grace always to be ready for the Appearance of our Lord and Master, that as our Apprehensions are filled with Danger, our Understandings may be filled with Comfort; nothing can be more comfortable than to lead a holy and a vertuous Life. The Reverend Dr. *Donne*, Dean of St. *Paul*'s Advice was, let not one bring Learning, another Diligence, another Religion, but every one bring all, and abound in goodness, for this is well pleasing unto God, who delights to have us adorned with Holiness; all God's external Actions testifie a love of Society and Communion. In Heaven there are Orders of Angels, and Armies of Martyrs, and in that heavenly House many Mansions, and in Earth Families, Cities, Churches, Colleges, and Plural things, and

leſt either of theſe ſhould not be company enough alone, there is an Aſſociation of both, a Communion of Saints, which makes the Militant and Triumphant Church one Pariſh, ſo that Chriſt was not out of his Dioceſs, when he was upon Earth, nor out of his Temple when he was in our Fleſh. Angels who do not propagate nor multiply were made at firſt in an abundant number, and ſo were Stars, but for the things of this World their Bleſſing was; encreaſe, and for a Man to increaſe in Piety and Virtue is the moſt noble advance; this will put him in the Number of thoſe who ſhall ſhare in the everlaſting Mercies of God, whoſe Compaſſions are boundleſs and extenſive. Divine Comforts will refreſh your Soul, if you give it up in Devotion to God, *In the midſt of the Sorrow that is in your Heart God ſhall refreſh your Soul.* God is moſt wiſe and will preſerve us from all things that may be offenſive or hurtful to us, and will illuminate our Souls with his everlaſting Mercies, he will heal our Souls, if we deſire to feel greater Sorrow, for that we have offended his moſt pure Mind; Fear is a moſt buſie and irkſome Affection, and yet *the Fear of the Lord ſhall preſerve us from all unprofitable troubleſome fear.* He that fears and loves the Lord ſhall be preſerved from all evil, happy is that Soul that ſo reflects and conſiders itſelf, as to ſeek the Honour of God in all its Atchievements, ſince God hath by his immediate Infuſion honoured the Body of Man with its Inhabitance, and will admit it to the Fruition of himſelf. Lord let the Salvation of my Soul be evident to my Faith, grant, O Lord, that when it ſhall depart out of the Body, it may go to everlaſting Joy and Glory, let me be willing and fully contented to leave my Body upon the full aſſurance of its Entrance into Heaven, to be a preſent Inhabitant with the glorified Saints and Angels. The above mentioned Dr. *Donne* ſays in his writings, that Man hath beſides his immortal Soul, a Soul of Senſe, and a Soul of Vegetation; our immortal Soul did not forbid other Souls to be in us, but when this Soul departs, it carries all with it, no more Vegetation, no more Senſe, yet while my Soul is in my Body, Lord preſerve my Soul from all Decays and Diſtraction, and keep me from a wilful Prevarication while my Wits are about me, and in all my Deportment before thee, and in the ſacred uſe of thy holy Ordinances, antedate to me thy Pardon in thy preventing Grace, impart to my Soul thy ſecret Love, and divine Joy; qualifie me for thy Seraphick Favours, that thy higher Grace may deſcend upon me, that thy Sphere, thy glorious Abodes may be my Reſidence in the future State; thou ſtayedſt for the firſt World in *Noah*'s time 120 Years, and for a rebellious Generation in the Wilderneſs 40 Years, be pleaſed, O Lord, to think on me and bring me to true Converſion, and make me conſider that he that hath no more Earth than that which he carries about him

him, and is in his own Perſon, muſt yield to Death, as well as he that hath whole Kingdoms and Empires to part with at his Death; for as neither Crowns nor Scepters will not, nor cannot ſecure the greateſt from the ſtroke of Death and the Grave, ſo neither will Poverty and Meanneſs ſuffer any Man to eſcape in a Crowd amongſt a Multitude, but all muſt pay the Tribute of Death. Breath Communion and Conſolation into my Soul, before it be riffled from the Tabernacle of the Body; I am raviſh'd with Joy, to conſider that thou, O Lord, art graciouſly pleaſed to take notice of me the meaneſt of thy Servants; be pleaſed O Lord to unite me to thy Love; O that I could employ my Thoughts in meditating on thy Love, prepare, purifie, and reſign my Heart entirely to thee, give me Grace to ſhut it againſt all earthly things, to ſtrengthen me, that in all things I may follow thy holy Will, ſuffer all Occurrences to turn to my ſpiritual Profit and Advancement. The Angels of Heaven veil their Faces and tremble before thy Majeſty, with what Humility then ſhould I appear before thy Preſence, O thou uncreated Love! Inflame my Soul with reciprocal Affections to thee, give thy ſelf to me for ſpiritual Nouriſhment, and enable me to return thee all poſſible Thanks and Praiſe, O infinite Abyſs of Love; the thoughts of your Infinite Power and Goodneſs delights my Soul: Lord, raiſe my Heart in the higheſt degree of Devotion to thee, be pleaſed to come at this time into my Soul, and for ever continue with me, O my Soul's Love! You I adore with all the Faculties of my Soul and Mind, I turn to thee with the moſt inflamed Affections of a grateful Heart, I have a firm Confidence in your everlaſting goodneſs, come and viſit my poor diſtreſſed Soul, ſtrengthen it with the aſſiſtance of your ever-comforting and eternal Spirit, give me a new Spring of freſh Delights, inflame all my Faculties herewith, *Oh! how I long to be united to your divine Embraces*, my Lord and my Love, of unlimited Power and Goodneſs, make me truly ſenſible of the Infinite Love I owe to your goodneſs, for all Benefits received; I have great Hope and Confidence in your Mercy, I am overcome with the delight of it, it revives and chears my Spirits, thee will I laud, O Lord, who art the ſupreme Governour of all Creatures, diſpoſe of me as you pleaſe both in Time and Eternity, make me one of the number of the Elect, thou Lord art the only object of my view and delight, I freely put my ſelf into the hands of thy eternal Providence, diſpoſe of me in Life and Death as beſt pleaſes your Power and Goodneſs, make my Heart ſincere and diſintereſſed in its Dedication of itſelf to thee, my Lord and King; I rely boldly upon Chriſt's Merits for Pardon and Acceptance, the Power of that is able to cover all my Defects. Be pleaſed to beſtow on me all the Graces that I need, preventing and pardoning Mercy I humbly beg,

beg, beſtow on me thoſe Benefits that may build me up to Life eternal, I lay before you all my Wants and Neceſſities, be pleaſed, O Lord, graciouſly to ſupply them with ſuitable Bleſſings, adorn my Soul with whatſoever is apt to make me wiſe and holy, enrich my Soul with Grace, and prevent me with thy Favour, beſtow on me all ſpiritual Gifts, give me a ſteady Confidence in thy goodneſs, O God. Nothing ſhall remove my Mind from a firm Belief of thy Power and Preſence, to whom I will fly in all Neceſſity and Diſtreſs for Relief and Comfort. I cannot want for theſe while thou art my Friend, O thou Love of my Soul, who art always equally good, wiſe, and full of Love, make me worthy to taſte ſome drops of thy ſweetneſs, give me the Refreſhment of thy heavenly Dew. O thou pure Light and perfect Beauty, remember me in your bleſſed Eternity.

§. X. Our Lord Jeſus Chriſt, though he knew all things, yet he ſaid he knew not the Day of Judgment, becauſe he knew it not ſo, as that he might tell it us, for he that is God as well as Man, and knows all future Times and Things, could not be ignorant of any thing, as he was endowed with an equal Power to God the Father from all Eternity, whoſe goodneſs is plentiful towards all the Children of Men. Thou haſt conſtituted the holy Angels to be our Guardians, and to miniſter Comforts to us, thy Angels celebrated thy holy Birth to the Shepherds, *Luke* 21. 15. they alſo celebrated thy ſecond Birth, thy glorious Reſurrection, *John* 20. 12. They have the Commiſſion and Charge to guide us in all our ways, they haſtened *Lot*, *Gen.* 19. 15. and in him us from places of Danger and Temptation of ſeveral kinds, holy Angels are appointed to inſtruct and govern the Church, *Rev.* 1. 20. They are ſent to puniſh the Diſobedient and Refractory, they are to be the Mowers and Harveſtmen at the Day of Judgment, when the Field the Church is ripe, they are appointed to carry our Souls to Heaven; great was the Power of one ſingle Angel when commiſſionated by thee, O Lord, who in one Night deſtroyed a Hundred Fourſcore and Five Thouſand in *Senacherib's* Army, 2 *Kings* 19. 35. So thou putteſt the Power of Salvation abundantly in any one Evangeliſt, and yet thou haſt afforded us Four; Jeſus proclaimed that thy Spirit hath anointed him to preach the Goſpel, *Luke* 4. 18. And yet he hath given to others the perfecting the Saints, in the work of the Miniſtry, *Eph.* 4. 11. thou haſt made him Biſhop of our Souls, 1 *Pet.* 2. ch. 25. But there are other Biſhops too, he gave the Holy Ghoſt, and others gave it alſo, *John* 20. 22. Thou, O Lord, loveſt to walk in thine own way, for it is large, thy ways from the beginning is Multiplication of Helps, and therefore it were a degree of Ingratitude not to

accept thy Mercy of every kind. It was thy immediate Spirit, O Lord, that moved *Moſes* to preſent unto thee Seventy of the Elders of *Iſrael*, *Numb.* 11. 16. to receive of that Spirit that was upon *Moſes*, that they might eaſe him in the Government of that great People, though *Moſes* alone had Endowments above all, yet God gave him other Aſſiſtances. Thus it hath pleaſed God to ordain every Perſon and thing to be of ſome ſingular uſe in the Creation, ſo plentiful is thy goodneſs O Lord to all thy Creatures, even the Women were admitted, and made ſupernumerary Apoſtles, they were conſtituted Apoſtles, even to the Apoſtles themſelves, and Mothers in the Church, the Women were the Angels of the Reſurrection, they bare the News from the Sepulchre with Fear and Joy, thy Fear and Love O Lord are inſeparable, a wiſe Man will not be without out it, nor without the exerciſe of it. Thus God is pleaſed to give great *Aſſiſtances* to Man in order to compleat his Salvation, and yet there is no Man but hath ſome Impotencies and Infirmities, appointed ſo by God for his Humiliation and Self-abaſement, and that Hand that ſigned a Pardon for others, is grown too weak to beg his own, if he might have it for lifting up that Hand, he is grown unable to move it; ſuch is the Impotency of the beſt or the wiſeſt or the ſtrongeſt of Men; but the Name of the Lord is a ſtrong Tower, and able to deliver at all times, they that truſt in the Name of the Lord ſhall ſtand upright, not only in this Life, but in the future, in the Name of the Lord there is ſaving Power for the Life to come, a Power to juſtifie before his own great Majeſty, Ye are juſtified in the Name of the Lord Chriſt, 1 *Cor.* 6. 11. In his Name there is a Power for the Remiſſion of Sins, your Sins are forgiven you in his Name, the Name of Jeſus is a ſaving Name, by it we obtain Salvation, *Acts* 4. 11.

---

## CHAP. V.

### *Holineſs becomes thoſe that take on them the Miniſtry, or the Name of Chriſtian.*

### SECT. I.

HOlyneſs is one of God's moſt glorious Attributes, and it is one of his Miniſters moſt neceſſary Qualifications, the Miniſter is God's Mouth to Man, and Man's Mouth to God, from God they bring Commands, from Man they carry Petitions; that Tongue that begs Mercy, that Eye which expects a Kindneſs, that Hand which would fain receive ſome Boon from God,

muſt be ſigns of a pure Heart, and a ſpotleſs Soul, every Miniſter is highly obliged to be holy, when the Miniſter ſtands at God's holy Table, he ought to be as holy as if he now ſtood in Heaven, in the midſt of Angels; to be Stewards of God's Myſteries is ſuch a ſervice as requires clean Hands, a pure Mouth, and an unſpotted Soul; the Holyneſs of our Lives is that to which the Malice of our Enemies do oblige us, it is an imprudent thing to give our Enemy occaſion to laugh and jeer at us. We are highly obliged to take heed, that we give not our Enemy juſt ground to rejoice againſt us, it is impoſſible to gratifie our Enemies more, than by being ſcandalous; 'tis ſure, that the Papiſt, who magnifieth his own good Works, will magnifie our bad ones too; 'tis ſure that the Fanatick, who glorieth in the ſtrictneſs of his own Life, will take advantage from the looſeneſs of ours, from the Malice of our Enemies, let us learn to be ſo much the more innocent, let us be as ſure to avoid crimes, as they are to cenſure them, when they ſpeak any evil of us; let us give them the Lie, not by uncivil Language, nor by evil Words, but by good Works. It was the Opinion of *Diogenes*, that whoſoever would lead a virtuous Life ſtood in need either of right and plain-dealing Friends, or elſe, of incenſed and enraged Enemies; and the Reaſon he gives is this, as for our Cordial Friends, it will be their endeavour to preſerve us from Vice by their Admonitions, but if theſe fail,, 'tis poſſible that our bitter Enemies may better effect it by their Reproaches; let us therefore be holy to eſcape the Calumnies of wicked Men; and if we make this Advantage by their evil Will to us, then ſhall we have cauſe to bleſs our Enemies themſelves, as our Lord commands us, and to bleſs God for them, who hath made them happy Occaſions to make us wiſer. The way for us to confute their Objections, Is not to diſpute like Scholars, but to live like Chriſtians, to cleanſe our Hands and Hearts is the ſureſt courſe to ſtop their Mouths; and if this were but once effectually done, our Eſtabliſhment would be the firmer, the Motto of our Church would be like that of *Venice*, all the Storms and Tempeſts that Men or Devils could raiſe againſt us, would never ſhake us. It was the conſtant Care of the Primitive Church and ſtill is the Care of ours, that no ſcandalous Perſon ſhould be received into holy Orders: To prevent this, St. *Baſil* tells us, that the primitive Church did receive no Miniſter but with a great deal of Examination; the main things herein required, is a Mans Faith, Learning and Life, and the Law was ſtrict in all theſe; as to Faith to be ſure no Heretick could be ordained, and as to Learning the Statute was, that a Man void thereof ſhould not have the leaſt ſacred Office in the Church of God, but as to the Life and Converſation of ſuch as were to

be

be ordained the Law was ſtricter yet, ſaith the Emperor we command all the Biſhops of the Empire to ordain no Man whatſoever, till they have firſt enquired ſtrictly into their Life and Manners. The Names of Perſons to be ordained were to be ſolemnly publiſhed in the Congregation, that whoever could, might object againſt them, and ſome were refuſed in the caſe of ſcandalous Relations; if the Wife be an Adultereſs, the Huſband, though never ſo chaſte ſhould be no Miniſter, ſo ſaith the Council of *Neocæſarea*; and certainly all theſe Laws and Canons were made purpoſely to prevent the Ordination of debauched Perſons, and are ſo many Evidences how greatly the Church of God doth abhor Scandal in its Clergy, which makes it evident that Scandal in a Miniſter is not to be by any means endured, but greatly to blame are thoſe Perſons, who charge thoſe Miniſters with Scandal that deſerve it not, for falſe Aſperſions upon them is of dangerous conſequence, for this renders their Perſons odious, and their Labours ineffectual, and puts the Souls of thoſe under his Charge into hazard, becauſe they will take offence againſt him without juſt cauſe, and this will render his Doctrine ineffectual. The Poiſon of a virulent Tongue is fatal, both to itſelf and to others, it deſtroys the Souls of thoſe who otherwiſe would not miſcarry. The Law of *England* to which we appeal for Refuge, that is ſacred and inviolable, hath long ſince provided, that whoſoever ſhall dare to ſlander any Peer of the Kingdom, or Prelate of the Church, ſhall ſuffer Impriſonment; but if they eſcape the Puniſhment of Men, yet God will take an account of them, repent therefore and amend ſuch Faults. St. *Bernard* tells us, that the Adminiſtration of the Sacraments is ſuch a Service as Angels never had to do with, though 'tis true that Angels have been Preachers; *Behold I bring you good Tidings of great Joy which ſhall be to all People.* An Angel had the Honour to be the firſt Preacher of the New Born Jeſus, but to the Adminiſtration of the holy Sacraments 'tis the Miniſtery alone that hath to do with this, and upon this Score the Miniſter is highly obliged to be holy, becauſe they repreſent the Perſon of God himſelf in their holy Adminiſtration. Therefore theſe things are ſerious and ought to be conſider'd, that neither Prieſt nor People may commit Errors herein; theſe are weighty Concerns, becauſe the Salvation of Men depend upon it, and deſerve our deep and impartial Conſideration, ſeeing it is a concern of ſo great Moment, for herein the Salvation not only of one, but of many are concerned; with what ſweet and winning Carriage ſhould the Miniſter behave himſelf, that hereby he might invite his People to be in love with Goodneſs and Religion, becauſe Example is attractive, and will allure; courteous Behaviour is therefore of neceſſary

Conſequence, in all who take on them the Profeſſion of the Goſpel, or the Name of Chriſtian, for Religion ſuffers in the negligent Life of thoſe who profeſs it, as it is honoured by the Piety of thoſe who live ſuitable to the ends of it, and thereby anſwer the Charge that is required of them: we daily ſtand in need of God's ſacred Aids and Aſſiſtances, and how ſhould we obtain it if our Lives are not ſuitable to our Prayers and Profeſſion, for if we call upon God in Words, and deny him in Works, *This is hateful to him, ſuch Service is Abomination, his Soul abhors it, he cannot bear it, it is a Reproach to him, the Prophet* Iſaiah *calls upon the People of his time, waſh you, make you clean. put away the evil of of your Doings, ceaſe to do evil, learn to do well, come let us reaſon together, and though your Sins were red as Crimſon, I will make them white as Wool, and though they were as red as Scarlet, they ſhall be as white as Snow,* Iſaiah 1. ch. 18. A holy Life is always a neceſſary Ingredient to Salvation, and nothing can give us an aſſurance of our future Felicity but only that, not that Holyneſs can merit it, but it is a comfortable Foretaſte of it; for though God may and does accept of late Penitents, yet he that is an early one is upon the ſureſt grounds, and may be filled with greater Comfort, than he that defers his Reconciliation to a late Repentance, for though it is to be hoped God may accept him, yet it is the Opinion of ſome, that they ſhall *be the laſt and the leaſt in the Kingdom of Heaven*, and he that would be a plentiful Partaker of divine Bounty and Goodneſs, muſt be early at the Gates of Mercy to ſeek it; the divine Bounty will not ſo liberally extend its plentiful Effuſions where it is long neglected; he that ſeeks me early ſhall find me, he that with Sincerity ſeeks the Grace of God early, ſhall grow wiſer and better as he grows older; the gravity and experience of Age ſhould correct the raſhneſs and vanity of Youth; and he that is ſo happy as to acquire the gravity and ſtability of Age in his Youth, hath arrived to a good Proficiency, and may juſtly hope for a favourable Acceptance at the Throne of Grace.

This Man will ever bear a Reverence to the divine Majeſty, and continually worſhip him in Mind and Soul, and ſhall hereby be intitled to a liberal ſhare of the free and unchangeable Love of God, purchaſed for him in the Death of Jeſus Chriſt, which alone could procure Salvation. If he who ſhould be eſteemed fit to obtain it, ſhall have obtained a ſweet, humble and charitable frame of Mind; this is a neceſſary Qualification to be eſteemed a worthy Candidate of Heaven: Right Qualifications of Mind is a ſure way to obtain Salvation, for theſe prepare the Mind to revive divine Aids; the Cordial word of God is the Souls Antidote; this readily revives the fainting Soul, and gives

it

It a ſweet taſte of unknown Treaſure, delicious and rare, which draws the Mind to the Love of God, which is the flower of our Actions; Words appertaining to Piety, *are ſweeter than Hony and the Hony Comb*; they produce Grace, Wiſdom, Knowledge, Eloquence, and all other Chriſtian Virtues, and capacitate a Man for due Application of Mind; he that loves one Virtue, ſhall in time be brought to love them all, he that hath a virtuous Habit, will in time be brought to love all the Virtues. Firſt, and principally therefore, get the love of Virtue in your Soul, and this will put you into a Capacity of being virtuous, for he that loves Virtue will undoubtedly practiſe it, and be hereby ſupported againſt all croſs Accidents, and be ſweetly ſettled in the Boſom of the Divinity, having compleated the Victory over all evil Habits, and every irregular Paſſion, then ſhall you be able to elevate your Heart to God, and get a more perfect knowledge of his infinite goodneſs, and be inflamed more and more with his infinite Love. God invites our Love, and we may have Confidence to go to him in all Exigencies; and 'tis our Duty to be fully reſigned to him upon all occaſions, his Wiſdom and Providence cannot fail of doing that which is beſt for us; God is always equally good, wiſe, and full of Love; he kindly invites us to hope in him, and depend upon him, and if we do ſo, we ſhall find Succour and Relief from him, if we grow not negligent in our Duty, but preſs on towards the Mark of our high Calling in Chriſt Jeſus. Refer your ſelf to the divine Mercy in all things, take a true and impartial view of all your Actions, and wherein any defect hath been, be truly humble, for moſt Men have reaſon to be grieved for ſome Paſſages of their paſt Life; and 'tis God's preventing Grace that we are not as bad as the worſt; we are to diſtruſt our own Strength, and to have firm Confidence in God's Grace, whereby we are to apply our ſelves to our Sovereign Lord by Prayer, ſuſpect your paſt Victories, and rely not on your former good Works, look always forward upon your want of divine Grace, and beg immediate Aſſiſtance from the ſupreme Being, acknowledge his Grace to be the Fountain of all Goodneſs, and apply your ſelf to God for a competent ſupply thereof.

§. II. Adore God for the good Motions and Deſires he hath given you, to make a gradual Progreſs in Virtue; from God alſo comes all your Deliverances from Danger, and our Defence againſt Enemies, 'tis of God that we have Light and Grace to know our Sins, and have a true ſenſe of our Defects and Negligences, and have any Sorrow or true Contrition for the ſame; examine your ſelf what your Thoughts, Words and Omiſſions hath been, that you may be careful to amend and pleaſe God better. There is a true Reverence and Eſteem due from you to the

divine Majesty, whom you desire to love and respect above all things, who is above all, over all, and in you all, that have a true Veneration for him; let your Sorrow be greater for having offended God, than if all the Friends you loved in the World were dead, or the greatest Trouble or Misery that could be, had befallen you; implore the divine Pardon for your past Sins and Negligence, and beg his Assistance that you may amend your Life for the future; shun for his Love all occasions of Sin, not only the present time, but in all the parts of your Life, acknowledge all the marks of God's Love to you, and wish that you were worthy with all the Angels and heavenly Citizens to praise the Lord; wish also that you with them might sensibly partake of the sweets and comforts of Devotion; let not your Understanding wander after high and curious Speculations, but let true Reason be your Guide, let that excite in your Will pious Affections, and solid Resolutions to serve God better each Day than other, believe in all things the Word of God, where Jesus saith, *as I live by the Father, so he that eateth me, even he shall live by me.* We must feed on Christ spiritually by Faith, not corporally or in a carnal or gross manner, that he may prevent us with his Grace, and enrich us with his Gifts, and we may become a holy Temple to receive our Saviour into a holy and devout Soul, that he may love to make his abode with us. The same God that the Angels adore in Heaven will dwell in us, and ever lives near and about us, he always looks upon us and is present to our Behaviour, in our Prayers; and at our Meals, and strictly beholds all our Deportment, both by Day and Night. Let these Truths make a deep Impression upon our Minds, that we may in all things be careful of our Carriage, and we may profoundly reverence the eternal God with our Minds and Bodies, and enforce our Request to him with enflamed Desires, always relying boldly upon the Power of Christ's Merits. The gifts of God are not founded upon our Abilities, but upon Christ's Merits, which are of infinite Worth and Dignity, and we have great Encouragement to come boldly to Jesus Christ, to ask all necessary Blessings, to him we may press our Petitions with fervent Desires, we may frequently and ardently wish to obtain what we desire, we may lay all our Wants and Necessities before our Lord and Saviour, for he is merciful and gracious, full of Compassion, and of great Pity, he will not suffer us to want any necessary Graces or Blessings, he will certainly hear our Prayers, and answer our Desires, if they proceed from an humble and a Penitent Soul, if we are fervent and earnest with God in our Petitions, *Lord turn away thy Anger from me, be pacified for my Offences, accept my Saviour's Life and Passion for me, be reconciled to me for his sake, spare me and receive me into the number of the*

*Elect.*

*Elect.* 'Tis impoſſible upon my own account to be reconciled unto the Father of Mercies, therefore for the *Merits of my deareſt Lord have pity on me, who am as in my ſelf loſt and undone; therefore commiſerate thy diſtreſſed Child and Servant, my deareſt Saviour hath fully ſatisfied the divine Juſtice for all my often repeated Offences*; therefore I will recur to him with full confidence of Acceptance; in the virtue of his Offering I come to your High Majeſty, for his Glory ſake, pity me a poor ſinful miſerable Creature. Lord in Mercy pardon all my Defects, I rely wholly upon your Bounty for Mercy and Acceptation, in the conſequence of my Saviour's Sufferings ſave my Soul; to your eternal Goodneſs I commend my ſelf, in full Confidence to receive the effects of your wonted Clemency; let your forgiving kindneſs extend to the curing all my Defects, I freely offer my ſelf to your divine Protection; extend your healing Hand to my Aſſiſtance, I wait your Pleaſure to receive your Commands, be gracious to your relenting Servant.

§ III. Great is the Honour due to the Miniſtry. The Miniſterial Function is appointed by God, and they miniſter to Man in God's ſtead, we are to honour and reverence them as bearing ſo honourable an Employment, as is the cure of Souls. We are to honour them for the Reverence and Honour we bear to the Majeſty of the great God, becauſe in their Miniſterial Office they bear a Reſemblance of his Power and Preſence, for they officiate in God's ſtead. There is a Fear and Reverence due to God, and infinite value we ought to ſhew to his Goodneſs, we are confidently to hope to partake of his Mercies; whatever good the Sons of Men enjoy, it is God's gift to them, for it is God alone that is the free Beſtower of all good, we are indebted to him for all whatſoever we enjoy, we are to reſign our ſelves to be diſpoſed of by him, both in Time and Eternity, and to raiſe our Hearts with great Affection of Thankfulneſs to the high Majeſty of God for all the good we enjoy. Turn we therefore our Souls to him with enflamed Affections of Love and Gratitude. *Come, O holy Lord, at this time into my Soul, and communicate all thy Graces and Virtues unto me.* I am raviſhed with Joy to ſee the great things God hath done for the Children of Men; Lord unite us more & more to thy Love, purifie and reſign our Hearts to thy ſelf, O thou increated Goodneſs and unlimited Power, pardon all our Imperfections, let thy unchangeable goodneſs for ever aſſiſt us with divine Grace to pleaſe thee in all things; be graciouſly pleaſed to give thy ſelf to me for ſpiritual Nourihment. O thou Abyſs of divine Love! Thou Fountain of Goodneſs, before whoſe Preſence the Angels in Heaven tremble and veil their Faces, yet art graciouſly pleaſed to come into the inte-

riour part of my Soul, thou art my Dove, my Friend, my Siſter and Spouſe, on thee I rely, O thou Uncreared Love, ſuffer nothing to ſteal my Heart from meditating on thee, but let me reciprocally return thee Love for Love. O thou Purity of divine Love, thy Love is eternal and never ending, thou wert before all Time, and thy Love fadeth not, it is from everlaſting to everlaſting. No Act of Religion in thy Service is equal to that of worſhipping thee in the receiving the Holy Sacrament, thoſe Pledges of thy Love, by which incomparable Benefits are conferred upon Man; hereby he is united to the Myſtical Body of Chriſt, and virtually made one with him, by this we are reconciled to God, and firmly united unto him in ſtrict Love and Union; to him therefore will I entirely reſign my Heart, and lodge all my Secrets in his Boſom, him I adore with the utmoſt Powers of my Soul, I deſire to dedicate all the Faculties and Powers of my Soul to him, I have an ardent Deſire for ever to follow thy holy Will, the ardency of my Love I offer to him; be pleaſed to enter into me, and for ever make thy Abode in me, to feaſt with me, and take delight in me. O Heavenly Manna! O divine Love! Give thyſelf to me for my eternal Profit, and Advancement, raiſe my Heart to become one with thee, and then value the Oblation that I make of my ſelf to thee; I will retire from all things ſo I may entirely enjoy thee; my Memory ſhall think chiefly and above all other Objects of thee; accept the Oblation I now make of my ſelf to thee, for nothing to me can compare with thy Love, my Lord is dearer to me *than Thouſands of Gold and Silver*; make my Love true, and my Affections ſincere. O thou Life of my Soul, deliver me from all Impediments that might hinder me in my holy Race, qualifie me to be happy with thee in the bleſſed Eternity; immenſe is the Love thou beareſt for all the Sons of Men, otherwiſe he would not have given them ſuch Pledges of his Kindneſs, the Son of his Love, and the holy Sacrament of the Euchariſt, which he hath left his Church as a ſtanding Commemoration of his Love, to be Food and Refreſhment to our Souls. This is alſo a Succour and Support to us in all Straits and Neceſſities; thy goodneſs, O God, hath no Bounds, thy Excellencies and Perfections are infinite, they exceed the reach of all created Capacities. Bleſſed for ever be the Gift and the Giver, it is no leſs than God himſelf, the divine increated Power, extenſive in Wiſdom and Goodneſs, God freely communicates his goodneſs to the Sons of Men, even to thoſe who by their Sins make themſelves unworthy of his Love; I would theſe would diſcover to their divine Phyſician all their Defects, and with ſpeed amend them.

§. IV.

§. IV. Men are to be cautious concerning the Miniſtry; we are not ſufficient of our ſelves to think a good Thought. When our Lord Jeſus Chriſt came upon the Earth to viſit thoſe he gave his Life a Ranſom for, the whole Oeconomy of the Jewiſh Worſhip was then to be aboliſhed, and a more Spiritual and Chriſtian way of Worſhip to be ſet up in its room; there was granted to the Apoſtles for a while an extraordinary Gift of Praying by Inſpiration, for the propagating and ſettling the Goſpel, and when that was done this extraordinary Gift ceaſed, and publick Prayer were compoſed according to it, and this hath continued in the Church ever ſince; ſo that Neceſſity at firſt brought in Forms of Prayer to help Mens natural Impotence and Inſufficiency for this Duty, ſo there is now and ever hath been, and ever will be the ſame Neceſſity to continue them. This preſerves Order and Unity in the Congregation; to prevent Schiſms and Diviſions in the Church, for neceſſary it is that all Men ſhould be acquainted before hand what is offered, that they may cordially agree and conſent to it, There was a time when the ſecular Power was againſt the Church, but as ſoon as the Emperor's became Chriſtians, their Succeſſors call'd in the Aid of Temporal Power, to ratifie and enforce it, that Men might worſhip God with Order and Decency, with one Heart and Voice; but now Men are ſo various, that they would have a new Liturgy as well as a new Almanack every Year; they labour to bring Confuſion into the Church, and Anarchy into the State, but the Mouth of Calumny ought to be ſtopp'd, and 'tis but neceſſary to ſtrike Detractors dumb, Our diſſenting Friends would ſet forth the Regular Clergy in the blackeſt and moſt odious Shapes, that their Talent of Variations can repreſent them; they are arrived to higher Attainments than to be brought down to common Reaſon and dull Morality, yet they pretend to a great Veneration for Scripture, but in them we find many ſtrict and ſevere Cautions againſt evil ſpeaking; we are there bidden not to ſpeak evil of any Man, and *Charity is ſo far from ſpeaking, that it thinketh no evil.* There is ſcarce any Sin marked with a blacker Brand of Infamy, than this of evil ſpeaking and ſlandering our Brethren; we ought to be very tender of the Reputation of the Miniſtry, becauſe they miniſter in holy things, and the Succeſs of their Miniſtry depends in a great meaſure upon the Honour and Eſteem they have in the World, and to vilifie and defame them, is to render their Perſons uſeleſs in their Office, and contemptible in the World; we ſhould honour them for the Relation they bear to Chriſt, they are his Embaſſadors, which ought to ſecure them from Obloquy, and procure to them the Veneration of Mankind, for as the Honour, ſo

the

the Contempt too caſt on them will redound to him that ſent them, Therefore *we are to account of them as the Miniſters of Chriſt, and Stewards of the Myſteries of God, and to eſteem them worthy of double Honour.* The Name of a Calumniator is vile and odious, and they that delight in venting Lies and Slanders, derive their Pedigree from a bad Maſter, who was a Lyar from the beginning, and is the Father of it; but thoſe that are of God will caſt a Veil over the Infirmities of good Men, for we do not ſuppoſe that the beſt Men are without them; Men ought not to be too credulous in receiving evil Reports, becauſe the malicious World is too prone to raiſe ill Reports upon good People, to blacken their Reputation out of a Delight they have to ſpeak evil; and ſome Diſorders we muſt expect amongſt many People. Where there is a legal Miniſtry ſettled, all Men ſhould be careful of their Honour and Reputation, leſt by evil Reports Men make Merchandize of unſtable Souls; every Perſon ſhould take heed that he does not add to the number of thoſe who vilifie the Clergy, or diſparage their Miniſterial Office, or the way of Worſhip appointed by God, which in the Church of *England* is decent and lovely. Prayer is the Food, to Support and Comfort the Soul, during its Pilgrimage upon Earth; it is a ſafe Paſport out of ſeveral Dangers, both of Adverſity and Proſperity, it is a defence againſt Vice and Temptation, it is a Key that opens to us the way to heavenly Treaſure, a Conduct to holy Thoughts, an invincible Support againſt all Evils, a ſure Refuge, a place of Retreat from the violent Aſſaults of our Enemies. Lord inflame my Heart with an ardent deſire of ſerving thee.

§ V. We are not to indulge any Man in Schiſms and Diviſions; Moderation is ſometimes taken for the well governing our Paſſions and Affections, keeping them within their due Bounds, and not ſuffering them to run into Inordinacy or Exceſs. In this Senſe it is the ſame with Meekneſs and Gentleneſs, which teaches Men to moderate their Anger, and regulate all other Paſſions, by fixing them on right Objects, and keeping them within their due Meaſures and Proportions. This is an excellent Virtue, and highly conduces to publick and private Peace; in doubtful matters the ſafeſt courſe is to be taken, the Duty of Obedience is certain, and the particular matter of the Command only doubtful; Reaſon wills that we chooſe a Certainty before an Uncertainty, and therefore in ſuch caſes the Judgment and Authority of Superiors muſt overrule, and a certain Duty take place of an uncertain Doubt, To halt between two Opinions, is to halt between God and *Baal*, 1 *Kings* 18. 21. And he that doth his Duty by halves, and looks two different ways, does no better than falſifie and prevaricate with God and Man, for ſuch an one has no Sincerity

or Steadineſs of Mind, but is unſtable in his ways. He that violates the *Authority* of the Church in one thing will eaſily do it in another; 'tis evident the Duty of Subjects and Inferiors not to lean too much to their own Judgment, much leſs to ſet up their Opinion againſt well eſtabliſhed Laws, to evade Obedience to them; every Man is bound to ſubmit his private to the publick Wiſdom, provided always that we do not diſobey God in any thing, for we are to obey God in all things rather than Man, when their Commands happen to claſh or interfere; an enlightned Conſcience is a good Rule to guide our *Actions*, for the nature of Conſcience it is nothing elſe but a Man's Mind or Judgment concerning the good or evil of things, according as the Mind is well or ill inſtructed or perſwaded of them, ſo it is either a good or bad Conſcience; now the Rule of Conſcience is the Will of God, made known either by the Light of Nature, or plain Scripture, or by right Conſequence and Deductions from it. God is the ſole Law-giver and Judge of Conſcience, he alone hath a right to govern and direct it, this ought to be carefully minded, becauſe very bad things hath ſometimes been done under a pretence of Conſcience, and a miſguided Conſcience is a very great Error; for we read of ſome who killed the *Apoſtles*, and thought they did God good Service, St. *John* 16. 2. Very ill things hath been done under a Mask of a real or a pretended Conſcience, and therefore Conſcience muſt be duly regulated before it can ſafely direct or juſtifie our *Actions*; an ill adviſed Conſcience is a dangerous Guide, and we muſt be careful not to take Humour, Fancy, or miſtaken Opinion for Conſcience; he that entertains wrong Notions under a pretence of Conſcience, is in an ill caſe. Now to get rid of bad Opinions, becauſe our Mind cannot alter the Nature of things, we muſt endeavour to alter our Minds, and bring them rightly to underſtand the Nature of things, therefore we muſt pray for humble and teachable Minds, free from Pride and Paſſion, and all Prejudice, not miſled by Intereſt or Humour, or vain Conceit, but be willing to learn or receive Satisfaction, but an entangled or perplexed Conſcience We muſt be careful to avoid, as alſo an erroneous doubting or over-ſcrupulous Conſcience, for theſe are three dangerous Diſeaſes, and grievous Infirmities of the Mind, which we ſhould endeavour to rid and cure our ſelves of, becauſe they bring us into unneceſſary Perplexities; but if the Mind be rightly informed by God's word, it is in a ſafe and good way; our Superiors are God's Miniſters and Viceroys on Earth, 'tis ſafe for us to be guided by them in things indifferent, for then our Mind is rightly informed when we are teachable and obedient, this is a healing and ſound temper of Mind, and is a ſafe Rule to

guide

guide our Actions by, for we may eaſily through the Pravity of our Nature looſe the ſenſe of our Duty, and ſuffer our ſelves to be miſled, therefore a perceptive Mind is very neceſſary. When our Prince or Governour does duly declare and publiſh his Mind, then does our Obligation commence and ceaſes not, till he thinks fit to countermand and recall it; and here the Obligations of Conſcience are concerned to obey, if the thing commanded be lawful, but if not, then the Conſciences are free.

§. VI. It hath pleaſed God to uſe the Miniſtry of Men, to the ſaving of Men, and the bringing them to the Kingdom of Heaven; the Keys of that Kingdom are ſaid to be put into the Hands of Men, for this Power God hath given to the Miniſtry, but the hand of God it is that manages and applies them, for of God and Chriſt it is written, he hath the Keys, he opens and no Mans ſhuts, he alſo ſhuts and no Man opens, it is his operating Power that aſſiſts in the preaching of his Word, for the Peoples hearing the Word of God cometh not but by preaching, preaching is the act of Men alone, for God imploys not *A*ngels on that behalf; the *A*poſtles received this Power from God, not as Judges authoritatively, but as Meſſengers declaratative, to propound or denounce, they have Power given them by God to remit, and to retain, to looſe and to bind, to open and to ſhut conditionally, and according to the Humiliation of the Penitent; for if the Penitent be ſincere in his Repentance, this Power will be of uſe to him in order to obtain Pardon from God for him, but if his Heart be not ſincere, notwithſtanding the Miniſter hath pronounced him pardoned, his guilt will yet remain upon him, therefore their Power is not abſolute but conditional; and if they refuſe to give Pardon to one that is truly penitent, God's Pardon will reach him, though the Miniſter refuſe to abſolve him; let us then above all qualifie our ſelves to obtain God's Pardon, and we ſhall doubtleſs be eternally happy; his Power will be with us to help us to ſpend our time virtuouſly, and in ſuch labours as are acceptable to God; he will render our Hearts enamoured of Virtue, and enflamed with Deſires of his glorious Preſence; he will alſo help us to deſerve and keep a good Name, by our peaceable and pious living, and at length bring us to Bliſs in everlaſting Glory, and in the time being will give us Grace to place our chief Felicity in him; giving us ſpiritual Sweetneſs, and Fervour of his Glory, with divine Meditations, and ever raviſh our Souls with heavenly Contemplations, enlightning our *M*inds with ſpiritual Wiſdom to thirſt after goodneſs, giving us a clear *A*pprehenſion of all good, and a Diſcretion to order our Life directly, inwardly dreading his unſeen Power, that the fear of looſe

looſing his eternal Love may always keep us in awe, for great is the Diſproportion between the Purity of his dread *Majeſty* and our Vileneſs; a holy Fear is therefore neceſſary that we offend him not, but may draw much Fruit from his divine Diſpenſations to us; always begging for the Bleſſings of Peace, Wars and Troubles being uſually the effects of Sin; all unclean and notorious Sinners are excluded from the Bread of *Angels*. Let us then beg the Grace of Purification, that we may not be excluded from feeding on his myſtical *Majeſty*, in a divine and ſpiritual manner, who is the Food of our Souls, the only begotten Son of the eternal Father, figure of his Subſtance; Splendour of his Glory, hide me in thy ſacred Wounds from the Face of thy Wrath, until thine Indignation be paſt, or appeaſed. O thou Mirrour of eternal Brightneſs, and Wiſdom of the Omnipotent Father, pity our Weakneſſes, and ſupply our Neceſſities, for the bitter Grief and Sorrow thou didſt once feel, by thy moſt ardent Charity, inflame my Heart to love thee, with divine and inſpired Love, inkindle our Deſires to accompliſh diligently all good Works, and wholly extinguiſh the heat of all Evil in us, have pity on us, and ſuccour us in all our Sorrows, Sufferances and Tribulations, and in particular, at the Hour of Death, and in the Day of Judgment. O conduct my Soul to everlaſting Glory, comfort my Heart and hear my Prayers, ſhower on my Soul plenty of Mercy and Grace; take pity on my Poverty and Wants, have Compaſſion on my Miſery; thou Lord, art the Comforter of the afflicted and deſolate.

§. VII. God endued the Apoſtles with Infallibility, with infinite Conſtancy and Fortitude, with power of working ſuch Miracles, as none could do unleſs God were with them; he commanded them to be the firſt Bringers of good News, he inſpired them with Courage that they might the more undauntedly perform their Charge, which added Countenance and Strength to their declarative Power, by which they went up and down the World, to manifeſt the good Tidings of Salvation; God opened their Wits, that they might underſtand the Scripture, he revealed to them the Myſteries of Jeſus Chriſt, dying and riſing again for the World's Salvation, the greateſt News that ever was reported in the World, and till then concealed; their Authority hath well near ſpread over the Face of the whole World, and prevailed to the converting of it to the Faith of Chriſt; they taught the World that no Sin is little in the ſight of God, but to be carefully avoided, becauſe it leads to endleſs Death. Shun therefore the firſt Motions to Sin, that you relapſe not into Sins you have repented of; let your Heart be affected with the Majeſty of God, and the Solemnity of his Worſhip, for Prayer without

out Intention, is as the Body without the Soul, dead and lifeleſs; God is greatly to be feared and to be had in Reverence of all them that are round about him: The Lord is Good in the Day of Trouble, a ſtrong Hold and a ſure Defence. Many Perſons would never have come to Heaven, if God had not brought them this way, by the Gate of Affliction. God hath promiſed thee, O Man, that thou ſhalt live for ever, doſt thou not believe it? Many and great are the things he hath already done for thee; God hath revealed to us by the Holy Ghoſt many and great things, let us not therefore doubt of his Mercy to us; if we are in Covenant and Communion with him, the hope of everlaſting Life is a great Treaſure, God hath made himſelf a Debtor to his People by his Promiſe, believe therefore the Promiſe of God, and Heaven ſhall be thine, faithful Promiſes makes due Debts, let us hold him as a moſt faithful Debtor, becauſe we have him for a moſt merciful Promiſer; the Promiſe was made in Mercy, the Performance thereof dependeth upon the Fidelity of the Promiſer, as alſo upon the Diſpoſitions and Qualifications of him to whom the Promiſe is made, for though I am promiſed Life eternal, it doth not follow that I ſhall obtain it, unleſs I perform the Condition, which is as far as I am able to keep the Commandments of God; this being the only aſſurance of my future Felicity; God's acceptance of my ſincere Endeavour, the Promiſe will be performed according to God's Mercy, not according to our Merit; yet we muſt be at leaſt ſincere to qualifie us to obtain the Promiſe, in thy Promiſe haſt thou cauſed me to hope, I will relie thereon as a ſure and never failing Support, as an earneſt of future Expectations, when God himſelf ſhall come from Heaven to conduct us to Heaven, and make us glorious there for ever. Jeſus will put us into the Poſſeſſion of our heavenly Inheritance, in the view of the whole World, no Enemy ſhall be able to defraud us of God's Favour, we ſhall go into the Arms of our Lord our moſt gracious Father, wherefore we ſhould long after this Happineſs exceedingly; and it ſheweth want of Love to God if we do not; my Heart thirſteth for God more than for the Morning Light. I will rejoice in the Lord, for his Favour is to me more than all the World is worth, my Heart ſhall continually adore his holy Name, I will praiſe him for ever, nothing ſhall ſeparate me from his Love and Service, nor ſhall any Trouble or Affliction ſeparate God's Love from me, nor ſhall any Enemy ſhut up God's Kingdom againſt me, for the Lord hath promiſed, if I perſevere to the end he will ſave me, Heaven and Earth ſhall ſooner paſs away than his Promiſe fail; when we have been tryed and found faithful we ſhall receive the Crown, that Crown of Life prepared for them that are found faithful

unto

unto Death, nothing but Sin can hurt the Soul, nor deprive it of eternal Felicity.

§. VIII. *Moſes* was the firſt Catholick viſible King of and over the *Jews*, for the *Sanhedrim* was but *Moſes*'s Privy Council, or delegated Judges, becauſe of the numerous Multiplicity of Buſineſſes. In Election of a King the People can claim ſome Colour for chuſing the Perſon, but not for beſtowing the Power, or at moſt for Adminiſtration of the Power, but not for the Foundation of the Power itſelf; no kind of Sedition can ſtand with Religion, we may boldly maintain our Religion, but we may not by any Act come under the Suſpicion of Diſobedience, we muſt fear God and honour the King. *Shimei* was but a verbal Rebel, he did but move his Tongue and rail at King *David*, and for this in after time he was put to an untimely Death; and if intentional and verbal Rebels are ſo heavily puniſhed for the Seed of Rebellion, what Puniſhment belongs to them that bring forth the Fruits of Rebellion, and are actually Rebels. Rebels if they live, they live the ſcorn of honeſt Men, and if they dye, they dye the ſhame of their Friends, the Mirth of their Enemies, and the Example of all in a ſhameful and a fearful Puniſhment. O God look upon all Sinners in Mercy, which are Rebels againſt thee, and give them Grace that they may look up to him by a true, ſincere and hearty Repentance, for that only can entitle them to acceptance with God; Sincerity makes a Man a Favourite of Heaven and Earth, none but the Babes of Grace have a true right to the Bleſſings of the Earth, though many that are not yet ſo much as Babes in Grace enjoy them, for commonly Mammon is the Friend of Iniquity; in Riches there is a Felicity, and an Infelicity; Happineſs and Miſery are both in Riches, according as they are employed; Happineſs, becauſe Wealth gets a Man eſteem in the World; Miſery, becauſe it gets a Man Envy; Riches ſometimes frees a Man from the Stroak of Juſtice, and oftentimes it lays a Man more obnoxious to the Stroak of Juſtice, therefore no Man knows what Wealth may prove to him, for to ſome it is their overthrow, as to others 'tis an advance, becauſe many a Man is murthered for his Wealth, or impeached, and his Reputation blaſted, whereas if he had lived in Obſcurity he might have been happy with content; for without this Ingredient there is no true Felicity, either in Wealth or Poverty, though to obtain Wealth many turn Apoſtate to goodneſs, and forſake their Honeſty, whereas other Mens perſeverance in Honeſty keeps company with their Life, without Halt or Apoſtacy, for a good Man will not part with the Sincerity of his Intentions, nor the Integrity of his Actions, for Wealth, nor for the Frowns of Kings, nor for the fear of Death, or the

hope

hope of the greatest Reward, or *Advance* that can be offered; such a Man is visibly honest, his Heart and Thoughts you may read in his Face, without Fraud or Guile, he is unmoveably constant in goodness, he holds fast to the Rule of the Gospel, which drives the evil Spirits of all Sins out of his Soul; he is inwardly called by God, which is that whereby God teacheth the Heart with an holy Desire, so that he consecrates himself to the Service of God, and is enabled by divine Grace to edifie his Church by Words and Works, The principal Evidence of his Calling is the Testimony of his own Conscience, which assures him that he serves not God for any carnal or By-respects, but only or chiefly to honour God by his Labours, for to him, he earnestly prays for a competent measure of Learning and Piety, of Zeal and Discretion, of Wisdom and Elocution, and such other Gifts as are requisite to the discharge of his particular Calling. God sends not to his People either headless or heartless *Messengers*, but *Men* of *Science* and Conscience, and whoever he calls to divine Worship, he either finds or makes fit for his Service: Therefore such *Ministers* as are grosly ignorant, or scandalously prophane, goes upon their own Errand, God never sent them, Christ never laid a necessity upon them to preach the Gospel; if they have Skill or Power without the true fear of God, it will *avail them nothing, how can they preach, except they be sent?* If they have not Skill and Power they cannot preach, *Rom.* 10.15. If they want these, they are such of which God complains of by his Prophet, *Jer.* 23. 21. I have not sent these Prophets, and yet they run without due Commission, they are not acceptable Volunteers in his Service, God entertains them not with Love and Delight; if they have an external calling from the Church, they ought to add a holy Life to it, to make it acceptable to God; if they are installed and ordained by publick Solemnity, they ought to live suitable to so great a Dignity, their Life and Learning should be gravely and duly examined. The Church of God must approve them, and the Hands of the Bishop ordain them, and admit them; the *Ministry* is a holy *Function*, and therefore must have a holy Vocation, otherwise they must not enter upon so holy a Charge; *No Man may take this Honour unto himself, but he that is called of God, as was Aaron*, Hebr. 5. 4. No *Man* should enter into the *Ministry* by the Window of Craft or Subtilty, he must enter by lawful *Admission*, if you would have your Calling as comfortable as 'tis honourable in itself; you must be sure to have a manifold or a manifest *Approbation* by the Imposition of Episcopal Hands. This is an infallible Confirmation of your inward Calling, by the Illumination and Sanctification of the Holy Ghost. 'Tis God only that can bestow the Gifts of the

*Mind*,

Mind, Wiſdom and other internal Bleſſings, and theſe are of great value in his eſteem; theſe lead a Man to the eternal Bleſſings, to the Fruition of what is greateſt. God himſelf, who is the beſt to content us, and the greateſt to ſatisfie us; God is manifeſtly good, God's Scepter is his Word, where we ſee him yet but darkly, becauſe we apprehend his Preſence only by Faith; God's Throne is his Glory or his Kingdom, in the Heaven of Heavens, when God is graciouſly pleaſed to bring us thither, we ſhall ſee him clearly Face to Face, his Preſence in his Word, though it be dark, yet it is a true ſight of him, and a Pledge of a clearer in Heaven, which we ſhall poſſeſs in the Kingdom of Glory, where God will beſtow on us everlaſting Life, which is the upſhot of all Bleſſedneſs, and fulneſs of it, to which we cannot arrive till we die, nor unleſs we die in the Lord. To be fit to dye by Piety and Repentance, is an Indication that we truly fear God, and that he will receive us into his Kingdom of Glory: Let our Hearts pant after this Glory and after the Fountain of living Water. which alone can ſatisfie the Soul of Man, whoſe continual Thirſt is after God. It is not for the merits of our Works that we can hope for Heaven, but for the Mercy of our Rewarder, we preſs good Works they are neceſſary to Salvation, but not the meritorious cauſe of it, for the Blood of our Lord is the ſole cauſe of our Salvation, without Works of Mercy we cannot obtain Mercy. It is ſaid our Works ſhall follow us, how can they follow us if we have none of them; be therefore fruitful and bring forth plenty of good Works, yet it is not by Works alone that we have a Title to the Kingdom of God, but by Faith in the Mercies of God we have a Title to the Merits of Chriſt; 'tis that alone to which we muſt apply our ſelves by Repentance that muſt give us Admittance into Heaven, let a true Faith travel with us and cauſe us to produce good Works, that by theſe we may take Poſſeſſion of the holy Land; good Works are our Servants, we muſt cloath them with good Liveries, ſuch as may do us Service and Credit, if we would have our Reward amplified, we muſt be certain that our Works be ſincere, for without Sincerity they are nothing worth, Sincerity gives Seaſon and Moderation to them; a diſſembled and forced Mind will quickly ſhew itſelf ſome way or other, for Men judge of the quality of the Mind, by the common Actions or Habits of the Life; avoid vain and idle Words, by idle and vain in holy Scripture is often underſtood that which is falſe, and to take the Name of God in vain, in the third Commandment is to ſwear falſely, which is a hainous and grievous Crime. This is a guilt that touches the Eſſence of God's Honour, and deſtroys the end and uſe of Religion, which is

to worſhip God with a pure Mind, and to carry the fear of him in our whole Deportment, that we may not at any time mention his Name but with fear and reverence, that we may be delivered from all vanity of Mind and Perverſeneſs of Will, and dulneſs of Underſtanding, crookedneſs of Affections, and from deadneſs and hardneſs of Heart, and from a benummed, blind or ſeared Conſciences, from wandring Imaginations, from looſeneſs of Deſires, and from all Tranſgreſſions of God's holy and juſt Commandments.

§. IX. The Sacraments of the Jews were only Emblems of the Chriſtian Sacrament, that bleſſed Sacrament to which we are all moſt lovingly invited, and in the Reception of which our Knowledge is bettered, our Faith ſtrengthned, and our hopes of endleſs Felicity ſecured; this is an Oracle which can charm our Paſſions, and allay our Griefs. Wiſe Men tell us, that three things incite the Will, and create Love, Excellency, Difficulty and Abſence, and all theſe meet here. Firſt, this is the moſt ſublime Myſtery of our Religion, and the moſt excellent, and therefore the Fathers give it the moſt honourable Titles, and call it the Myſtery, and the Sacrament of Sacraments. Secondly, it is no eaſie ſlight thing to be a worthy Communicant, the deepeſt Sorrow, the heartieſt Reſolutions, the moſt unalterable Vows and ſtricteſt Obedience, are Qualifications indiſpenſably neceſſary to worthy communicating, the Table of God is not lightly to be talk'd of, much leſs preſumptuouſly to be addreſs'd to, becauſe this Wine chears the Spirits, and refreſhes the Mind, if it be worthily received. Thirdly, it is a difficult thing to approve our ſelves worthy in the ſight of the Lord; 'tis an abſent Myſtery, to be had but at certain times, which we ought by no means to let ſlip, without having a careful regard to be preſent at it, and to be worthy of it: When I ſay worthy, I mean ſo far worthy as to be acceptable to God, which is to be found approved according to the above-mentioned Qualifications; not to be able to remove Mountains, or to curb the Winds, nor to feed Five Thouſand by Miracle, or to raiſe the Dead, but to be humble and meek, to deny my ſelf, and to depend on God. How ſhould this Love of Chriſt conſtrain me, ſince I have given my ſelf entirely to my Saviour; I will therefore grieve at nothing but his Diſpleaſure, all other things but thy Love and Favour ſhall be inſignificant to me; I therefore lay all my Concerns at my Redeemers Feet, thoſe unpolluted Feet that were more holy than the conſecrated Altar, to him will I pray with great ardour of Love, and with the ſtrongeſt bent of my Mind, yet when in publick with the leaſt outward Motion imaginable, leaſt that ſhould ſeem to favour

of

of the Theatre, and not of the Houſe of God, but my Heart ſhall breath out my Complaint to my Saviour, and long to be delivered from the Burthen of my Sins; the Wings of my Mind ſhall fly to God for Relief in all my Neceſſities and Diſtreſſes, for of him I am ſure to be ſuccoured and relieved. Jeſus is the holy and innocent High-Prieſt, and ſeparate from Sinners, and 'twas no wonder that *Judas* did communicate, yet it is a Monſter when *Judas* conſecrates; to ſee Ermins defiled is a Prodigy, how neceſſarily ſad and affrighting muſt be the Reflections of that Man, who reads the Threatnings of Heaven to others, againſt thoſe Sins which his own Conſcience teſtifies himſelf hath been guilty of, when he who inſtructs others never preaches to himſelf; this caſts an Odium on Chriſtianity that is not eaſily defaced. When a vicious Prieſt approaches God's Table, he prophanes the tremendous Sacrament, he affronts the Majeſty of God, he does hurt to himſelf and others, he who is not better by the means of Grace, inſenſibly grows worſe, and a Miracle can hardly ſave ſuch a hardned Sinner, that is both preſumptuous and reſolute. 'And what diſmal Lamentations, what Compli-'cations of Woes are ſufficient to mourn the ſtate of ſuch a 'Prieſt, for who can make atonement for him, whoſe Office it 'is to intercede for others. The Prieſt, ſays St. *Chryſoſtom* ſhould 'be bright, and more untainted than the Rays of the Sun, leaſt 'the Spirit of God be forc'd to deſert him; he ſhould be able 'to ſay, now it is no longer I that live, but Chriſt that liveth 'in me, for like that great Light that rules the Day, he ſhould 'enlighten the World, and warm it with ardours of divine 'Love, for when the Prieſt ſtands at the Table, the *Angels* at-'tend him, and all the heavenly Powers mix their Voices with 'his, and all the ſpace round the *Altar* is filled with the bleſ-'ſed Spirits, who honour him who is there repreſented, and in-'circle his Body as Guards do a Prince. Nay, ſo great is the Honour that is done to a good Miniſter, when he adminiſters in holy things, that he ſtands in God's ſtead, for as God offers up his only beloved Son for the Redemption of the World, ſo doth the Prieſt at the *Altar* make a Communication of that one perfect and entire Sacrifice and Oblation of our holy Saviour for the Sins of the whole World. Great therefore is the Dignity of the Prieſt, and who dares ſpeak evil of him, who ſpends all his Time and Strength in the Service of God; and who will not reverence that Clergy-man who buſies himſelf in viſiting the Sick, in inſtructing the Ignorant, in reclaiming the Profligate, and in comforting the Diſconſolate; a *Miniſter* of the Goſpel ſhould be as innocent and harmleſs, as a Sheep or a Dove, Creatures famous for their Harmleſneſs and their Purity, for their Inoffenſiveneſs and Tenderneſs, that they may not forfeit the

Gift of the Holy Ghost, the Favour of God, nor the good Will of Men, nor their own Health, nor their temporal Blessings, which are often secured by Obedience to God, and Love to his true and faithful Servants.

§. X. A mighty Love to our Saviour is able to support a Man under all the Difficulties and Dangers of the pastoral Functions, and the best Testimony that can be given of sincere *Affection* in that high Office, is carefully to feed the Flock of Christ, and with Zeal to contribute towards the Salvation of Souls, in imitation of our great Redeemer who died to save Souls, and to bring Men to the knowledge of the heavenly Life; and how ought Men to cherish and reverence them who are constant in the Fear and Worship of God, and in executing his Laws, by cherishing the distressed, and healing wounded Consciences, and in directing to Heaven the honourable few, who retain their primitive Integrity and *Affection* to the Church of God, of which they are true Sons. As these Overseers are tender Fathers, holy Men, whose Reputation is not built upon a sandy Foundation, nor their Heads vainly filled with chymerical Notions, nor impracticable Comprehensions, and are justly rever'd for their Piety, and are honoured for their steadiness to the divine Laws of God and for their defending injured Innocency. Our Clergy defend our Church against the joint Attacks of Papists and Fanaticks, with a Courage becoming the Cause they serve; they give Life and Vigour to noble Sentiments, because a Spirit of Holiness governs them, they teach their Auditors to embrace all useful Truths, they retain a watchful Zeal for the Salvation of all under their Charge, and earnestly endeavour to secure to them eternal Felicity. The example of such may wipe off all slanderous Aspersions, in the esteem of those who seek occasion to take offence; great is the Dignity of him that takes upon him the Episcopal Charge, much Reverence is due to him, if he performs as he ought this weighty Office, because they influence others to bless God's holy Name, by their own Prudence and Circumspection; this is the main Employment of their noble Office; their Business chiefly aims at the promoting God's Glory, they soften the Pains of the afflicted, and unite the Minds of those that are at variance, they entertain the World with declaring the greatness, Goodness and Power of God, and influence all Mens Hearts to love him, that they may glorifie God by mingling his Praises in all their *Actions*. These holy Men will not fail of adding Grace to the Nobleness of their Office; 'tis a great Grace to a Man's Birth and holy Function to add an extraordinary Innocence of Life, for this prevails to invite others to Imitation; and to do this a Man must withdraw from all Occasions

caſions and Temptations to evil, and give himſelf up to be conducted by the holy Spirit of God,

No Man ſhould embrace the holy (ſacred) Function, with a regard more to the Revenues than the Duties of his Profeſſion, but ſhould nouriſh and fortifie his Soul with Faith and divine Knowledge, that they may be duly qualified for their great Truſt, and addreſs themſelves to Heaven for divine Direction, uſing all diligence to make themſelves and others for ever happy, for one of our Lords own Apoſtles fell, notwithſtanding the great Bleſſing of our Lord's Converſation; conſidering which, what ſecurity can any Man promiſe himſelf that he is not alſo in Danger, without a continual ſupply of the divine Aſſiſtance. Wherefore all Men are bound to watch and pray that they enter not into Temptation, and to have a conſtant Care over all their Actions, Words and Thoughts, ever being upon their Guard, to reſiſt the firſt beginnings of evil, and wiſely foreſee Danger to avoid it, by guarding our Minds with Righteouſneſs, and girding our ſelves with Truth, that Virtue may prevail more than Riches and Honour, that we may not be overcome by the Pleaſures of Senſe, that all the Actions of our Life may teſtifie the Reality and Sincerity of our Belief, for every good Chriſtian ought to inſtruct as well by his Example as by his Diſcourſe, for it is a known Maxim, that Example is more prevalent than Precept; may the Example and Vertues of Jeſus for ever ſhine in our Souls, to our Good and his Glory. O that it may pleaſe him to look on us with an Eye of Mercy, that lovely Eye of Relief, wiſely to aſſiſt us in each Duty of Life, to obey our Equals, as well as Superiours, and love and honour all Men. O Saviour of the World, add thy Strength to our Weakneſs, that by thy ſupporting Grace our Spirits may revive, and our fainting Souls be refreſhed; we lift up our Hands and Hearts to thee, O quicken, refreſh and comfort us, revive us by thy holy Conſolations, enamour our Wills that we may inwardly taſte ſpiritual Delights, and all good Motions may be awakned in us, and the Remembrance of thy Love may never be effaced, but our Memories may be ſo quickned that we may always ruminate on holy and good things, ſo as to put them into practice. Thou haſt ſaid to our Souls obey, and thy divine Grace will doubtleſs particularly accompany thy Command; O diſpoſe the Hearts of all Men to believe all thy ſacred Truths, and immediately engage in thy Service, and become zealous to propagate the Chriſtian Knowledge to others, that Paſtors may be careful of their reſpective Flocks, and all Chriſtians in ſome degree edifie others; Parents their Children, and Maſters their Servants, and every Man boldly profeſs the Truth, when the Providence of God calls him to give Teſti-

mony to it, and among thoſe that wait at thy Altar; engage the Minds of the great and powerful to countenance all pious Undertakings, that the whole World may be enlightned with the Knowledge and Love of God; and every Chriſtian contribute to ſome good Work, that they may deſpiſe Eaſe and Life itſelf, when they have a happy opportunity of propagating Chriſtian Knowledge, and the good of Souls, and never preſume to alienate from ſacred Uſes what is dedicated and conſecrated to God; for what is ſo ſet apart, in a peculiar Properiety and Relation belongs to him, and the converting it to other uſes is Sacrilege. To be guilty of which is a hainous Crime againſt God, to dehort from which the Fathers and Dignitaries of the ſacred Order are very vigilant, as knowing it to tend to the Deſtruction of Souls. The Epiſcopal Authority is ever mindful that God's Honour is concerned in the Deportment of his People, and therefore they are careful to admoniſh them of their Duty in all points, they ſpare no Pains, decline no Danger in the faithful Diſcharge of the ſacred Truſt committed to them; to them therefore the Title of moſt Excellent may worthily be attributed, the uſual Form of Addreſs to thoſe who in their ſacred Function repreſent the Majeſty of God, by whoſe Commiſſion and Authority they act, and they who neglect to honour them as they ought, contract a ſhare in the guilt of them that diſhonour God that ſent them to be his Miſſionaries and Embaſſadors, and what wiſe Man would embroil his Mind with ſuch a guilt; for though their Oracle may not always be infallible, yet their univerſal Commiſſion is from God, and they miniſter to Men by his peculiar Command, and ought to be received as ſent from God in a holy Meſſage, to take care of the Salvation of Men in their reſpective Charge, and warning them to provide for Eternity, adviſing them that this Life is only a State of Probation and Tryal, that they are here ſet to work out their Salvation with Vigilance and Care, becauſe when the ſhort ſpace of Life is ended, it will be too late to make their Peace with the holy God.

§ XI. Thoſe who are honoured with the Employment of the Sacerdotal Function, are by Heaven engaged to employ all their time and thoughts upon that ſacred Work of bringing Souls to the Kingdom of Glory. The Sacerdotal Powers none muſt undertake, but ſuch as have received their Commiſſion from Biſhops, who only have Authority to ſend Miniſters into the Lord's Vineyard. The Church of *England* hath taken great Care that no unfit Perſon ſhould be admitted into holy Orders, the Candidates ſolemnly profeſs in the Preſence of God, that they think themſelves truly called, according to the Will of our Lord Jeſus Chriſt. The Church

of

of *England* requires that the Biſhop who admits them to that honourable Employment, be well aſſured, either by their own Knowledge, or by the Teſtimonials of credible Perſons, that the Candidates be Men of good Lives, and free from all noted Crimes, as well as of ſufficient Learning for the Diſcharge of their Office; and that they may be certain of this, 'tis wiſely enjoined that the Candidates ſhould bring ſufficient Teſtimonials of their ſober Life, from ſuch as have known and lived near them for three Years before; they are alſo to undergo the Tryal and Examination of the Arch-deacon, who is to aſſure the Biſhop he thinks them apt and meet, both for Learning and godly Converſation. But further, to prevent any ſcandalous Intruders; the Biſhop, before he gives any Clergy-man his Commiſſion, makes a publick Application to the Congregation then preſent, to enquire whether they know any Impediment, why the Perſons preſented ſhould not be ordained. And if any Crime is objected againſt any one, the Biſhop is to delay giving him Orders, till he hath cleared himſelf; and as a farther ſecurity in this momentous Affair of ſuch high Importance; if a Biſhop ſhall be convicted of any culpable Neglect in admitting Candidates, worthily qualified, (the Biſhop for ſuch neglect) ſhall be ſuſpended by the Archbiſhop of the Province, from conferring Orders for two Years; and this care is taken, that as near as may be no Miſcarriage in this great Affair may happen to the detrement of the Souls of Men. The Office of a Biſhop is a holy and a weighty Concern, it contains and includes in it all the Sacerdotal Powers, and by conſequence the Powers of the inferior Orders, ſuch as the diſpoſing of the Churches *Alms*, and of Preaching, Prayer, adminiſtring the holy Sacraments, abſolving Penitents, and peculiarly it contains the Power of conferring holy Orders; the Biſhop is to conſecrate Biſhops to ſucceed in vacant Sees; he is alſo to ordain inferior Officers, Presbyters and Deacons, and of * confirming thoſe that renew the ſolemn Vow that was made in their Names at their Baptiſm. In fine, the Biſhop has the inherent Right of adminiſtring the Cenſures of the Church, and the Power of ruling and governing it, and providing for its Welfare by good Laws; thoſe who are now called Biſhops, in the firſt *Ages* of the Church were ſtiled *Apoſtles*, and by St. *John* in the Revelation, *Angels*. While St. *John* lived, the Governours of the Church abſtained from the Name *Apoſtles*, and were content with the Title of Biſhops, and the ſecond Order in the Church was Presbyters, but the Title of Biſhop was appropriated thence forwards to thoſe that had the Power of ordaining,

* *Companion for the Feſtivals and Faſts of the Church of* England, *by* Rob. Nelſon, Gent. p. 382, 383, &c.

confirming and governing, as is plain from Eccleſiaſtical Writers of the firſt Age. But when Chriſtianity began to ſpread over the Provinces of the Roman Empire, the Biſhops of leſſer Cities were ſubordinate to thoſe of the greater, after the Method of the Civil Government, which chief Biſhop was originally ſtiled the firſt Biſhop or Primate, and in the following Ages, Metropolitan and Archbiſhop; who was not ſuperior to other Biſhops in order, but only in Juriſdiction. All learned Men agree that Metropolitans were of very ancient antiquity, and ſome of an eminent Character have thought them of Apoſtolical Inſtitution, and that *Timothy* and *Titus* were ſuch; the Privileges that belong to theſe chief Governours of the Church, are to confirm the Elections and Conſecrations of all Biſhops in their Provinces, to ſummon the Biſhops of their Provinces to hold Synods under them, to enquire into the Manners and Opinions of the Biſhops under their Juriſdiction, and to cenſure with Suſpenſion or Deprivation according to the heinouſneſs of the Crime, as the Cauſe requires, to hear and determine Caſes between contending Biſhops, and to interpoſe their Authority in all Affairs of their Provinces which are of great moment, as in the State, ſo in the Church. The Laws and Conſtitutions of *England* would not that there ſhould be a Parity and Equality of all Perſons, and therefore in conformity to the firſt Times and Places of eſtabliſhed Chriſtianity, ſo ſoon as the Chriſtian Faith was by Authority received into *England*, one of the Clergy was in every City, and in ſome great Towns ordained a Biſhop, who had (to avoid Confuſion, which uſually ſprings from Equality) a Preeminence over the reſt of the Clergy, within certain Precincts; afterwards the Biſhops being neceſſitated to meet about publick Affairs of the Church, at Conſecrations, Conſultations, for Remedy of general Diſorders, for Audiences judicial, when the Actions of any Biſhop ſhould be called in queſtion, or Appeals from Biſhops, *&c.* It ſeemed requiſite to our Anceſtors, according to other Chriſtian Churches ever ſince the firſt Nicene Council, to have amongſt them a certain number of Biſhops, and one to be the chiefeſt over the reſt, from thence named Arch, or Chief Biſhop; and for the eaſing the Biſhop of ſome part of his Burthen, as the number of Chriſtians waxed greater, and the Dioceſes were large, there were ordained in the primitive times, Suffragans, or ſubſidiary Biſhops accordingly. In the Engliſh Church, of a long time, there hath been ſuch ordained by the Name of Suffragans; or titular Biſhops, who have the Name, Title, Stile, and Dignity of Biſhops and (as other Biſhops) were conſecrated by the Archbiſhop of the Province, each one to execute ſuch Power, Juriſdiction and Authority,

and

and receive ſuch Profits as are limited in his Commiſſion by the Biſhop or Dioceſan, whoſe Suffragan he was.

Suffragan Biſhops, by an *Act* of Parliament of *Henry* the Eighth, ſtill in force, *i. e.* not yet abrogated, are to be only of theſe Towns following.

The Suffragan Biſhop for the Dioceſe of *Canterbury*, muſt be at *Dover* only; for *York*, at *Nottingham* and *Hull*; for *London*, at *Colcheſter*; for *Durham*, at *Barwick*; for *Wincheſter*, at *Guilford*, *Southampton*, and in the Iſle of *Wight*; for *Lincoln*, at *Bedford*, *Leiceſter*, *Grantham* and *Huntington*; for *Norwich*, at *Thetford* and *Ipſwich*; for *Saliſbury*, at *Shaftsbury*, *Melton* and *Marleborough*; for *Bath* and *Wells*, at *Taunton*; for *Hereford*, at *Bridgenorth*; for *Coventry* and *Litchfield*, at *Shrewsbury*; for *Ely*, at *Cambridge*; for *Exeter*, at *St. Germans*; for *Carliſle*, at *Perith*. Theſe only to be the Sees of Biſhops Suffragans, and no more Suffragans allowed, than ſo many to each Dioceſe, as above mentioned. In publick *Aſſemblies* they were to take place next after the Temporal Peers of the Realm, in abſence of the Biſhops they were often employed upon Embaſſies abroad, or reſiding at Court, to adviſe the King, theſe did uſually ſupply their Places. *A* Suffragan Biſhop was made, in caſe the *Archbiſhop*, or ſome other Biſhop, for better Government of his Dioceſe did deſire the ſame, and in ſuch a caſe the Biſhop did preſent two able Men for any one place afore-named, whereof the King's Majeſty was to chuſe one. But what hath been lately ſpoken, is an account of what hath been, but at preſent there are no Suffragan Biſhops.

In *England* there are two *Archbiſhops*, *Canterbury* and *York*, 24 Biſhops, 26 Deans of Cathedrals, and Collegiate Churches, 60 *Arch-deacons*, 544 Prebendaries, many Rural Deans, and above 9700 Rectors and Vicars, beſides Curates, who for certain ſtipends aſſiſt ſuch Rectors and Vicars, that have the care of more Churches than one.

In every Cathedral Church in *England* there are a certain number of Prebendaries, or Canons. and over them a Dean, anciently ſet over Ten Canons at the leaſt, and the *Arch-deacon* hath the Charge over the Deacons, and they are to be guided and directed by him under the Biſhop, though the *Arch-deacon* is himſelf a Presbyter, yet he is ſtiled *Arch-deacon*, in regard he hath the Superiority over the Deacons; there are alſo Rural Deans, who are ſo called, becauſe he hath uſually charge over Ten Country Parſons; he was anciently called the *Arch-Presbyter*, becauſe he had the guidance of other Presbyters. The Paſtor of each Pariſh is called Rector, unleſs the Predial Tythes be impropriated, and then they are called Vicars. *As* Heaven is more honourable than Earth, the Soul more excellent than the Body, ſo the ſpiritual Function

ction is more highly honoured than the Civil; the Sacerdotal Dignity is higher, and of more Honour than the ſecular, and the Clergy hath the Preference and Precedence of the Laiety, and therefore are juſtly reputed the firſt of the three States. Under the Jewiſh Oeconomy the Tribe of *Levi* was eſteemed of moſt Honour in the Houſe of *Iſrael*; the ſpiritual Function is of very great Renown, in as much as heavenly Converſation is preferable to earthly Gaiety; the Clergy, when rightly ſent, and of a ſuitable Converſation are God *Almighty's* Portion, they are ſet apart and ſeparated from common or ordinary uſe, they are, as it were, his domeſtick Servants, and ought to be honoured as ſuch by all Men.

Before the coming of the Saxons into *England*, the Chriſtian Britains had three *Archbiſhops*, *viz.* of *London*, of *York*, and of *Caerleon*, an ancient great City in *South-Wales*, upon the River *Uske*; but afterwards the *Archiepiſcopal* See of *London*, was by the Saxons placed at *Canterbury*, for the ſake of St. *Auſtin* who firſt preached the Goſpel there to the Heathen Saxons, and was there buried; the other of *Caerleon* was tranſlated to St. *Davids* in *Pembrokeſhire*, but afterwards it was ſubjected wholly to the See of *Canterbury*, ſince which all *England* and *Wales* reckon the two **Archbiſhops** to be *Canterbury* and *York*.

The Archbiſhop of *Canterbury* anciently had Primacy over all *Ireland* as well as *England*, and the Iriſh Biſhops received their Conſecration from him, for *Ireland* had no other Archbiſhop until the Year of our Redemption, 1152, For which Reaſon the two firſt Norman Kings, *William* the Conqueror, and his Son *William Rufus*, in both their Reigns it was declared, that *Canterbury* was the Metropolitan Church of *England*, *Scotland* and *Ireland*, and the Iſles adjacent thereunto. The Archbiſhop of *Canterbury* was for this Reaſon ſometimes ſtiled a Patriarch, (and *Patriarcha* was a chief Biſhop over ſeveral Kingdoms or Provinces, as an Archbiſhop is of ſeveral Dioceſes) and had ſeveral *Archbiſhops* under him; large was the Power that was annex'd to that *Archbiſhoprick* of *Canterbury* near one Thouſand Years ago; the *Archbiſhop* of *Canterbury* hath ever been highly reſpected abroad, that in general Councils he was placed before all other *Archbiſhops*, and at home he hath been ſo highly honoured by the Kings of *England*, that he was accounted the ſecond Perſon in the Kingdom, and named and ranked near the Princes of the Royal Blood. It is an ancient Privilege of the See of *Canterbury*, that whereſoever any Manors, or *Advowſons* do belong unto that See, that place forthwith becomes exempt from the ordinary, and is reputed a peculiar of the Dioceſe of *Canterbury*; he is Primate over all *England* and *Wales*, and is Metropolitan, he hath a Supereminency, and ſome Power over the *Archbiſhop* of *York*; he hath

Power

Power to ſummon him to a National Synod: The *Archbiſhop* of *Canterbury* is at this Day the firſt Peer of *England*, and next to the Royal Family, and is not only to precede all Dukes, but all the great Officers of the Crown; the *Archbiſhop of Canterbury* is ſaid to be enthroned, when he is inveſted in the *Archbiſhoprick*. The honourable Office of crowning the King of *England* belongs to him, the Biſhop of *London* is accounted his Provincial Dean, the Biſhop of *Wincheſter* his Chancellor, and the Biſhop of *Rocheſter* his Chaplain, (as ſaith the preſent State of *England* in the 16th Edition, written by *Edward Chamberlayne* in the 226th Page) the next Perſon in the Church of *England* is the Archbiſhop of *York*, who is of very high repute in this Nation; he had anciently under his Province, not only divers Biſhopricks in the North of *England*, but all the Biſhopricks of *Scotland* for a long time, until the Year 1470. When Pope *Sixtus* the fourth, created the Biſhop of St. *Andrews* Archbiſhop, and Metropolitan of all *Scotland*. The Archbiſhop of *York* hath the Place and Precedence of all Dukes that are not of the Royal Blood, and of all great Officers of State, except only the Lord Chancellor: When *England* is bleſſed with a King and Queen, as it is now with a Queen only, he hath the honour of crowning the Queen, and of being her perpetual Chaplain; he is alſo ſtiled Primate of *England*, and Metropolitan of his Province, and hath under him the Biſhopricks of *York*, *Durham*, *Carliſle*, *Cheſter*, and of the Iſle of *Man*, only *Durham* hath a peculiar Juriſdiction, and in many things is wholly exempt from the Juriſdiction of the *Archbiſhop*. The Biſhop of *Durham* had the Rights of a Court Palatine over *Hexamſhire* in *Northumberland*, may qualifie as many Chaplains as the *Archbiſhop of Canterbury*, and the *Archbiſhop of York* eight in number, which is more by two than any Duke can qualifie; and the Biſhop of *Durham* hath within his Province divers other Prerogatives and Privileges which the Biſhop of *Canterbury* hath within his own Province. All the Biſhops of *England* are Barons and Peers of the Realm; they are Barons in a threefold manner, they have the Precedence of all Temporal Lords or Barons that are under Viſcounts; every Biſhop of *England* may qualifie as many Chaplains as a Duke, *viz.* 6. Next to the two *Archbiſhops* of *England*, the Biſhop of *London* amongſt all the Biſhops hath the Preeminence, being Biſhop over the Imperial and Capital City of *England*, it is by a Statute of latter times expreſly provided that he ſhould have the Preference and the Precedence of all the Biſhops of *England*, whereby he is become as hereto fore the Lord Prior of the Order of St. *John* of *Jeruſalem* was Next amongſt thoſe of the Epiſcopal College, is the Biſhop of *Durham*, within the Province of *York*, which hath been a Cou

P

Palatine Six or Seven Hundred Years, wherefore the common Seal of the Biſhoprick hath been of a long time an armed Knight, holding in one hand a naked Sword, and in the other a Church, he hath alſo at this Day the Earldome of *Sadberg*, annexed long ago to this Biſhoprick by King *Richard* the firſt.

In the fifth place, by vertue of the aforementioned Statute, is the Biſhop of *Wincheſter*, reputed anciently Earl of *Southampton*, and to ſtiled in the Statutes of the honourable Order of the Garter, by *Henry* VIII, tho' ſoon after, that Earldom was otherwiſe diſpoſed of.

The *Archbiſhop of Canterbury* anciently had the power to coin Mony, and to make Knights, and to have the wardſhip of all thoſe who hold Lands of him, although they held in *Capite* other Lands of the King, a princely Prerogative, even againſt the King's written Prerogative, in an ancient Charter, granted by *William* the Conqueror to *Lanfranc*, the then *Archbiſhop of Canterbury*; he is to hold his Lands with the ſame freedom that the King himſelf holds his, except only in two or three caſes, and thoſe of no great importance; and after theſe five Biſhops, Archbiſhop of *Canterbury*, Archbiſhop of *York*, Lord Biſhop of *London*, Lord Biſhop of *Durham*, and Lord Biſhop of *Wincheſter* before named; all the other Biſhops take place according to their Seniority of their Conſecration, unleſs any Biſhop happen to be made Lord Chancellor, or Lord Treaſurer, Privy Seal, or Secretary of State, which anciently was uſual, being honourably reputed of for their Piety, Learning, ſingle Life, and Diligence, and many other good Qualifications, they were thought fit for the Service and Advantage of the King and Kingdom, rather than any Lay Lord. And in ſuch a caſe a Biſhop being Lord Chancellor, had place next to the Lord Archbiſhop of *Canterbury*, and above the *Archbiſhop of York*, and if a Biſhop were made Secretary of State, he had place next to the Biſhop of *Wincheſter*.

The preſent Biſhops of *England*, for Gravity, Learning and Piety, equal, if not exceed, any of their Predeceſſors; theſe are all Barons and Peers of the Realm, they have place in the upper Houſe of Parliament, and in the upper Houſe of Convocation, and are all ſpiritual Lords; their places in the upper Houſe are in a double Capacity, not only as Barons, but as Biſhops, for before they were Barons, they had in all times place in the great Council of the Kingdom, and they were ever placed on the Kings Right Hand, to give their *Advice* as the Judges do, they have the Title of Lords, and Right Reverend Fathers in God.

All

All the Engliſh Biſhops have one or two tranſcendent Privileges, which ſeem almoſt Regal, *viz.* as in their own Court to judge and paſs Sentence alone by themſelves, without any Colleague or *Aſſeſſor*, which is not done in any other of the Queens Courts; for though the Biſhops Courts be held by the Queens Authority, yet the Biſhops hath a peculiar Authority in it, though all Juriſdiction in *England* is inſeparably annexed to the Crown, yet the Biſhops Courts are not accounted properly the Queens Courts, becauſe the Biſhops ſend forth Writs in their own Names, Teſte, the Biſhop and not the Queens Name, as all the Queens Courts properly ſo called do. But further, the Biſhops have this other tranſcendent Privilege, to depute their Authority to another, as the Queen herſelf doth, to their Chancellors, or their Commiſſaries, or other Officers, which none of the Queens Judges may do. Such is the Honour of the ſacred Function, that many of the Sons and Brothers of the Engliſh Kings have entered into holy Orders, and became Clergy-men. *Ethelwolph* Son and Succeſſor to *Egbert*, firſt ſole King of *England*, was in holy Orders, and Biſhop of *Wincheſter*; at his Father's Death, *Odo* Biſhop of *Bayeux* in *Normandy*, was Brother to King *William* the Conqueror; *Henry de Blois*, Brother to King *Stephen*, was Biſhop of *Wincheſter*; *Geofrey Plantagenet*, Son to King *Henry* the ſecond, was Biſhop of *Lincoln*, *Henry de Beaufort*, Brother to King *Henry* the fourth, was Biſhop of *Wincheſter*; and King *Henry* the ſeventh, that prudent Prince, had deſigned his ſecond Son to be a Clergy-man; and many ſuch Inſtances there hath been of Noble Blood, and in our own time ſome Inſtances of this kind may be produced; a Brother of the late Earl of *Northampton*, is now Lord Biſhop of *London*, and Uncle to the preſent Earl of *Northampton*. A Brother of the late Right Honourable the Earl of *Bath*, was Dean of *Durham*, † a moſt pious and holy Prelate, of great Learning, and highly eſteemed by all to whom he was known; and the preſent Biſhop of *Durham* is alſo a Temporal Peer of the Realm, *viz. Nathaniel*, Lord *Crew*, and a Brother of the Lord Viſcount *Preſton*, is the preſent Dean of *Bath* and *Wells*, the Reverend Dr. *Grahme*, and alſo one of the Clarks of the Queens Cloſet, and Sir *George Wheeler*, a Perſon of great Piety and Holineſs, is alſo in ſacred Orders, and one of the Prebends of *Durham*; Sir *Jonathan Trelawny* is the preſent Lord Biſhop of *Exeter*, and Sir *William Dawe* is one of the

† *Dean of* Durham, Dennis, *the youngeſt Son of the renowned Sir* Bevill Granville, *the* 29 *Earl of* Corbiel, *whoſe Anceſtors were near related to King* William *the Conqueror, and came with him into* England, *ſo ancient is that noble Houſe of the* Granvills.

the ſacred Function, and many more of the preſent Nobility of *England* are in holy Orders; the Right Honourable *Richard Anneſly*, who was third Brother to the *Angleſey* Houſe, was one of theſe Dignitaries of the ſacred Order, and before his Death was Dean of *Exeter*, and Lord *Anneſly*, which makes for the honour of the Church, that ſuch Men of quality ſhould dedicate themſelves to the ſacred Service, and ſtand up in defence of Chriſtian Purity, and be Lights and Guides to the Children of God, to encourage them in Faith and Piety; happy are the People who are in ſuch a caſe, who hath ſuch worthy Leaders to the Houſe and Worſhip of God, who animates and moves them to undertake ſo holy an Employment.

§. XII. Is it reaſonable to admit Men into ſo honourable an Office, as is the Cure of Souls, without ſome ſolemn Inveſtiture, ſeeing there is no Office of truſt conveyed without ſome form of Creation. The Church of *England* in all things is conformable to the Primitive Diſcipline, ſhe governs with Juſtice and Equity; 'tis to be hoped thoſe in ſacred Orders, according to their Engagements, will adorn their holy Function by Piety and Holineſs, having due Regard to the great ends for which they enter into ſacred Orders, by diſcharging the Duty of their Miniſtry with holy Diligence, being inwardly moved by the holy Spirit of God thereto. They that dedicate themſelves to the Service of the Altar, ſhould by all the ways and means attainable advance the Honour of God, in each particular Action and Circumſtance of Life, that they may be Inſtruments of Salvation to all that hear them, and avert eternal Vengeance from all Men, by conducting them into the Paths of Holineſs; 'tis God alone that can inſtil Penitential Love into the Souls of Men; it is Mens Duty to animate one another to the love of goodneſs, that we may grieve for our Sins that grieved our deareſt Lord, and devote our Time and Strength entirely to him, that by Word and good Example we may faithfully ſerve our Lord, to the Edification of all Men, that the Kingdom of Glory may increaſe. No Man can be employed in a Work more honourable, than what immediately relates to the King of Kings, and Lord of Lords, and to the Salvation of Souls immortal.

*Anſwer.* All Nations, whether learned or ignorant, civil or barbarous, have agreed in this as a common Dictate of natural Reaſon, to expreſs their Reverence for the Deity, that thoſe that attend the ſacred Service, ſhould demean themſelves with a ſuitable Deportment, and honour the Majeſty of Heaven with ſolemn Gravity, their Affections to Religion ſhould be entirely holy, and their entring into the ſacred Service ſhould be with ſolemn Humiliation, ſeeing on them is conferred extraordinary Privi-

Privileges of Honour as they administer in holy things, and to encourage them faithfully to execute their sacred Mission, 'tis highly reasonable that a liberal Maintenance should be provided for them, that they may attend on their holy Service, without Interruption of worldly or impertinent Thoughts, which otherwise might interrupt their holy quiet; a peaceable Mind is a necessary ingredient to heavenly Acquirements; for how can that Mind be intent on God, that is incumbred with worldly Affairs. A Heart united to God and Heaven is the most likely to offer up a grateful Sacrifice to the invisible Majesty, whose Worship in chief must be spiritual, a holy Worship, rational and righteous, our bodily and internal, our reasonable Service; we are then to fix our Minds upon the best and noblest Object, the great and holy God, who is highly exalted above all Praise and Adoration, and yet we must seek for suitable Minds to adore his Greatness, who yet cannot worthily be praised by the offending Sons of Men, for God is a being of infinite Perfection, and yet we hope eternally to enjoy him; and this may engage our Minds in a perpetual Pursuit after him, *who will always be found of those that diligently seek him.* He hath always an entire Love for those who will turn from the Errors of their ways, he is the Fountain of Life and Joy, Life divine and Joy unspeakable; we should also by wise and prudent means gain Souls to him, who is the Lover of Souls, and hath redeemed us from all Iniquity, to make us a holy and a peculair People, by seeking his Glory, and the increase of his Kingdom. May all Men by Word and good Example faithfully bring Souls to Heaven, our Devotions receive warmth and heat from the exemplary Zeal of others; our Souls are raised as it were above this World, by making spiritual Objects familiar to us, Prayer preserves a Union between our Souls and God, in which our spiritual Life consists. When we approach the Majesty of Heaven, it must be with devout Affections and holy Dispositions of Mind, such as are wrought in us by the powerful Assistance of the Spirit of God, whose Blessing must crown all our Actions with success. 'Tis the Wisdom of God's Providence that gives a Blessing to Man's Endeavours, in his quest for temporal, or heavenly Blessings; we should therefore seek to and adore God with Intenseness and Application of Thought, that our Hearts as well as Lips may serve him, our Lives as well as Hearts must be suitable to our Prayers, Prayer is the Ascent of the Mind to Heaven, and must be rendred with great Humility and Lowliness of Soul; God is plenteous in Mercy to all that call upon him faithfully, and will be a comfort to them in all Distress, even in the confines of Death, at this time of Distress God will store our Minds with devout Thoughts.

§ XIII.

§. XIII. No Perſon ſhould enter into holy Orders, but with great Seriouſneſs and Conſideration, for the Charge is weighty and tremendous, and the Salvation of Souls depends in a great meaſure upon the Watchfulneſs and Conduct of thoſe who are to be their Guides to Heaven. Every conſiderate Man ſhould therefore come with ſerious Thoughts and holy Deſires, to be worthily prepared for ſo vaſt and weighty a Work; a due Preparation of Mind is required to qualifie holy Men to receive that Grace and Aſſiſtance which is neceſſary to fit them to be the Guide of Souls; that honourable, ancient, and Apoſtolical Employment, which it hath pleaſed God to convey down to this, and will to ſucceeding Ages, by thoſe primitive Orders we are ſecured of a right and truly Canonical Miniſtry, but no Man ought to take upon him to be God's Repreſentative, or conſtitute any to be ſuch, without God's expreſs Commiſſion for this purpoſe, that it may pleaſe him to repleniſh them with the truth of divine Doctrine, and endue them with Innocency of Life that they may faithfully ſerve God, to his Glory and the Benefit of his Church, that they may adminiſter in holy things to the advantage of all Men. The Succeſſion of Biſhops was from the *Apoſtles*, in thoſe primitive times, the Superior Order was called Apoſtles; *Timothy* was the firſt Biſhop of *Epheſus*, and St. *James* our Lord's Brother was ordained Biſhop of the Church of *Jeruſalem* by the *Apoſtles*, immediately upon our Saviour's *Aſcenſion*, *&c.* Before the *Annual* of which glorious Day are appointed by the Church, the Faſt of the Rogation Days, which are the *Monday*, *Tueſday* and *Wedneſday* before *Holy-Thurſday*, or the *Aſcenſion* of our Lord, they are called Rogation Days, from the extraordinary Prayers and Supplications, which with Faſtings were at this time offered to God by devout Chriſtians. The Latins called them Rogations, and the Greeks (called them) Litanies, as you may ſee in the Companion for the Feſtivals and Faſts of the Church of *England*, pag 416. Under the Jewiſh Oeconomy, *Levi* was preferred to the great Honour of the Prieſthood before any of the other Tribes; one reaſon amongſt many others, was becauſe he was related to *Moſes*, who was Prince of the Congregation, God thought fit to advance his Father's Family to the higheſt pitch of Dignity mortal Man could attain to; this Tribe had given the moſt famous Inſtances of their Zeal againſt Idolatry, at that time when the Iſraelites prevaricated in worſhipping God by the Golden Calf; for *Aaron*'s Proclamation ſignified ſo much, where he ſays, *to Morrow will be a Feaſt to the Lord*, *Exod.* 32. 5. by which it appears that they looked upon God to be the chief Object of their Worſhip, *Ibid.* 32. 26, 29. The greateſt part of the Levites preſerved themſelves from that Infection, and

when the other Tribes were tainted with the Superſtitions o *Egypt*, the Tribe of *Levi* kept conſtant to the Worſhip of God, whereupon God was graciouſly pleaſed to reward their Fidelity and holy Zeal, for which they were ſo renowned.

*Jethro*, Prieſt of *Midian*, was Father in Law to *Moſes*, eminent for his Wiſdom and Authority, and the High Prieſt *Aaron* was Brother to the ſame *Moſes* who was mighty in Word and Deed. The Miniſters of the Goſpel are Stewards of the Myſteries of God, to whom *he hath communicated the word of Reconciliation, they are Embaſſadors for Chriſt, Co-workers with him.* The primitive Worthies ſecured to them Reſpect and Maintenance; and wherever Chriſtianity hath prevailed, it is rendred to them ſtill, they are impowered and authorized to negotiate and tranſact for God, to make Peace and Union between God and Man. A Steward is the higheſt Domeſtick Officer and Governour of the whole Family, ſo theſe are the chief Governours of the Houſhold of God, they diſpenſe ſpiritual Food for the Nouriſhments of God's People, to feed them with his Word and Sacrament, *they ſpeak the hidden Wiſdom which God ordained before the World*; it is committed to their care to preſerve it entire from being perverted, they are God's Vicegerents and viſible Repreſentatives, they are impowered to adminiſter the Word of Reconciliation, to ſign and ſeal Covenants in God's Name; upon which account, when they rightly and truly anſwer this end, their Perſons ought to be eſteemed as if they were ſacred, becauſe they bear the Character of their Maſter, they carry on that glorious Deſign of ſaving Souls for which Chriſt came into the World, and took upon him humane Nature. The preſent Governours of the Church are the Miniſters of Chriſt's ſpiritual Kingdom, to their Diligence and Fidelity is committed the Churches Preſervation and Enlargement. God ſpake in old time of the *Levites*, *They ſhall be mine*, *Num.* 8. 14. and ſo doubtleſs are all his faithful people, yet the Prieſts of God are Guides to other Men. *The Prieſt's Lips preſerve Knowledge, and their Auditors ſeek it at their Mouth.* Great is the Honour of thoſe who are inveſted with the Prieſthood in the Chriſtian Church; as our Saviour Jeſus Chriſt was inveſted with great Power from his Father, and after his Reſurrection it pleaſed him to inveſt his Apoſtles with the ſame Power, which is derived down to the preſent Miniſtry, who hath a Power of transferring the ſame Commiſſion to others, and ſo forward to the Worlds end, St. *Matth.* 28. 20. Their Succeſſion will continue to the Period of time. In the primitive times, for the firſt Three Hundred Years, the Church ſubſiſted as a diſtinct Society from the State; but now the Church and State run parallel with each other in a great meaſure; it is no diminution to Greatneſs of Birth, or

any perſonal Excellency to be devoted to the Service of the Altar; great Purity of Life is required in thoſe that are inveſted with ſuch an honourable Character, becauſe by their Example they ought to inſtruct as well as by their Doctrine, yet the attendance of the Altar exempts no Man from the Cognizance of the Civil Powers, ſpiritual Perſons are equally obliged to pay all Duty and Allegiance to their rightful Soveraigns, as well as the meaneſt of the Laity. We beſt ſhew our eſteem of God's Ordinances, and teſtifie our eſteem to their Authority, and value the Benefits of the Prieſthood, when we devoutly attend their ſpiritual Adminiſtrations, and they that have obtained the honour to adminiſter in holy things, ſhould have a great ſenſe of the Dignity and Importance of their Office, that they may bring ſuch as are committed to their Charge to a perfect agreement in Faith and Knowledge, by their own Diligence in the Fear and Worſhip of God, that they may wax ſtronger in the Miniſtry, by faſhioning their Lives, and the Lives of their Families after the Rule of Chriſt's Doctrine, that abundance of God's Grace and Benediction may deſcend upon their Heads, that after a plentiful Converſion of Souls they may ſhine like Stars in Glory. And thus have you ſeen a ſhort view of the Dignity of the Sacerdotal Function, which is truly honourable in itſelf, and is of great Benefit to the Souls of Men; thoſe of that ſacred Order we may ſuppoſe live under a more lively and ſtronger Impreſſion of the future Life than the reſt of Mankind, their Character ſhould defend them from Contempt, and the Relation they have to God ſhould ſecure them from ill uſage; there is an inherent Holineſs which ought to dwell in holy Men, to cauſe their Actions and *Affections* to be conformable to the Laws of God, in which ſenſe good Men in all *Ages* were eſteemed holy; there is alſo a relative Holineſs, which conſiſts in ſome peculiar Relation to God's Service, and thoſe that dedicate themſelves to the Service of God ought to be holy in Mind and Body, for if any are defective in this, they take from Holineſs, they leſſen Mens Opinion of their Piety and Integrity, whereby their Power is leſſened in promoting the Intereſt of Religion, and thereby expoſe it to contempt and ſcorn; therefore great is the guilt of thoſe who dare to lead an evil Life, contrary to ſuch high Obligations, as is their own and other Mens Salvation; ill is the conſequence of deſpiſing the Perſons and expoſing the conduct of our ſpiritual Paſtors, who miniſter to us in holy things, becauſe it diminiſhes their credit, and hinders that good effect, which their holy Adminiſtrations ought to obtain upon the Minds of (Holy) Men, and renders them leſs capable of doing good; for as much as Men take from the Opinion of their Piety and Integrity, ſo much they leſſen their Power in promoting the Intereſt of Religion: to blame are

thoſe

thoſe who expoſe their Perſons, or Actions. Many of the Clergy preſerve the Honour of their Function, by a ſtrict Zeal for all Degrees of Piety and Holineſs; they behave themſelves with Gravity and Sobriety, Meekneſs and Charity, and theſe are the ſolid Ornaments of that Holy Order, and this is the ſureſt Method to raiſe themſelves above the Reproaches of the envious World. Every good Man will be ready to aſſiſt them in their Difficulties, and vindicate their Reputation from the Aſperſions of bad Men, and will alſo cover their ſeeming or real Infirmities, and interpret all their Actions in the beſt ſenſe, and not pick out the Faults of a few, or make them a Reproach to the whole Order; they are in a peculiar manner Servants of the great God of Heaven, to whoſe Bounty every Man is indebted for all that he does enjoy, or yet hopes to be happy in. And upon this Conſideration we ſhould honour the Servants of him to whom we are ſo much obliged, and eſpecially when we conſider that they are Inſtruments in God's hand of procuring our eternal Welfare, to the neglect of all ordinary means of their own Advancement; they ſurrender up their Pretenſions to the Court, and the Camp, the Exchange, and the Bar, and are therefore worthy to receive the higheſt Encouragement of a comfortable and an honourable Subſiſtance, which may bear ſome Proportion to the Dignity of their Character, that they may be raiſed above the Contempt of thoſe who are too apt to be inflamed by outward Appearances; for though Wiſdom is better than Strength, *Eccleſ.* 9. 16. Yet the poor Man's Wiſdom is poorly prized, his Words not heard, or being heard, deſpiſed; beſides, he that is poor cannot be ſo great an Example of doing good, as Men that are advanced to high Fortunes; he that is wiſe may this way win Souls to God, by Liberality and Bounty, the poor Man cannot ſhow the generoſity of his Temper, as the Rich may, for though Heaven is not to be purchaſed by Wealth, yet Liberality and Charity may win ſome Tempers over to Piety, for ſome will be apt to come for the ſake of the Loaves, though this be none of the beſt Motive; for they that will be acceptable to God, muſt come for the Love of Heaven, and of a future Reward. Men upon entring themſelves into the Service of God, are indeed promiſed Food and Rayment, but they are not promiſed ſtately Fabricks, or large Structures; *Seek ye firſt the Kingdom of God and his Righteouſneſs, and all neceſſary Comforts ſhall be added unto you.* The voluntary Offerings of the Faithful, was formerly at the diſpoſal of the Clergy, which were very conſiderable in the Primitive times, ſo that the neceſſity of the Church was liberally ſupplied by the Bounty of the People; but now Tythes are the maine legal ſupport of the Parochial Clergy; this Settlement on them hath been ancient and unqueſtionable by the Laws of

our Lard, which in all things are founded upon the Laws of God, ſo that nothing is more clear and evident than the Legal Right of Tythes, and 'tis malicious and bad Men that generally withhold theſe their juſt due from them, but the great and good will give them their Countenance and Patronage, Bounty and Protection; their Power will defend and provide for them, that their zealous Labours in God's Vineyard may be attended with ſucceſs, by turning many to Righteouſneſs, we are to ſubmit to ſuch Regulations as they ſhall think conducive to the edifying the Body of Chriſt; we are to pray that God may pleaſe to give them a great meaſure of his holy Spirit, that they may have a Power of diſcerning and trying the Spirits of Men who are under their Care, and eſpecially the Biſhops in giving holy Orders, are to be careful who they ordain to the Miniſtry of the Word and Sacraments, that they may make choice only of ſuch, as by Learning, Diſcretion, and a holy Life are apt Inſtruments for the Converſion of Souls, to be good Examples to the People, Guides of their Manners, Comforts to them in their Sorrows, and by all holy means promote the Intereſt of true Religion and the Fear of God, that nothing contrary to the Will of God may find a ſettled abode in Mens Souls, but Men may be frequently diſpoſed to examine the ſtate of their own Souls, conſidering that God knows the Secrets of all Hearts and Thoughts, nothing being hid from his all-ſeeing Eye. The Apoſtles to prevent any Miſ-management in the diſtributing the Churches Charities, appointed ſeven Men of honeſt Report, full of the Holy Ghoſt and of Wiſdom, *Acts* 6. 3. to ſuper-intend the neceſſity of the Poor, of which St. *Stephen* was one, he was choſe a Deacon, the firſt Office in the Church, whoſe buſineſs it was to diſtribute the Treaſure of the Church. St. *Philip* was alſo a Deacon, who both Preached and Baptized, *Acts* 8. 12. Thoſe who oppoſed and diſputed with St. *Stephen*, were Members of the Five Synagogues, of which there were many at *Jeruſalem* eſtabliſhed for expounding the Jewiſh Law, and for Prayer; but notwithſtanding their Learning, they were not able to reſiſt the Wiſdom and the Spirit by which St. *Stephen* ſpake. The miraculous Converſion of St. *Paul*, was a Proof of the efficacy of St. *Stephen*'s dying Prayers, and of that gracious Favour with which God was pleaſed to hear him; the firm Belief and Perſwaſion of the heavenly Life, was the great ſupport of this holy Man in his dying Agonies, he ſet us an Example, that Patience and Moderation beſt becomes the Advocates of Truth, and that we ſhould be ready to forgive all the Injuries and Affronts we receive from others, if we would be aſſiſted by God with an extraordinary Communication of his Grace and holy Spirit, which ſhall not be denyed to any that ſeek it with a ſincere Heart, and a true Endeavour to obtain it.

§. XIV

§. XIV. The wiſe of Heart will be courteous to all Men, and meek in his own Mind, not diſturbed at every impertinent Accident, but will be patient in Tribulation, and continue inſtant in Prayer, and as much as lies in him will be peaceable with all Men; he will temper his Love to God with Reverence, and allay his Fear with Hope; then will the Eye of divine Providence watch over him for good, and all things ſhall conclude for his Felicity, for his Nature ſhall be exalted, and participate of the Divine, which is all glorious, full of his own eternal Felicity: God is Immortal, his Day out-lives all time, yet will he ripen Man for Glory in his Time and Way, and advance him in the Ways of Holineſs, through the Riches of divine Grace, for every ſtep we take we move by divine Strength, without which we are inſipid, and of no true uſe. *Guide and keep us in all our ways, repleniſh our Hearts with love to thee, that nothing may be able to remove us from our lovely Object; keep our Souls in a holy Frame all the Days of our* Abode here, *inſtruct us in every Centre of our Life, pour into our Souls the Riches of thy Mercy; inſpire us with thy Aſſiſtance, that our Returns of Duty may abound; give us Hearts to manifeſt our Gratitude to thee, let all the Faculties of our Minds and Spirits endeavour to ſerve thee; kindle in our Hearts and Affections a fervent Zeal to ſerve thee, with all our Might and Strength: O that we could love with our whole Affections divine Enjoyments, that all things might conſpire to our Happineſs, and we may enjoy infinite Bounty.* Though we are finite empty Creatures, and the moſt proſperous mortal Life is vain and ſhort; give us feeling Reſentments of thy Bounty; powerful are the Comforts of thy Spirit, all my Faculties ſhall glorifie thee; I feel divine Joys in my Soul, ſuch as the Tongues of Angels cannot expreſs; God's Power produceth all the Glories of Heaven and Earth, directing every thing to its end, making all things tend to his Glory, and the everlaſting good of all that love and fear his Name: he hath reſcued loſt Man from everlaſting Miſery, acquaint your ſelf with the Bleſſing that accrues to you hereby, receive the Tenders of divine Mercies that God offers you, pray divine Aſſiſtance to build you up in your ſpiritual State, and experience what it is to be in the Favour of God; give thanks to him for the Benefits of Chriſt's Incarnation, and your being called to the true Faith through his merciful Guidance and Direction, ſince without Faith in him there is no Salvation. O Give us Power to believe aright, that we may in the Kingdom of Glory be joined to the Society of the Bleſſed; give us ſuch a Faith as may cauſe us to act piouſly, in all our Deportment upon Earth, fit our Underſtandings to receive thy wholſome Doctrines, warm our Affections with Zeal of heavenly Wiſdom, that we may heartily embrace the Admonitions of our Paſtors and

Teachers, and seriously labour to conform thereunto. In our Deportment let us effectually do and practise what we have been taught, for to know and do are the effects of thy Grace; *Enlighten all the Incredulous with the glorious Light of true Faith, enflame their Affections with the Love of Truth, that they may plainly see, and chearfully perform thy Will*; thy sacred Councils are enlivening and comfortable, be thou always with us O God, let not thy Grace depart from us, cast a favourable look upon us, accept our Prayers and Obedience to our immortal Comfort, direct all our steps in thy Fear, and to thy Honour, qualifie us to be Partakers of thy sacred Food, and then bestow it on us; give us a Capacity to taste its sweetness; for seeing this is hidden Manna, none but perfect Souls can relish it; let it be to us the Seeds of Immortality, and the earnest of Glory, and an Antidote against eternal Death. O let us draw worthy Fruit from this divine Food; hereby we acknowledge the supreme Soveraignty of God the Father, the first Principal of all good, the Merits and Virtues of God the Son, and the powerful Operations and Virtues of God the Holy Ghost, who inspires the Souls of all the faithful with holy Motions: from these sacred Three we receive with a bountiful Hand, all the Benefits we enjoy or can hope for, therefore we should return all possible Gratitude, for true Piety consists in the Souls grateful Acknowledgments for the many Blessings and Favours bestowed, which are innumerable, yea countless; many are the Blessings God bestows, both of Nature, Grace, and Glory; those of Understanding, Will, and Memory; inferior to these are those of Fortune, Honour, Wealth, Reputation, for supernatural Favours are above all temporal Advantages, those that relate to everlasting Happiness are above all others, of which Christ's Merits daily applied to us, are an inexhaustible Treasure, for which we are to adore and glorifie him for ever.

---

## CHAP. VI.

*They that have felt the Power of Sin, will be glad to hear of Remission; God hath left a Power to his Church to remit Sins, Christ's Breath hath in it the Vigour and Power of Immortality.*

### SECT. I.

THE Bondage of Sin is great, and whosoever is truly sensible of that Bondage, will rejoice to hear of Remission of Sins; the Remission of Sins is good Tidings, Anguish of Soul

Soul is a ſevere Affliction, an Impriſonment of Mind is bitter, and to hear of an Enlargement is joyful News. Great is the Thanks we are eternally bound to render God for them, the Angels never found the like kindneſs of being accepted after their Fall, their Chains are everlaſting, they are reſerved for a future Judgment, their Impriſonment is perpetual, no Remiſſion to be ſued for them; but with Man it is not ſo, to him there is Deliverance, to him looſing of Chains, to him opening of the Priſon is promiſed, Remiſſion of Sins is granted to him. This is a high and ſpecial Privilege of our Nature, to be had by us in everlaſting Remembrance, for now no Man need to ſay he is deſperate, we ſhall not be forgiven, we may do what we liſt, for there is Mercy with God that he may be feared, and we be pardoned, though we have grievouſly ſinned, yet there is hope our Sins ſhall not be our Deſtruction, he gives a Power to the Church in theſe words; *whoſe ſoever Sins ye remit, they are remitted unto them; and whoſe ſoever Sins ye retain, they are retained*, St. John 20. v. 28. This is our Saviour's firſt Largeſs after his riſing again from the Dead, theſe are a part of the firſt words which he ſpake to them at his Epiphany, or firſt Apparition after he roſe from the dead, they contain a Commiſſion by him granted unto the Apoſtles to adminiſter Forgiveneſs in his Name; at his firſt appearing to them it pleaſed him not to come empty, but with a Bleſſing, which he beſtowed on them and on the World by them, as the firſt Fruits of the Reſurrection; this Commiſſion is that which the ſinful World moſt of all ſtood in need of, our daily Food cannot be more needful than the Remiſſion of Sins, for that Miniſters only comfort to our Bodies, but this the Forgiveneſs of Sins, gives Salvation to our Souls, the Forgiveneſs of Sins is as much worth as eternal Life is worth. *Chriſt breathed on the Apoſtles, and inſpired them with the Holy Ghoſt, as my Father ſaith he, ſent me, ſo ſend I you*, Ibid. 22 verſe. This is their authorizing, or the giving them their Credence or Commiſſion; a Commiſſion is nothing elſe but the imparting a Power which they had not before; and this Power was granted to the Apoſtles on the very Day of the Reſurrection, that the *Sting of Death which is Sin might not have Power over Man*. Sin muſt firſt be removed and then Death, which is the conſequence of Sin, will be removed; the Remiſſion of Sins is an Article of Faith, no leſs than the Reſurrection of the Body, the Power of remitting Sins is originally in God, and in God alone, and in Chriſt our Saviour, by means of the Union of the Godhead and the Manhood in one Perſon, by Vertue whereof the Son of Man hath Power to forgive Sins upon Earth; this Power being thus ſolely inveſted in God, he might without wrong to any, have retained and kept it to himſelf, and without the means of the Word or Sacra-

ments, or the Miniſters, either *Apoſtles* or others, have exerciſed immediately by himſelf from Heaven, but Chriſt having taken the Nature of Man upon him, would honour the Nature which he had taken; and therefore the Power that was committed to him he committed to his Brethren, and hath made them Co-partners and Co-operators, Workers together with him, to the Work of Salvation of themſelves and others. From God then this Power is derived unto Men, Chriſt ſent the *Apoſtles* firſt and inſpired them after, and after both theſe gave them this Commiſſion. Now all Chriſtians are not ſo ſent, nor are all Chriſtians inſpired with the Grace or Gift of the Holy Spirit, though God inſpires ſome Lay-men with very ſpecial Graces of Knowledge, yet they may not aſſume this Power till they be ſent, until they have their calling thereunto, yet the Grace of God is not bound but free, and can work without means in ſome ſpecial caſes, how and when he ſeeth good; and if at any time God vouchſafe by any particular Chriſtian that is not ordained any ſpecial Grace, yet they are in that caſe Miniſters at leaſt to their own Souls, though they are not ſo in Office, as ſaith the venerable Biſhop *Andrews*, Biſhop of *Winchester*, in his Sermon of Ordination preached at *Whitehall* upon the *Sunday* after *Eaſter*, *March* 30. in his Volume of Sermons, page 57, 58. among thoſe Sermons bound at the end of the great Book of Sermons, entitled, Certain Sermons preached at ſundry times upon ſeveral Occaſions. The Biſhop there ſuppoſes ſome Men that are not in holy or ſacred Orders to have a ſpecial Power with God to prevail for Mercy on himſelf or others; if he be in Holineſs ſuch a one as *Noah*, *Daniel*, or *Job*. Now as by committing this Power unto Men, God doth not deprive or bereave himſelf of it, for the chief or ſovereign Power is ſtill in him, yet when Men deſpiſe it, in the Miniſtry to whom God hath committed it, ſo as to diſown their Power, or exclude them from their *Authority* intruſted to them by God, they do as it were after a ſort wring the Keys out of their Hands to whom Chriſt hath given them, and do as it were account of all this ſolemn ſending, and inſpiring, as if it were an idle and fruitleſs Ceremony, to do which is doubtleſs a very great Crime, for Men ought to honour them for their Work ſake; for though the Remiſſion of Sins is from God only, yet there is a Power committed to them which may proſper in their Hands, and become a great Bleſſing to the People of God, ſince they are intruſted with their *Authority* from him, but this being purchaſed for us by the ſhedding of Chriſt's blood, we ought to honour him next to the eternal Father, as *Author* and Chief of all our good, in honouring both our Nature and our Perſons, and in promiſing us the free and full Pardon of all our Sins, not only our Debts of Five Hundred,

but

but thoſe of Ten Thouſand, how great and huge ſoever the ſum of our Sins are, upon a true Sorrow for them, and forſaking them, they ſhall certainly be forgiven, St. *Mat.* 18. 24. *Luke* 7 48. God hath Remiſſion in ſtore for the greateſt Offences, ſo that no Man hath need to ſay his Sins are greater than can be remitted; his Sin might have been forgiven that ſlew *Abel*, though his Brother, nay they that ſlew the Son of God might have been forgiven, if they had ſought a Pardon, *Acts* 7. 52. 8. 22. The betraying and murdering of Jeſus Chriſt was a greater Sin than any other could poſſibly be, yet theſe wicked Hands might have been forgiven, if they had ſought a Pardon, and ſought it carefully, and had forſaken all Wickedneſs. But here it may be objected, that *Eſau ſought Repentance with Tears, but was rejected.* But to this may be anſwered, though he ſought it, yet at the ſame time he retained his evil Principles, for at the ſame time he retained in his Heart that evil Thought, that when his Father ſhould die, he would then ſlay his Brother, which purpoſe and thought of his Heart was the Bar to his acceptance; for had he not ſtill retained in his Heart the purpoſe of future Evil, he might have obtained Pardon for his paſt Offences, whoſoever is not a faithful Chriſtian ſhall die in his Sins: To true Repentance goeth two things; firſt, that a Man feel his Chains and Impriſonment, and be grieved with them, and would gladly be diſcharged from them, for we cannot properly go to Chriſt, unleſs we are *weary and heavy laden*, for no other ways does our Saviour Chriſt proclaim a Pardon; but to thoſe who are full of the ſenſe of the want of it, there is no reaſon means ſhould be made for his Enlargement, that eſteems himſelf at his own Liberty already, and thinks himſelf in a good caſe, for ſuch a one muſt ſee his Sins before he can be weary of them, and cry out with the Pſalmiſt, *Bring my Soul out of Priſon that I may praiſe thee*; he muſt be weary of his Commitment, before he can deſire Enlargement. O that I were delivered from the Burthen of my Sins; to them that are weary of their Durance to them belongeth Remiſſion, and that deſire and ſue for Deliverance; if we are ſenſible of Miſery we ſhall ſeek for Redreſs, if the Priſon grieveth us not we ſhall not greatly ſeek for Releaſement; and ſome there are that ſcorn the denouncing of God's Judgments, and when they hear Threatnings they abſolve themſelves, and ſay to themſelves they ſhall have Peace and do full well, they have no Senſe or Sorrow for their Reſtraint; Repentance is an act of corrective Juſtice, and to repent is to do Judgment, and to judge our ſelves is the ready means to find Acquitment; we muſt therefore bring forth Fruit worthy of Amendment. Men muſt not only repent and turn to God, but do Works

worthy of Repentance, we muſt by no means purpoſe to hold faſt our old Sins: *Eſau* lift up his Voice with a great and bitter Cry, out of meaſure, and wept, but even at the ſame time vowed in his Heart, ſo ſoon as his Father was dead, to make away his Brother; and this purpoſe of Mind, for all his bitter Crying and Tears, caſt him into the State of Impenitency, and made his Sins to be retained ſtill: And ſo it is the caſe of thoſe that would be let out of Priſon, but would have the Liberty to retain their former Wickedneſs; but he who is truly pardoned muſt not turn to his old Sins; we muſt not turn to folly any more, Men would have their Sins let go by God, but would not themſelves let them go, but keep them faſt ſtill, they *would hear that ſaying of Chriſt, thy Sins be forgiven thee, but would not hear that Sentence, go ſin no more*; but we muſt be willing to hear them both, if we would be in a happy State, we muſt be willing to have our Sins remitted by Almighty God, and be willing to remit them our ſelves, that is to ſay, forſake them too, forego ſinning, and never to venture wilfully or deliberately to offend God again; we muſt uſe all good means on our part, to do that which is fit to be done, we muſt be careful to avoid all Sin, as well as be ſorry for it, from the Weakneſs of Man cometh Sin, for *if we were ſtrong in the Lord we ſhould be able to reſiſt it.* But Diſcretion is to be uſed in applying of Comfort to afflicted Minds, Counſel, and the Benefit of Abſolution is neceſſary; *Thou Lord haſt been gracious to thy Land, thou haſt forgiven all their Iniquity, and covered all their Sin.* The holy Angel that proclaimed the coming of Chriſt, alſo foreſhewed that he ſhould ſave his People from their Sins, therefore whoſoever would attain the Remiſſion of their Sins muſt believe in the Name of Jeſus to true Believers is the Benefit of true Remiſſion ſent, to them it is entailed and alſo limited with ſeveral Reſtrictions, according to the Capacities and Qualifications of every Penitent; the truly Penitent may have certain hope of Pardon. St. Paul ſaith, *what have I to do with thoſe that are without*, 1 Cor. 5. 12. *We then, ſaith he, beſeech you to be reconciled unto God*; we, he further addeth, who are God's Ambaſſadors and Stewards of his Houſhold, and for thoſe that are without the Church, God will judge them, Pagans, Infidels, Jews and Turks, for he that is not a faithful Chriſtian will die in his Sins, all Men ſhould have recourſe to their ſpiritual Guides to direct their Conſcience in all doubtful Matters, for many there are who are ignorant of their Duty in many Caſes, and ſtand in need of a Director, they know ſomething is to be done, but what they are not certain, their own Conſciences cannot direct them, thoſe in the Acts were pricked to the Heart, they knew in themſelves

what

that ſomething they ſhould do, but they knew not what, *Acts* 2. 37. Sometimes Men have good Minds, but know not which way to turn themſelves; Men toward the latter end of their Life are uſed to doubt, not of the Power of remitting their Sins, but of their own Diſpoſition to receive it, whether they are within the Compaſs of God's effectual Calling, or if they are the Perſons to whom Salvation is truly ſent. Happy is the Man that hath ſtrong Conſolation and Aſſurance not to waver *in the hope that is ſet before him*: Remiſſion of Sins beginneth on Earth, but is compleated in Heaven, there ought to be no delay in a Man's Repentance, there is no deferring or holding in ſuſpence; the Abſolution beginneth on Earth, God's Miniſter ſaith I abſolve thee, thy Sins are preſently remitted, he ſaith not hereafter they ſhall be, but they are already remitted; but the abſolved Penitent muſt be careful never to repeat them again, leſt they are thereby charged upon him alſo; again according to that Example in the Goſpel, where the abſolved would have no Mercy upon his Debtor that owed him but a few Pence, but took him by the Throat, ſaying, Pay me that thou oweſt, who craved his Patience with a Promiſe that he would pay him all; but when he would not have pity, all that had been remitted to him was charged upon him again, *Mat.* 18. 28, *Luk* 7. 42. which may inſtruct us to forgive others, as we would God ſhould forgive us, for if we forgive not Men their Treſpaſſes, neither will our Father who is in Heaven forgive us our Sins: God tries our Charity by our own Actions, and as we deal by others, his great Majeſty will deal with us.

§. II. When our Saviour ſent his Diſciples to proſelyte the World to Righteouſneſs, he declares to them that *all Power in Heaven and Earth was given to him, and as the Father ſent me, ſo ſend I you*; he gives them the ſame Power, not in degree, but the ſame ſort of ſpiritual Power, that of binding and looſing, *Whatſoever ye ſhall bind on Earth ſhall be bound in Heaven*; that is, God himſelf ratifies thoſe Cenſures and Abſolutions which his Church rightfully diſpoſes, this Power was not given to the Seventy, much leſs to all Chriſtians, but to the Eleven only, St. *Mat.* 28. 26. The eleven Diſciples went away into *Galilee*, and Jeſus ſpake unto them, ſaying, *All Power is given unto me*, &c. go in my Name and Proſelyte the World. Jeſus is the divine Word, and the eternal Eſſential Reaſon, who foreknew all things, and diſpoſes all things according to his Power and Wiſdom, he is pure Light and perfect Beauty, eternal Verity and Truth, he hath an unconceivable hatred againſt Sin and Sinners, till they forſake their Sins; let us therefore ſeek to deſtroy the Power of evil Affections, expreſs many repeated acts of hatred againſt Sin, and ſeek to enflame our Affections to love Virtue; this

will

will raiſe our Hearts in a firm Hope and Confidence in God, whoſe love to Man is ſo great, that no created Underſtanding can comprehend it, all Sin is contrary to his Purity, Sin is Darkneſs, Imperfection and Corruption, it poiſons the Soul of Man; let no Man then dare to indulge it, but baniſh it out of his Houſe and Heart, otherwiſe it will be his Ruin and Deſtruction, it deprives us of our Lord and Love, the Fountain of our Life and Joy, Sin deprives us of his holy Sweetneſs, it debars us of the Refreſhment of the heavenly Dew. O Light of Life! baniſh all Sin from my Soul, I hate it more than Death, but yet the ſenſe of Sin ſhall not make me quit my ſpiritual Enterprize, but I will preſs on to Virtue and Goodneſs, humbly asking the Grace of Perſeverance. *Thy aſſiſtance O Lord I crave, that I may not ſwerve from thy Precepts; thou O Lord art conſtant in goodneſs, thou art an unchangeable Being, thou wavereſt not, but art always one in Truth and Goodneſs*; Man is changeable and often varies, but God is unchangeable, ever one in Clemency and Pity to Man, from everlaſting to everlaſting bleſſed for evermore. And though we often by our Sins give him great cauſe of Diſguſts, yet he ſtill retains Pity and Compaſſion for us, notwithſtanding we ſuffer many worldly Engagements to engroſs our Affections contrary to our Duty and Allegiance to him, who endured ſo much for us; Jeſus the King of eternal Glory, who was adored in Heaven by Thouſands of Angels, was mock'd, laugh'd at and diſgrac'd, while he was upon Earth, by the feigned and falſe Reverences, that the inſolent Rabble paid him out of deriſion; for theſe things our Hearts may be affected with Sorrow and Compaſſion towards our ſuffering Saviour; 'tis our Duty to think upon his deep and afflicting Anguiſh, the Grief and Sadneſs of his moſt holy Soul, who being fully ſenſible of the eminent and infinite Dignity of his Father, whom he loved above all that we can conceive, muſt needs be grieved above meaſure, to ſee this benign and moſt bountiful Creator of all things, ſo maliciouſly and frequently offended by his own Creatures, after they had received ſo many and great Benefits from him. Moreover, in what an unconceivable Sadneſs he was to ſee ſo many Souls that were ſo dear to him condemned to eternal Puniſhment by their own Fault, and would not be won to embrace the terms of Salvation, which was purchaſed for them at ſo dear a rate. And will not the thoughts of this excite in us true motions and feelings of his Love, to elevate our Hearts often to him who did and ſuffered ſuch things for us, to reconcile us to his eternal Father, that we might have Confidence to come to him in all our Neceſſities, let us adore his infinite Goodneſs for all his Mercies to us, he embraced many Miſeries, and

was reduced to many Extremities to free us from the *Slavery* of *Sin*, and conſequently from eternal Death. This was Jeſus the King of Glory, true God and true Man, yet ſuch was the greatneſs of his Grief; and exceeding many were the variety of his Torments, and the Indignity of his Diſgraces, bad enough for the moſt infamous Malefactor, yet in the midſt of theſe he was immoveably meek and Patient, nay even joyful and content. His Example ſhould have great Influence over us, to excite our Love to him, and enflame our Wills to adore him; from hence we may alſo draw ſpiritual Joy that our *Salvation* is ſecured, if it be not our own fault, to neglect the means of Grace, and deſpiſe the hopes of Glory, which are effected for us by ſo many Miſeries endured, by the *Son* of God and the *Saviour* of the World, why ſhould we not qualifie our ſelves to receive the Effects, Benefit and Profit of it: Here was Love beyond expreſſion, boundleſs and infinite, that the Lord ſhould lay down his Life for his *Slaves* and Vaſſals, he was in all things accompliſhed with unſpeakable Goodneſs, the divine Will is ever accompanied with all that is worthy and aimable: O Love Divine! What ſhall I render for all theſe unſpeakable Bleſſings. *My Heart is enflamed with an ardent Deſire of ſerving thee with the utmoſt Vigour of my Soul, thy Will in all things ſhall be the Rule of my Life and Actions, I will not diſobey thee in any thing, I will for ever be guided by thy divine Will,* which is always accompanied with unſpeakable Goodneſs, and is therefore the chief Rule and Director of all other Wills; by thy *Aſſiſtance* I will perfectly diſengage my ſelf from all wordly Incumbrances, that I may be entirely devoted to obey thee, my Lord and King, I will retain charitable Thoughts of my offending Brother, concluding he may have many hidden Virtues, as well as ſome Errors and Imperfections; ſome Men have outwardly appeared very notorious *Sinners*, yet afterwards have ſhewed very ardent ſigns of Holineſs, and died very excellent Chriſtians; and others, who were thought to have arrived to the top of Perfection, have fallen away to nothing, from which thought we may tremble at the Proceedings of divine Providence, and remain always careful and fearful of our own Condition, not preſuming to intermeddle with that of others, any further than the Rules of Chriſtian Charity ſhall direct us, for the Condition of others muſt needs be out of our reach, when our own is not perfectly known to us, good and charitable Conſtructions upon your Neighbors *Actions* are commanded by the Church of God, and dictated by the holy *Spirit*. Exclude therefore all uncharitable Thoughts from your Hearts, for 'tis no offence to think better of your Neighbour than perhaps he may deſerve, but it is a great *Sin* to think worſe of

him than he is; ſo that to be charitable in our Opinion of things not evidently known is our Duty, and what the Chriſtian Religion obliges us to, for to think better of a Perſon than he deſerves can be no Prejudice, but to ſpeak or think worſe certainly is, to ſpeak evil of no Man is a very good Rule, and then to be ſure we ſhall not ſpeak evil of our Friends, but if we are ſpoke evil of we muſt take it in good part, and bear it patiently, as being permitted by divine Providence, for it is better to be evil ſpoken of, and not to deſerve it, than be ſpoken well of when we deſerve ill; approve your ſelf therefore to God in all good Conſcience, ſuffer no Allurements to draw you from his Worſhip, but devote your ſelf entirely to his Service, by a perfect Diſengagement from all unneceſſary ſecular Employments; let nothing divide your Heart from God, which ought to be entirely his, but elevate your Mind often to God, and beg the Comfort of his holy Spirit; let your Devotion be conſtant, though the method of offering it be varied, whether the Poſture of adoring God be ſtanding or kneeling, let your Heart be entirely fixed upon him unmoveably conſtant, with humble approaches draw near to the Boſom of Divinity, and you ſhall be accepted as a Son and Friend, and be treated as ſuch by the God of Heaven, who entertains all the Lovers of Piety with a kind and cordial welcome; we may therefore addreſs our ſelves to him with holy Boldneſs, in a full aſſurance of a kind and a gracious Acceptance, for God refuſes none that approach to him in Sincerity and Truth.

§. III. Our living by Faith and Hope is a Life of Myſtery; deſpairing Sinners loſe God's Mercy, by refuſing to uſe and to believe them, but this is a Diſeaſe of Judgment, not an intolerable Condition: Men are afflicted becauſe they ſee not their Pardon ſealed in a viſible manner, yet their Pardon may be ſealed though they diſcern it not, all Men that deſpair are unreaſonably abuſed, though a Man hath ſtrong reaſon to condemn himſelf, yet he hath more reaſon to condemn his Deſpair, for it is only a Temptation, which is unreaſonable, a Diſhonour to God, and a Ruin to a Man's Condition, becauſe his Underſtanding is veiled with a Cloud of Darkneſs, he is in fear under Uncertainties, though he hath ſometimes felt the chearful Viſitations of God's holy Spirit, and his Cup hath been crowned with Comfort, and ſo it may again when the Cloud is removed from his Underſtanding; my hope is in God, and I will truſt him in all events, I am ſure he is juſt and full of Mercy; but a Miniſter muſt be very careful that he do not go about to comfort vicious Perſons while they remain ſuch, for the Comforts of God belong only to his Elect, that is, to thoſe who hate and forſake their Sins.

No

No Miniſter, though he hath his Commiſſion from God, hath Power to proſtitute holy things, or to go above or beyond his Commiſſion, nor make ſacred things common; if our Mind have gone aſtray from God, when it is awakened to his Fear, we are to ſeek him ten times more, by humble Obedience as well as holy Supplication; we are to conform our Prayers as well as Actions to the Will of God; therefore ask nothing of God that is contrary to his Will, whatever we ask agreeable to his Will he heareth us, when our Lord Chriſt prayed for us it was with ſtrong Cries and Tears; Prayer is the Hand that knocketh at the Throne of Grace for Mercy, and Faith is the Key that openeth, therefore we are to pray with Faith and ſtrong Deſire, and to this add an inoffenſive Life, God calls not for deep Learning or high Underſtanding, but for godly Living, Knowledge and Truth go not beyond this, they ſhew the way, but living well is the way; he that encreaſeth his Knowledge may encreaſe his Sorrow, for he that knoweth much, and does not anſwer it by a ſuitable Life of Holineſs, may add to his own Puniſhment, he that knoweth little may ſettle himſelf to the practice of well-living, and holy ſpeaking, he that would do good muſt forſake Evil. Sin is our ſpiritual Diſeaſe, we muſt be cured of that before we can do the Work of perfect Health, the leaſt Sin can let in a greater, and ſo let in Death: The breach of the leaſt Commandment can make us guilty of the breach of the whole Law, he that would be free from Sin muſt have a continual ſupply of good Thoughts, to buſie and ſtrengthen his Heart upon all occaſions, that it may become the Spouſe of Chriſt, for ſuch the devout Heart is called; without a right Intention of Heart and Purity of Devotion, our Prayers, whether publick or private will be of little true effect, a ſanctified Life is a very acceptable Sacrifice to Almighty God, happy is the Man whoſe Actions ſpeak a heavenly Language, every good Action hath a ſeveral Tongue, and in the Harmony of many good Actions there is the true art of Rhetorick, and thoſe divine ſtrains of more than Vocal Muſick. 'Tis not Learning and Formality, but true Holineſs and Obedience that commends us to God, and makes us acceptable Chriſtians; whenever we approach to God it ſhould be with Reverence, Duty and Love, if we would have Jeſus Chriſt with gracious Indulgence intercede for us and aſſiſt us, and make us everlaſtingly happy; if we would obtain the Victory of Conquerors, we muſt run in a right, ſwift, and continued Courſe; Heaven is a Kingdom in which there are Multiplicity of Crowns, and to obtain theſe we muſt abſtain from all things that will enfeeble the Body or beſot the Mind; abſtinence from all unlawful Pleaſures is the beſt Phyſician and Phyſick to prevent and cure

all

all Diſeaſes that would annoy it, more receive their Deaths wound at the Table than in the Field, our eating ſhould be only to recreate and refreſh our Spirits, Moderation in Meat and Drink will bring us to a habit of divine Love, he that walks before God with Integrity of Heart and Soul, may be ſaid to have put on the habit of Holineſs, and to ſuch God will ſhed his Love abroad in their Hearts, by his ſending into them the Gift of the Holy Ghoſt; he that brings to God *Mary Magdalen's* Love, he need not doubt of obtaining the ſame Happineſs that ſhe obtained of Jeſus Chriſt, the full and free Remiſſion of all her Sins; put forth your ſtrength in the Service of God, and be not weary, for you can never go far enough, confeſs the Truth to the laſt Period of your Life, then will God beſtow on you the kind Influences and Beams of divine Grace, and diſpel from you all Clouds of Error. Thus have you ſeen the abſolute neceſſity of univerſal Holineſs, without which we cannot reaſonably hope to ſee the Face of God with Comfort and Joy in the future State: Grace is the cement of eternal Glory, it is a Prize that will anſwer the coſt of our ſevereſt Pains in obtaining it, but if we ſeek it by true Contrition we ſhall doubtleſs obtain it, God will have regard to our Diſtreſs, and pity us, his Compaſſion extends to all that diligently ſeek him, though they are in deep Diſtreſs, he will lend a compaſſionate Ear to their Diſtreſs, and relieve their Miſery; no Man ever ſought God ſincerely and was rejected, be encouraged therefore to ſeek the Lord, and ye ſhall obtain his Favour.

§. IV. Though the Mercies of God be as infinite as his Juſtice, yet it is inſupportable Inſolence in Man to think they can be ſaved when they pleaſe; this is to undervalue him as the laſt thing to be choſen, the Goſpel have made good Works and a ſubſequent amendment of our Lives the Condition of Salvation, this is the Mark as well as the Fruit of ſincere Repentance, a Death-bed Repentance muſt want this Proof of Sincerity, to wit, a forſaking Sin in time of Health and Strength, and therefore ſo much the more uncomfortable; every generous Soul that hath received undeſerved Pardon, would willingly live to ſhew a grateful and a thankful *Heart* for ſo boundleſs a *Mercy* received from the God of Pardon and Pity; but becauſe the Saviour of the World when he was leading Captivity captive, ſhewed his extraordinary Power and Mercy to the Thief upon the Croſs, therefore ſome are emboldned in their Sins, and will not forſake them in hopes to find the like Favour. But his Example can be no Precedent to us, who remain unconverted after ſo many Miracles, for he never heard of our Saviour till that inſtant, whereas we have heard him proclaimed all our Life long, from a Thou-

ſand

ſand Pulpits, and in every Page we have read from his holy Word, but the Thief in that contracted Span ſhewed great evidence of his Faith, when Chriſt was bleeding upon the Croſs, for he believed and confeſſed him, when his Diſciples themſelves forſook him. This ſhews the prevalency of divine Grace, the Spirit of God ſhined on him in a miraculous manner, and in an inſtant ſo beautified and changed his Heart, that upon a ſudden he confeſſed Chriſt to be an innocent Sufferer, and the King of all the World, *i. e.* the future World, the inviſible Kingdom; he alſo check'd his preſumptuous Companion, and perſwaded him to Repentance, *We indeed*, ſaith he, *ſuffer juſtly, but this Man hath done nothing amiſs.* He committed himſelf to the Protection of a dying Saviour before the Face of all Spectators, becauſe his Soul was in an inſtant inſpired with ſaving Grace, his Heart being changed, he was ſorry for his Sins, and believed that the Power of Chriſt was able to reſcue his Soul from eternal Thraldom juſtly due to him for his Sins. He now ſaw himſelf bereft of all humane Aid, and therefore he flies to the Divine for Aſſiſtance, of whom he received divine Conſolation, which may miniſter Comfort to a ſad and deſpairing Soul, for this ſheweth that God can and will pardon a true Penitent, be his Sins never ſo great; yet this Example muſt not lead us to defer our Repentance, but ſeek the Grace of Repentance this very now, before our Hearts are further hardned, or the Gate of Mercy ſhut againſt us. Beg of God to call thee to Repentance by the Motions of his holy Spirit, for to obtain the Grace of ſaving and true Repentance is a Miracle of Mercy, a Wonder of Providence, a Bleſſing beyond expreſſion, to be admired and adored with all hearty Thankfulneſs. In Repentance two things are conſiderable; firſt, Sorrow for Sin, and ſecondly, turning from it, *i. e.* beginning of a new Life of Holineſs and Virtue; make your ſelf as ſenſible of the evil of Sin as you can, conſider it as an Enemy to God, and to your own Happineſs, as the baſeſt Ingratitude, and the greateſt Deformity; Sin is a thing to be hated for itſelf, if there were no Conſideration of its baſe Effects, look upon it as the Deſtroyer of your preſent as well as future Felicity, it brings the Soul in Bondage to the Enemy of Mankind, and makes a Man a Veſſel of Wrath, and expoſes him to endleſs Miſery; but Virtue is truly pleaſant in the way, and in the end, *the Righteous is ſatisfied from himſelf.* There is nothing worthy of a Mans Choice but what is truly good, but Sin debaſes, diſgraces, and defiles the Soul, it ſets God and Man at variance, it is a viperous Offspring, by acting it, a Man plots his own Ruin, but a pious and regular courſe of Life is very comfortable; Sin is a Peſt-houſe, it walks in Darkneſs, all Diſobedience is deſtructive to the

Soul, but Men diſguiſe it and will not ſee it in its true appearance, or its own native Dreſs, but Virtue hath ſomething in it that makes it venerable; a good Life embalmes the Memory, it prevents Men from the inſupportable Complaint of a wounded Conſcience; there can be nothing in Sin that is eligable, or in the leaſt deſirable to the true Reaſon of the Mind, for all its Motions are deſtructive to the Soul; the Wicked paſs from one Torment to another, from the Flames of Luſt to thoſe of Hell, unleſs Repentance intervene, and God's Mercy accepts the Sinner to terms of Reconciliation.

§. V. Piety and Learning, the great Ornament and Character of the Prieſthood, and Knowledge and Virtue is the great Ornament of humane Nature, it teaches Wiſdom to redeem time, and ſhews the Folly and Danger of deferring Repentance, and encourages Men in the Improvement of Grace, and gives Conſolation againſt the immoderate Fear of Death. Repentance is a ſafe Sanctuary whereto we may fly for Refuge, and obtain the Security of God's Favour; be moderate in Meat, and Drink, and Apparel; *Anacharſis* ſaith, the firſt Draught ſerveth for Health, the ſecond for Pleaſure, the third for Shame, the fourth for Madneſs, he that loveth Wine ſhall not be truſted, for he cannot keep a Secret, in Drink Men care not what Offence they give, they forget Comelineſs, commit Diſorders, offend all virtuous and honeſt Company, and God moſt of all, to whom we daily pray for Health, and a Life free from Pain, yet Drunkenneſs draweth on, a ſwift, haſty, untimely, cruel, and an infamous old *Age*; Drunkenneſs is a flattering Devil, a ſweet Poiſon, and to him that loveth Wine a pleaſant Sin; what is more vile than a drunken Man? There is ſtink in his Mouth, trembling in his Body, which uttereth fooliſh things, and revealeth Secrets, whoſe Mind is alienated, and Face deformed, and the whole of him transformed into a Maſs of Evil. When *Diogenes* ſaw a Houſe to be ſold, whereof the owner was given to drink, I thought at the laſt, quoth *Diogenes*, he would ſpue out a whole Houſe; ſuch a Man does not beg of God to fill his Heart with divine Grace, he will not underſtand his own good, he walks on in Darkneſs, and is in the Verge of Death, he will not conſider in what terms he ſtands, nor weigh himſelf in a Chriſtian Ballance, he will not conſider that he is in the wain of his Life, and that the Date of his Pilgrimage is well nigh expired, notwithſtanding he hath many Harbingers of Death to premoniſh him of his end; the young Man may dye quickly, but the old *Man* cannot live long; the young Man's Life by Caſualty may be abridg'd, but the old *Mans* by no Phyſick can be long adjourned; therefore old *Age* ſhould perpetually dwell

dwell on the thoughts of his end; if green Years ſhould ſometimes think of the Grave, ſurely old Age ſhould for ever remember it; the Prerogative of Infancy is Innocency, of Childhood Reverence, and of Manhood Maturity, and of old Men Wiſdom; the chiefeſt Properties of Wiſdom, is to be mindful of things paſt, careful for things preſent, and provident for things to come; be wiſe in well-doing, and watchful in the foreſight of future harms; the World will give you but an unhappy welcome, yea and a hurtful entertainment, enter therefore into the Field of God's Church, where you ſhall find true Relief and Succour to ſupport you in all events; ſow the Seeds of repentant Sorrow, and water them with the Tears of Contrition humble and devout, then ſhall you reap a more plentiful and beneficial Harveſt. Your Spring is ſpent, and your Summer overpaſt, and you are now arrived at the fall of the Leaf, and Winter Colours hath ſtained your hoary Head, be not careleſs, though our loving Lord be long before he puniſh Offenders, for the longer he ſtays not finding amendment, the ſooner he will ſcourge when he cometh to Judgment; his Patience in ſo long forbearance is to lend us Reſpite to repent, but by no means to enlarge us leiſure to ſin, though moſt Men by many Days, do but procure many Deaths. Our Life is more to be meaſured by well-doing than by number of Years, and others in ſhort ſpace attain to the Life of infinite Ages. What is the Body without the Soul but a corrupt Carcaſs, and what is the Soul without God, but a Sepulchre of Sin; if God be the way the Truth, and the Life, he that goeth without him ſtayneth, and he that liveth without him dyeth, and he that is not taught by him erreth, and deſtroyeth the Comfort of his Life; God is our true and chiefeſt Life, from whom to revolt is to fall, to whom to return, is to riſe, and in whom to ſtay is to ſtand ſure. Saith St. *Auguſtin*, God is our Friend, from whom to depart is to die, to whom to repair, is to revive, and in whom to dwell is Life for ever; ſome think to ſnatch Heaven in a moment, which the beſt can ſcarce attain to in the work of many Years. When Men have glutted themſelves with worldly Delights, they would feign jump into Heaven from *Dives*'s Diet to *Lazarus*'s Crown, from the *S*ervice of Satan, to the *S*olace of a *S*aint; but be well aſſured that God is not ſo penurious of Friends, as to hold himſelf and his Kingdom ſailable for the refuſe and reverſion of Mens Lives, who have ſacrificed the Principal thereof to his Enemies, and their own brutiſh Luſt, they ceaſe to offend when the ability of offending is taken from them; it is ſcarce credible that he in Death ſhould find favour, whoſe whole Life deſerveth Death. Let all Men conſider, eſpecially thoſe who are near the breaking up of this mortal Houſe, that they take

time before Eternity, to pacifie God's Anger, keep the true Fear of God in your Heart, though the Body of your Tree be grown to decay, keep Life in the Root, for fear that the whole Tree become fewel in the World of God's burning Vengeance; for if a Man die unfit for Happineſs, endleſs Miſery muſt be his Inheritance. What is Age but the Kalends of Death? What importeth our preſent Weakneſs, but an earneſt of our preſent approaching Diſſolution, we are now embarking in our final Voyage, and not far from the ſtint and period of our courſe; Death itſelf is very fearful, but much more terrible in reſpect of the Judgment it wafts us to, Death ſummoneth us to Judgment, let us not be unprovided to appear. If we were now lying upon our departing Bed, burthened with the heavy Load of our former Treſpaſſes, and gored with the Sting and Prick of a feſtered Conſcience, and if we felt the Cramp of Death wreſting our Heart-ſtrings, and ready to make the rueful Divorce between Body and Soul; if we lay panting for Breath, and ſwimming in a cold and pale Sweat, wearied with ſtrugling againſt our deadly Pangs. O what would we give for an Hours Repentance! at what rate would we value a Days Contrition! Then whole Worlds would be worthleſs in reſpect of a little Reſpite, a ſhort truce would ſeem more precious than the Treaſures of an Empire, nothing would be ſo much eſteemed as a ſhort time of Truce, which now by Days, and Months, and Years, is moſt laviſhly miſpent. Oh how deeply ought this to wound our Hearts, when we look back into our former Life, and conſider what horrible and hainous Offences committed, and how many pious and good Works omitted, and neither of both repented of; many Promiſes of holy Obedience have we made, but not performed them. The thought of this may affright our Senſes, and aghaſh our Minds, till we recover the Love of God and Peace of Conſcience, and have ſome fair Ground of hope of being accepted with the God of Pity and ſweet Compaſſion, who will be a Cordial Friend to all that draw near unto him, with Love, Reverence and Fear. Let God therefore be our Director in all our Actions, then will he protect us againſt all Sin and Miſery; no Man is wiſe or ſafe but he that is holy, commend therefore all your Endeavours to God, for he alone it is that can wither or proſper them; if our Hearts be not furniſhed with divine Grace, we put our ſelves out of his Protection, make uſe of that Care and Judgment God hath given you in your own Defence, rally all your Forces to fortifie your ſelf againſt the Power of Sin that lies lurking to enſnare you at every Quarter, for Time and Death will ſoon call you out of this Life, to appear before your great Creator; ſeparate therefore your Thoughts from the World, and give up your Soul

to

to the powerful God, infinite, inſcrutable, everlaſting, and all-powerful, to protect, or puniſh; adore and love God, and give up your Soul betimes to him, in him we ſhall find true and everlaſting Comfort, when Miſery or any Diſaſter oppreſſeth us; let us therefore give our moſt devoted and humble Service to his high Majeſty, and rather chuſe to die for his Honour, than by his juſt provoked Sentence; as to die for the King, and not by the King, is the greateſt Ambition of a Loyaliſt, who is rather deſirous of Honour than Safety, who values the Reſpects of this World, more than fears a ſudden or a haſty Death, for the Bonds of Reaſon and Love are immortal; theſe conduct a Man to laſting Happineſs, and perſwades to value Conſciences before Knowledge, and to make a wiſe uſe of both; it is a Reproach to ſome Men that they have more Knowledge than Conſcience, they know their Duty, but make no Conſcience of it. *Alexander* the Great built more than Seventy Cities. *Seleucus* built Three Cities, called *Apamea*, to the Horror of his Wife, and Five called *Laodicea*, in Memory of his Mother, and Five called *Seleucia*, to the Honour of himſelf. If they built alſo Manſions in Heaven they were wiſe, or otherwiſe their earthly Grandure was but of ſmall moment, of ſhort Duration, at moſt can laſt in Memory no longer than this World, and if they made no Proviſion for their Souls, their earthly Wiſdom was but Folly: Even earthly Bleſſings, if they conſider'd them as they ought, were the Gift of God, who gives Power to get Wealth, but when it is not employed to his Honour and Glory, it leaves a ſtain upon the Owners, and the Ruſt of their Wealth ſhall witneſs againſt them in the Day of Accounts; the things of this World are of ſuch a Conſiſtency, that a very little Evil joined to it will ſower and make it unſavoury. A want of a little ſpot of Ground for a Garden, will make the Fruition of a Kingdom but inſipid to King *Ahab*, and the want of *Mordecai*'s Submiſſion will diſreliſh all the Honour of the Great Courtier *Haman*, becauſe the Mind is that which makes any thing uneaſie; a ſmall Croſs or Trouble to a Mind filled with great Expectations of an entire Happineſs, when it finds the Diſappointment is very uneaſie, but few worldly things are attainable without ſome mixture of Miſchief, or at leaſt ſome great Diſappointment, becauſe there is an inſeparable Unhappineſs that attends the moſt perfect of this Worlds goods. How inſipid and flat is the beſt things that this World can preſent, of ſhort Duration, and carries in them many Allays, if our Enjoyments are exquiſitely ſuited to our Minds, yet our Contentment in them will ſoon vaniſh, the greateſt Enjoyments of worldly Felicity are empty and vain, thoſe high Mountains will afford little Satisfaction, or true Content, as

King *Solomon* will tell ye in his critical Book of *Eccleſiaſtes*, *If a Man have obtained Wealth, Peace, Power, and Intereſt, yet all theſe are vain.*

§ VI. Men do not periſh for want of Knowledge, but by abounding in the Thoughtleſsneſs of what they know, an honeſt Remembrancer is as needful as the moſt eloquent Inſtructor, we leſs want the Knowledge than the Conſideration of our Duty, for if we know our Duty and do it not, it will avail us little; when we go to the Houſe of God, it is our Errand to ſerve the Lord in Sincerity and Truth, with all the Affections of our Minds and Bodies; our Affections are the Motions of our Souls, which we ought to keep entirely fixed upon God, and free from all ſecular Care. There is a relative Holineſs belongs to the Worſhip of God, when we enter his Houſe, we ought to carry a due Decorum, and prepare our Hearts to give him Praiſes for the many Graces we momently receive from him, and after we have given due Adoration to him, we may rejoice in our own Houſes, ſo long as Temperance is obſerved, and Riot and Exceſs laid aſide. We are *to praiſe God at all times and in all places*, and to prefer his Mind and Word before our own finite Underſtanding, that he may give us a hearing Ear and an underſtanding Heart, that ye may be able to ſpeak a Word in due Seaſon to the diſtreſſed; Cordial Advice is precious Treaſure, and may prevent your looſing the Seaſon of Grace, for which we ought to have great Affection and high Eſteem, becauſe it may become to our Souls the Store-houſe of divine Truths, and furniſh us with worthy Qualifications, and powerful Operations; then ſhall we devote our Souls and Hearts to the Love of God, be earneſt Sollicitors at the Throne of Grace, that ye may powerfully perſwade to Virtue and Piety, pray that all *Mens* Hearts may be warmed with the Love of God, and be eſtabliſhed with Grace, rather than their Heads with Knowledge; the meaneſt State about a King is honourable, but he that truly feats God may without Preſumption hope to ſtand before the King of Kings, and ſuch a Station muſt needs be honourable, true Grace is the laſting Foundation of Honour and Greatneſs, happy is the *Man* that is early planted in the Beams of the Sun of Righteouſneſs, for hereby he is ripened to do God eminent Service; 'tis a great Bleſſing early to know the holy Scriptures, theſe will make a *Man* wiſe to Salvation, his Goodneſs will be laſting, not *like the Morning Cloud or the early Dew*, but like the ſhining Light, which each Minute encreaſeth until it arrive to the perfect Day, in ſuch a *Man* Grace will ſhine with divine and ſpiritual Glory, in all the courſe of his Converſation. This *Man* ſhall be bleſſed with a penetrating Mind, an active Fancy, and a faithful Memory, and

and obtain the Bleſſing of Heaven upon his Induſtry, ſo that his profiting ſhall appear to the greateſt Judges of Learning and Lovers of Piety; all the Graces ſhall flouriſh in him, being bleſſed with greatneſs of Thought, he ſhall be able to give abundant Evidence of his Accuracy in diſtinguiſhing, and applying practical Points, ſuch as accompany Salvation, firſt to his own Soul, and then to the Souls of others, whereby he may actually be ready to embrace Death triumphantly, and even before the Fight ſing the Victory; theſe are far unlike thoſe who laugh at Death, and treat their Diſſolution with contempt and ſcorn, yet when Death approaches near them, they are ſurprized at its Appearance, and would gladly fly from its approach, and ſhivers at the view of the King of Terror, becauſe they are not fore-armed and fortified to meet him; whereas he who is in ſome meaſure prepared, deſires that his mortal Body may be cloathed with immortal Glory. To lay Death to Heart, is to acquaint our Thoughts with dying, that we may be duly affected with our Concernment in it, and worthily prepare our Souls for it, Hope in God will ſupport our dying Spirits, or rather departing Spirits, for our Spirits cannot dye, for *when we are abſent from the Body, we are preſent with the Lord.* Happy is the Man with whom there is a Peace between God and him, for this will abide in Death, and out-live the Grave, for though Death ſeem terrible, it hath loſt its Sting in our Saviour's ſide; Jeſus Chriſt by his Sufferings hath turned thoſe Waters of *Marah* into a refreſhing Stream, to all that are in Covenant with God through Chriſt. To the Wicked and the Ungodly Death is the Meſſenger of Juſtice to drag them to Execution, but to thoſe who have made their Peace with God, it is the Meſſenger of a Father to bring his Children to the Manſions of Chriſt; if there be a Covenant of Peace between God and you, then you may go to meet Death as a Friend really ſo, though he be arrayed as a formidable Enemy; if our Hearts are ſanctified and renewed, we ſhall be *ſaved by the waſhing of Regeneration, and renewing of the Holy Ghoſt.* Chriſt's Righteouſneſs will not be a Defence to any who are not his Image, and love his Holineſs: He that hath the Truth of Grace within ſhall doubtleſs be happy, this will make them truly glorious. God hath as much appointed the limits of our Lives as the Bounds of our Habitation, which we cannot paſs. Holy *Job* ſaith our Days are appointed, *is there not an appointed time for Man upon the Earth,* Job 14. 14. *And are not his Bounds ſet which he cannot paſs*; wherefore 'tis our Wiſdom to prepare for our Change, that we may be happy in our future State, and to affect this we muſt fly to Chriſt who was offered a Sacrifice to bear the Sins of many, to his Merits we muſt ſubjoin our own Obedience, that our Life

in Duty may become a Sacrifice, a Metaphorical ſacrificing our ſelves, and ours, is our Duty, and acceptable to God; every Man ought to make his Life a Sacrifice to God; this kind of humble Sacrifice *is our reaſonable Service*, which is our due to the Maker of the World, in imitation of Chriſt who offered up himſelf without Spot to God; Jeſus did by a divine Ordination offer up himſelf a Sacrifice for us, he became a High Prieſt of good things to come, he entered once into the holy Place, and here our Doubts may find a full Anſwer; my God tells me Chriſt hath done great things for me, and if my Reaſon do not comprehend it, yet I ought to reſt upon God's Word, I am to ſubſcribe to the Certainty of God's Word which hath revealed it, and the Congruity of it, becauſe he hath done it, who doth all things with Wiſdom and Holineſs, to him we are to return all poſſible Thanks and Praiſe, in him there was a full meaſure of Satisfaction for the Sins of all Mankind, his Sacrifice expiates for us, in him there was an extenſive Exuberance, able to appeaſe the juſt provoked Wrath of the Almighty.

§. VII. The Laws of God needs nothing more than to be known, to make them univerſally eſteemed, ſo ſoon as we know God we ſhould have our Hearts affected to love and adore his Majeſty, that we may obtain the golden Showers of ſpiritual Gifts, which he is ready to extend to all his Admirers; Lord affect my Heart with thy Glory and Majeſty, ſanctifie and prepare my Heart for thy Service, fill the places of thy Worſhip with thy Glory, be preſent with the Aſſemblies of thy Saints, thou art a God of purer Eyes, and will be ſanctified in all that come to worſhip thee, accompany the Miniſtry of thy Word with the Efficacy of thy Spirit, that it may be powerful to the caſting down the ſtrong Holds of Sin, and to the Advancement and Enlargement of thy Kingdom, the edifying and building up of the Church, and the perfecting of the Saints; the Excellency of the Power of Salvation is of God, and not of Man, make thy holy Ordinances profitable to our Salvation, let the gracious Rain of thy Bleſſing come upon us, Lord daily add to thy Church ſuch as ſhall be ſaved, give them Grace to practice the Laws of Holineſs and Virtue, plant in them ſuch a Similitude of thy ſelf as may want nothing, that when they come to die, thy own bleſſed Hand may compleat thy Image in them. O be pleaſed to make all Men pure in Heart and Life, make us Denizens of Heaven, though we live now at a diſtance from it; we deſire to be Fellow-Citizens with the Saints, acting after that manner as they do, though our preſent Condition be vaſtly inferiour to theirs, yet our Converſation muſt be ſuch as becomes thoſe who belong to that bleſſed Society, the Spirits of juſt Men made

made perfect. Heaven is repreſented in the holy Scripture, as the place where we are not to begin, but conſummate a good State, the place where we are to receive our Reward, where we are not to ſtart but finiſh our courſe, it is the place where we are not to fight, but triumph, where we ſhall be in a moſt perfect Condition, happy beyond degree; may thoſe who are already arrived to that place, upbraid and admoniſh others, that they may remember themſelves and turn to the Lord, that their Obedience may qualifie them for thoſe glorious Abodes. All Men have the Miniſters of God to warn and direct them, and the Grace of God to aſſiſt their Endeavours, ſo that if they will add their own Sincerity they will for ever be happy; he that will not conform his Heart to the Rule of God's Will muſt needs have many Regrets of Mind, and Pricks of Conſcience, becauſe theſe are the natural Conſequents of Sin; without Holineſs in this Life our Souls cannot be capable of Perfection; may we then beg divine Grace to work out our Salvation with Fear and great Caution, for God's Eye is continually over the Righteous, like an indulgent Father that ſtands by his Child, and for his Security ſake, ſees him do that which he knows will be for his Profit and Felicity. This ſhould heighten our Love to God that thus ſenſibly loves us, and invigorate our Spirits with a true genuine Fear, ſuch as is not attended with Torment, but Caution, whereby we run the way of God's Commandments with Delight, and yet with an holy Jealouſie over our ſelves, leſt we ſhould come ſhort of his goodneſs. This was the reaſon and ground of that eminent Zeal which was in St. *Paul*; a religious Fear, leaſt when he had preached to others he himſelf ſhould become a Caſt-away: 'Twas a deep Senſe of God's ſingular goodneſs to him, firſt in pardoning ſo freely all the Crimes of his Life, and then in making him ſuch a choſen Veſſel, ſuch a particular Inſtrument of God's Glory. This Conſideration lay and dwelt in his Mind continually, let us then proceed with vigour *in perfecting Holineſs as* St. Paul *did*, be ſure to carry that in our Minds which he carried in his, namely, a divine Love, mix'd with a religious Fear, let us uſe our ſelves familiarly to a ſenſe of God, that the true Fear of him may be fix'd in us, as a kind of natural Diſpoſition; the ſenſe of God's Inſpection on our Hearts and Lives, is enough to ſtrike even ſervile Spirits, with a forcing dread of his great Majeſty it is a ſure means of acquiring and perfecting Holineſs, let our Fear of God become Filial, mingled with unfeigned Love, ſpringing from the Apprehenſion of his wonderful kindneſs to us, for God's Eye is ever over us for good, and therefore we muſt needs beware of offending him, for God hath called us unto Holineſs, Love, and good Works.

§. VIII.

§. VIII. In every ſtate of Life we may find buſineſs enough, if we will conſcientiouſly attend it and look after it; even a retired Life hath its great employment, to contemplate, to adviſe, to entertain continual Thoughts of Heart, and to pray for thoſe whom God hath called to more ordinary Occupations, that they may miniſter to others with the Hand, as others miniſter to them by their Wiſdom and Cares, by the ſweat of their Brow, or the Brain; the worſhipping God by Prayer and Praiſes, is not only a direct Inſtrument of Holineſs, but the moſt ſolemn Exerciſe of it. This is a moſt holy Office and Employment, when the Mind bears its part and goes along attentively with the Tongue, here the Mind is taken off from low, baſe, earthly Objects, and is ſet upon Ideas that are proper for an immortal Spirit, that is a Ray of the Deity, and muſt one Day *return to God that gave it.* To think of which, may compoſe the whole Soul into ſuch a Frame as is divine and heavenly; here thoſe Joys that are above drop down into our Thoughts, ſo that we reliſh them before hand, and by the raviſhing ſweetneſs we find in them, are excited to crave and long after *the fulneſs of Pleaſure which is at God's right Hand for ever.* There our Hearts are fix'd upon God, we view him, as if we were now out of the Body, we adore his glorious Majeſty, and thoſe his infinite Perfections, which raiſe in the Heart Admiration, Faith, Dependance, Humility, Submiſſion, Love, and ſuch other ſpiritual Graces, as are naturally apt to purifie the Soul from all Corruption; this will direct us to the divine Art of fearing God truly, which habitual Fear will govern and guide us aright, and make a Harmony in our Actions, ſo that we may bend our Minds continually the right way, and this Habit will become a powerful and regulating Principal, to check all corrupt Affections, to keep us unſpotted from the World, that we may walk before God in Holineſs and Righteouſneſs all our Days, that we may for ever have a general and implicite Awe of the divine Majeſty, even while we are about the Works of our ſeveral Callings; nay, while we are enjoying the innocent Comforts and Recreations of our humane Life. Hence it is that *the Fear of God is called in Scripture the beginning of Wiſdom*, and very often it ſignifies the whole Syſtem of Religion, becauſe it is the main Principal that ſets all our Faculties at work, and when it is habitual, it makes us move with Uniformity and Steadineſs, wherefore we ought to have God in our thoughts as frequent as poſſible, that the Senſe of his Majeſty, Benignity, and Omniſcience may dwell in us, for his Eye is continually over us, he ever beholds us in our moſt cloſeſt Retirements, he is preſent with us, and a Spectator and Witneſs of what we do, he takes notice not only of our Actions, but alſo of the Operations and Contrivances of our Hearts, and whatever we do in private, will one Day be

be made known and publickly be proclaimed before Men and Angels; 'tis our Wiſdom therefore to think frequently of theſe things, God perfectly knows us, and all things, by reaſon of the Plenitude and infinite of of his Eſſence. Let no Man then dare to offend his moſt righteous Being, who critically obſerves all that we meditate, or do, and will judge us accordingly. *God will render to every Man according to his Works, to them who by patient continuance in well doing, ſeek for Glory, Honour and Immortality, eternal Life; but to them that are contentious and do not obey the Truth, he will render Indignation and Wrath, Tribulation and Anguiſh upon every Soul that doth evil.* But beſides the future Puniſhment, all Sin carries with it a great tincture of Shame, ſo that often Modeſty alone is a Curb, where Conſcience hath but little Power, for if Conſideration be not ſtifled, no Man can throw off the thoughts of a Judgment to come, nor the Terrors of the Day of the Lord, at which Bar all our ſecret Actions will be made manifeſt, and the Counſel of the Hearts revealed.

§. IX. The word Merit, in the old Orthodox Senſe, may ſignifie ſuch Qualifications as will be accepted of God, for the ſake of his Son, wrought in Believers by the bleſſed Spirit; I grow unto eternal Life, not by the Merits of my Works, but by the Pardon of my Sins, preſuming to obtain that only by the Mercy of God, which I do not hope for upon my own Deſerts; we muſt have good Works to teſtifie the Truth of our Faith, *for Faith without Works is dead.* We muſt be full of good Works, to witneſs our Thankfulneſs to God for Benefits received; if we have not this Witneſs to produce, upon Examination we ſhall be found an ungrateful People, and we muſt be fruitful in bringing forth good Works, to give a good Example to our Brethren, for in this ſenſe we are our Brothers Keeper; it is God that makes Men capable of working out their own Salvation; 'tis Almighty God that fits a Man with a capacity to receive Salvation. The Holy Scripture teſtifies that God will reward every one according to his Works, St. *Mat.* 16. 27. And that every *one ſhall bear his own Burden*, Gal. 6. 5. *And that the Righteouſneſs of the Righteous ſhall be upon himſelf, and the Wickedneſs of the Wicked ſhall be upon him*, Ezek. 18 20. There cannot be ſo much redundance of Virtue in any Chriſtian, that beſides what is neceſſary for himſelf, he hath ſome to ſpare for others. The Five wiſe Virgins told the Fooliſh they had no Oyl to ſpare to lend them, no human Works can have the condition, quality, or force, to merit from the Hand of God; all good Works are the pure Gift of God, to capacitate Man to do any thing that is worthy his Honour, and to him the Glory is to be rendred, good Works proceed from the Head of that Stream of Mercy which flows from the Fountain of God, which

alone

alone is that which is the ſaving help of miſerable Man; all the Gifts of God to Man are Mercy without any previous Merit in him; I grow unto Life eternal, not out of Merit, but by the Mercies of God in pardoning my Sins, I entreat to be ſaved, not by confiding in my own Merits, but preſuming to obtain everlaſting Life by the Mercy of God only; our Sufficiency is all from God, it proceeding from the Grace of Chriſt working in us, and elevated by his Merits and Promiſes. The Doctrine of the Roman Church is like unto a confuſed Chaos, compounded of nothing but Repugnancies and Inconſiſtencies; it is the Merits of God that makes the good Deeds of the Regenerate to be acceptable to him; it is for the ſake of the Merits of Chriſt that the good Works of the Righteous will be rewarded, not for the ſake of Merit in their own Works. Holy *Gregory* ſpeaking of himſelf, ſays, I do increaſe in Vertue, but I diſclaim and renounce all Merit, relying wholly upon the Mercies of God for Life and Salvation. If God ſhould ſtrictly examin us, what hope of Salvation is there for us, when our evil Deeds are ſimply evil, but our good Deeds which we ſuppoſe we have, are not ſimply good. The Saints know that all Mens Righteouſneſs is found to be Unrighteouſneſs, if God be ſtrict in judging, it is Mercy, not Merit; Pardon, not good Deeds that is the true ground of Man's Hope, and the Rock of his Salvation: *Through Grace we are ſaved, and that not of our ſelves, it is the Gift of God*, Job *asks how can Man be juſt with God, if he ſhould contend with him, he cannot anſwer him one of a Thouſand, if* (ſaith he) *I were righteous, yet would not I anſwer him, but would make Supplication to my Judge*, Job 3. 15. The beſt Man in the World may have the Merit of Death in him, *If God ſhould be ſevere to mark what is done amiſs*; the wiſe Man ſaith, *there is not a juſt Man upon Earth that doth good and ſinneth not*, Eccleſ. 7. 20. And can there be the Merit of Life in him too; Man has nothing of his own wherewith to diſcharge the Debt of Sin; what have we that we have not received, and if we have received it why ſhould we glory. Perfection is not in this Life, the beſt Deeds of the beſt Men have many Failings adhering to them, beſides there is no proportion between good Deeds and eternal Life; the good Works of Man are not worthy to be compared with the Glory that ſhall be revealed; what Man alive can ſubſiſt without the Mercy of God, what can we do worthy of the heavenly Reward, by what Labours, or by what enduring of Injuries can we abate our Sins, God will proceed with us according to his own Bounty and Mercy; no Merit is the Mercy of God, ſo long as God is not poor of Mercy; God's Mercy is the Merit of Man, if Man put his full Affiance in the Mercy of God; 'tis true, good Deeds ſhall be mentioned when the Sentence of Abſolution ſhall be pronoun-

red to the Righteous by the great Judge of the World, and we know that in keeping God's Commandments there is great reward, and that *unto him that ſoweth Righteouſneſs ſhall be a ſure Reward*; the Prophet *Hoſea* ſaith, *Sow to your ſelves Righteouſneſs, and ye ſhall reap Mercy*, 10. 12. The Forgiveneſs of Sins all Men know is an Act of Mercy, St. *John* 1. 9. God's own Ordinances will be fulfilled, and God hath promiſed a Crown of Life to them that love him; the Happineſs of the Saints proceed from God's Mercy, it is honourable enough that eternal is the Gift of God, whoſe Righteouſneſs is Mans Reward; God's goodneſs is ſo great, and his Bounty ſo large, that he will not ſuffer the good Deeds of the Righteous to go unrewarded, for his own goodneſs ſake; *be we therefore ſtedfaſt, unmoveable, always abounding in the work of the Lord, for our Labour ſhall not be in vain in the Lord.* We muſt do well, becauſe it is good to obey our heavenly Father, and good to comfort and cheriſh our diſtreſſed Brother, but he that acts upon the ground of Merit ſlights the Glory of God, which ſhould be the end of all good Actions; our way to Exaltation, is to exalt God, and to humble our Souls greatly before him: What worthy thing can we poor Mortals do, that we ſhould be found in the Fellowſhip of the heavenly Spirits; eternal Life is meerly the effects of God's kindneſs to us, the Gifts of the Holy Ghoſt, the Reſurrection of the Body, and the Glories of the Kingdom of Heaven, are all the Objects of God's unſpeakable Grace, to which no Man hath right but by the Gift of God, who hath promiſed eternal Life to all that lend their hearty endeavour to obtain it; God is abundantly able to reward every Man as his goodneſs ſees occaſion, to the holy Man God will be juſt, and to the returning Sinner he will be kind, he eſteems the former for his virtuous courſe, and will have Mercy on the latter for his wiſe return; the former he loves for his conſtant holy Life, and the latter for his happy Concluſion; the firſt ſhall have all that is promiſed, and the latter ſhall have more than in reaſon he could expect, our Lord will not deceive any with vain hopes, Heaven is capacious enough to receive all Men, that will but qualifie themſelves to be worthy of it, God will pardon, ſanctifie and ſave penitent Sinners. Thus have we ſeen many Reſemblances of the unſpeakable Mercies of God to all Men, and in particular to them that believe, which may vindicate God's Juſtice, Wiſdom and Goodneſs, in treating all Men with kindneſs, eſpecially penitent Sinners, upon their ſincere and hearty return to him, he hath given us great Demonſtrations of his Favour and Bounty, to every one that loves Life and Felicity, who wears God's Livery, and call themſelves by his Name, he ſeems to be troubled for thoſe that are inſenſible of their own caſe, his Bowels yern, his Eyes weep in ſecret, and his Heart bleeds for them, he counſels, perſwades,

fore-

forewarns them, and prays for them, and by his operating Power mingled with Grace in the Perſon of his true Servants wins the Diſobedient to the love of goodneſs, he would have all Men be reſtored by the Spirit of Meekneſs, for all good Men coppy after the Pattern of Chriſt, they have a burning Zeal for God's Glory, they love much becauſe they have received much, their Affections are raiſed, they thirſt after the heavenly Glories, and would have all Men do ſo too. O *taſte and ſee how good the Lord is!* who maketh all his true Servants Veſſels of Honour, fit Objects of his divine Favour, that after their ſhort abode here, they may be received with the Joy and Triumph of Angels, and all the Celeſtial Hoſt, into thoſe glorious Manſions whither Jeſus Chriſt the Friend all good Men, and of all who are returned from evil, is gone before, to prepare Manſions, and give large Rewards to all his Friends and Followers. And now we are come to the Epilogue or Concluſion of the whole Sum of the Goſpel, which is that we give up our ſelves entirely to the Will of God, and then we need not doubt his kind acceptance. All God's Proceedings with Men are a Vindication of his Juſtice, Wiſdom and Goodneſs in treating Sinners with kindneſs upon their ſincere Return to him, which may Incite and encourage all to come to him upon the terms of forſaking evil and becoming good; the forſaking of Sin will be a wiſe Apology for us in the great Day of Acceptance, and in the time being great ſtore of Favour and Bounty will God beſtow upon every ſincere Chriſtian, who hath ſeen the evil of Sin and forſaken it, and the Beauty of goodneſs, and treated it with Reſpect and Honour, and now we may perceive the Wiſdom of Chriſt's Oeconomy over his Church, how many he hath won to Happineſs by his obliging Encouragements to come to him, who hath Heaven and Happineſs in his Gift to beſtow on whomſoever he ſhall find fitly qualified to receive it.

§. X. We muſt repent to make us capable of that Pardon Chriſt hath purchaſed for us; Repentance and Remiſſion of Sins are both joined together, Repentance and Remiſſion of Sins are to be preached in Chriſt's Name throughout all Nations, but impenitent Sinners are ſtill the Objects of God's Wrath, becauſe that Redemption that was purchaſed for all *Men*, was upon the Condition of Repentance, and whoever remains impenitent hath no ſhare in the Redemption of *Mankind*; every wiſe *Man* therefore will haſten to become a true Penitent, that he may ſhare in the *Merits* of Chriſt, and the *Mercies* of God, and be filled with Chriſt's Righteouſneſs, anp adorned with univerſal Joy, your Heart being become the Seat of Prayer and holy *Meditation*, and your *Mind* enured to ſpiritual Objects, your Soul being weaned from the Pleaſures of the Body, which in time paſt did ſo often corrupt it, and render it incapable of refreſhing

ſpi-

ſpiritual Enjoyments, that even in the Confines of the Grave you may be able to truſt in God, who will for ever have you in his Cuſtody, and by the guidance of his holy Spirit conduct and carry you to the bleſſed Receptacles of Reſt and Peace, and in your laſt Paſſage give you ſpiritual Comfort, ſupporting you that your Faith may never fail, but you may be of like Mind and Diſpoſition with the holy Angels and beatified Spirits, that when you go to keep them Company you may be for ever happy with them, and in the mean time be comforted under every Diſtreſs, our Minds being ſtored with devout Thoughts, for God will either remove our Affliction, or give us ſtrength to endure them, God's Bleſſing is the richeſt Portion that can be given, he will in due time remove what afflicts us, and give us Beauty for *A*ſhes, the Oil of Joy for the Spirit of Heavineſs; God will in Mercy allay our preſent Sorrow, we muſt ſue for a thankful Heart to make ſuitable Acknowledgments, by ſuch a Deportment our Minds may be quieted under the Apprehenſions of future Evils, for God will remove what afflicts us, or gives us ſtrength to endure it, in ſuch a manner that may contribute to the Improvement of our Virtue, and the increaſe of our Happineſs; without the Bleſſing of God no human Support or Proviſion can be a Security, we are to be willing to part with what we love moſt when God thinks fit, and to bear all Loſſes and Afflictions without murmuring, that we may be able to meet the King of Terrors, not only without fear, but with ſome degree of Comfort and Satisfaction. A Death Bed may be a proper Seaſon to renew our Repentance, but 'tis a moſt unfit time to begin it, for when it is only begun upon a Death Bed, it is very rarely if ever well affected, we ought to ſet our Houſe and Hearts in order in the time of our Health, leſt we convey Strife and Contention to our Friends and Poſterity. We ſhould acknowledge the kindneſs of Converſants, and reward the ſervices of our Dependants, and make Diſtributions to the indigent and needy, and this will prove a comfortable Method of trimming our Lamps, we ſhould accuſtom our ſelves to reſign freely to God, what Death will ſnatch from us by force, and gently untie thoſe Knots that chain us to the World, and worldly Affections; let our Zeal to God be ever ſo great, when we come to die we ſhall wiſh we had done more and better; in Health we ſhould conſider that Mirth and doing nothing are not the proper Buſineſs of Life, for our Salvation is a Work of great Importance, when we lye upon a Dying Bed, if our Diſtemper be very acute, we ſhall be ready to imagine that the kind intended Viſits of our Friends is then very unſeaſonable, when we come within the Verge of Death our Minds will ſoon be diſtorted and eaſily broken, yet God will wonderfully ſtrengthen us in our laſt Agonies, and as our Strength decays, cauſe our Pains to wear

off,

off, and in Death enable us to truſt in him, and deliver us from the violent Diſorders of a perplexed or a troubled Fancy, and will graciouſly inſtil a penitential Love into our Souls, a time will then come on, when we ſhall never grieve God more. O may we now poſſeſs our Souls with Patience unwearied and laſting, and be adorned with a Lamblike Meekneſs. When our Lord Chriſt was exalted upon the Croſs in his dying Agonies, he ſuffered moſt exquiſite Pains and Torments in his Body, and inexpreſſible Fears and Sorrows, and an unknown Anguiſh in his Soul, that he might fully compleat our Redemption. Our Lord's whole Life was full of Sufferings, from his Birth in the Stable, to his Death upon the Croſs, the laſt great Week of his human Life was very dolorous, from whence it is called the great and holy Week, becauſe in it was tranſacted an Affair of the greateſt Importance that could be to all the penitent World; upon which Conſideration many Chriſtian Emperors, to ſhew the Veneration they had for this holy Seaſon, cauſed all Law ſuits to ceaſe, and Tribunal Doors to be ſhut up, and many Priſoners to be ſet free, and all Men applied themſelves to Prayer both publick and private, and to the hearing of God's holy Word read, and exerciſed in their own Perſons many particular Acts of Repentance with abhorrence of Sin and penitential Grief, ſeeing our Lord ſuſtained ſuch deep Afflictions for them, to retrieve their immortal Souls from eternal Torments, and to avert eternal Vengeance from all Men, and more weighty Reaſons there cannot be, for whoſo hath a value for immortal Comforts, will think himſelf concerned to make Application to the Remedy to obtain it, for Jeſus Chriſt ſuffering Death for Sinners, is the alone and only means whereby their Souls are ſaved; to eſcape eternal Vengeance is an unſpeakable Mercy; the bleſſed effects of our Saviour's Sufferings is the ground of all Mens ſpiritual Joy. On the Day of our Saviour's Sufferings, commonly known by the Name of *Good-Friday*, was ever celebrated with great Humiliation, as alſo *Eaſter-Eve*, when our Lord lay in the Grave; this Vigil of the great *Saturday* was celebrated with more than ordinary ſolemn Pomp, with ſolemn Watchings, and Multitudes of lighted Torches, in all Churches, and in their own private Houſes, and with a general Reſort and Confluence of all Ranks of Men and Women, both Magiſtrates, and other Chriſtian People, which may inform us to make ſuch like wiſe Improvements of ſuch holy Seaſons. We ſhould let no time paſs without imploring the divine Grace and Mercy for Salvation to our ſelves and others, our Charity for all Souls ſhould be univerſal, as the Love of Jeſus Chriſt was; this was the peculiar mark of our Lord's Diſciples, by which they were diſtinguiſhed from all others; the Love of our Neighbour is a proper Mark of a good Chriſtian, to ſhew kindneſs to the indigent is an honourable

rable thing; every good Chriſtian is God's Creature and his Image, he is the Object of God's Love and Kindneſs, and ſhould be of ours, we ſhould hide his Diſgraces if he deſerves it, which is concealing our Neighbours defects, and we ſhould wipe off any Scandal where 'tis not deſerved, which is vindicating his Reputation, hereby he will be able to maintain a good Correſpondence with all Men, by theſe Rules we ſhall ſhew an honourable regard to all Men. Our Saviour by his Example and Authority hath ſanctified the Relation of Chriſtian Friendſhip, and the cloſeſt Bands of Amity, which natural Affection or ſpecial Inclination may require. From hence we may learn to obtain a ſweet and a molified Spirit, with a ſincere Love to Truth and Righteouſneſs, that good Actions and Repentance where theſe hath been wanting may prevent eternal Vengeance from falling on the ſinful Sons of Men; whoſoever ſhall obtain ſuch ſtrength of Grace, as to be able thus to deport himſelf, will ſhew himſelf a Man of a divine Temper, and will become the Love and Wonder of the Age. This Man will give his Mind the Liberty and Ability to conſider and reflect, and ever be engaged at leaſt in his Mind in divine Worſhip, and deprecate God's Anger, not forgetting to ſupplicate his Mercy and Favour, having raiſed his Mind to a due Valuation of the Happineſs of a virtuous Frame, ever endeavouring to pleaſe God the beſt of Friends, and to partake of his Righteouſneſs. 'Tis very adviſable that Men at all times would be careful to trim their Lamps, examine the ſtate of their Minds, and renew their Repentance, exerciſe their Charity, enlarge their Devotions, and ſpiritualize their Affections, that they may ever be in a habitual fitneſs to approach with Fear and Reverence the Table of our Lord, and upon all proper and ſeaſonable occaſions addreſs themſelves thereto, and ever manage their Affairs with Juſtice, Equity, Fidelity, and Honeſty, ever bearing in their Breaſt particular Attention of Mind, and with ſolemn Reverence accompany the holy Miniſter with ſerious gravity throughout the whole Office, ever putting our ſelves in ſuch a poſture in which we may be fit to addreſs our ſelves to an Object of infinite Perfections, who is great and wiſe, and infinitely good to us, which may raiſe our Admiration, and heighten our Eſteem to his venerable Majeſty, and for that Worſhip that he hath appointed himſelf to be addreſſed too, for God is an Object in whom there cannot be found any thing to abate the Value and Reverence we ought ever to retain for him. To devote our Souls to God will ever keep a lively Senſe of his divine Majeſty upon our Minds, which will invigorate our Souls with freſh Strength and Power, to pay him part of that infinite Veneration and Reverence we owe him, that he may extend to us the proper

Nouriſhment of our Souls the divine Dew of his ſecret Love, which he conveys to us by the means of the Holy Sacrament the myſtical Union between Chriſt and his Church, which may raiſe in us ſtrong Ardours of Love and Conſolation, that it hath pleaſed his infinite Majeſty thus to communicate his Love to us, in giving the Son of his Boſom to be our Conſolation, by which he enlightens our Minds with inviſible Comforts. If we ſtifle not the checks of our Conſciences, not quench the Sparks of Piety that his holy Grace hath kindled in us, but acknowledge the entire dependance we have upon his Bounty, both for what we enjoy, and for what we farther expect, theſe Qualifications will give a holy reliſh of ſpiritual Enjoyments to each devout Soul, that conſiders that the Laws of God are the Rule and the Meaſure of his Duty, and will lead him to the Beauty of Vertue, and all attainable Perfections, that nothing contrary to the Will of God may find a ſettled Abode in the devout Soul, whoſe chief aim and end is to reverence and adore its mighty Creator, deſiring above all things to partake of his Righteouſneſs, and to have his Image ſtamp'd upon him; but this cannot be but by the holy Breathings of the mighty Lord, for 'tis the *Spirit* of God that muſt renew his Image in us; in Holineſs and Righteouſneſs, and guard us by the ſtrength of his Grace, that as his Promiſes are our Hope, ſo his Providence may be our Support, to comfort and protect us in all Exigencies, for the aſſiſting Power of God will not be wanting to all that deſire it, as well his Prieſt as People, both which muſt wholly depend upon his Bounty and Protection. And thus have I given you a large account of the honourable Dignity and happy Employment of the Sacerdotal Function, and have alſo ſhewn that worldly Buſineſs will not excuſe thoſe that are moſt engaged in it, from preparing for the inviſible Life, to which with eager haſt we poſt; no Minute paſſes but we are nearer to the Grave than we were before; the frequency of thinking on heavenly Joys does not abate our Reverence for them, but excite and animate us to qualifie our ſelves for them, for whoſoever goes out of this Life unfit for Happineſs muſt for ever remain ſo. There is no wiſe Man but deſires to be eternally happy, and to obtain Life and Felicity in the future State, which is the conſequence of Juſtification and Peace with God, which is able to fill a Man with Chearfulneſs in all Conditions, and bear him up above all Adverſities, Poverty, Reproach, Sickneſs, or Confinement, or whatſoever can befal us in this Life, Peace of Conſcience is able to bear up a Man's Spirits, and relax his Thoughts, the Feaſt of a good Conſcience will divert all Anxiety, the Comfort from within is a continual Joy, nor can the Smiles of the World chear a Man if God frowns on him, they are

flat

flat and inſipid; if God be not pleaſed, all the Entertainments of Senſe will not give ſolid Comforts to him that lies under the Senſe of God's Diſpleaſure, becauſe the Torments of Guilt are more ſevere than the Afflictions of outward Fortune, the Blandiſhments of the World cannot allay inward Grief; 'tis the Mercy of God only in the Pardon of Sin that can alleviate inward Troubles, and abate the Anguiſh of Conſcience; God pardons penitent Sinners in a moſt ample manner, and this fills their Souls with inward and outward Joy, and will raiſe in a Man great Admiration of God's goodneſs, which is infinite and unexpreſſable. The goodneſs of God creates in the Minds of Men aimiable Notions of him, and excites us to love him with all our Hearts; upon every Man lies great Obligations of Love and Gratitude; all God's Attributes of Power and Wiſdom and Holineſs are very aimiable and lovely, but there is none that encreaſes our Veneration more to him than this of having been forgiven by him; herein he complies with our Neceſſities and relieves our Miſeries; to give and beſtow Benefits upon us is goodneſs, but to forgive us our Sins againſt his high Majeſty is yet a higher degree of goodneſs. It is recorded of *Cato*, that the ſtrict Sanctity of his own Life made him a ſevere and rigid Magiſtrate, he knew not how to pardon in other Men what he would not permit in himſelf. If God who is a holy and immaculate Being, ſhould ſeverely animadvert our Failings, we could not blame him though we were undone by it, and 'tis to the Admiration of his goodneſs that he does not do ſo; in Conſideration of which how can we be vindictive to each other, God forgives and covers our Follies, and how can we blazen thoſe of other Men, how can we be remorſeleſs to our Brethren. *God binds up the Wounds of the broken-hearted*, and ſhould not we in imitation of him pity the diſtreſſed, ſhall we dare to do what we cannot wiſh ſhould be done to our ſelves; how dare we ſeverely to animadvert upon other Men, that ſtand in need of God's forbearing kindneſs our ſelves.

§. XI. Virtue brings a great Reward along with it, which may invite every one to love and embrace it; but thoſe are ill-natured Perſons, that would not have others to ſhare with them in the Favours of God, but would engroſs all Bleſſings to themſelves, and to their own Character; but theſe want that Charity and largeneſs of Soul that becomes the Children of God, for they that are truly qualified for Heaven would have all Men to be ſaved as well as themſelves; theſe will entertain no uncharitrble Surmiſes of any, but hope the beſt of every Man, a true Chriſtian is the moſt compaſſionate Man in the World, he is willing to *reſtore all Men in the Spirit of Meekneſs*, he pities thoſe who are in a ſinful Condition,

and wiſhes and endeavours their Return, he forewarns them of Danger, and counſels and perſwades their Return, and his Affection for the Salvation of all Men, ſhall be rewarded by the Lover of Souls, and he who hath this Compaſſion for the Souls of all Men, will be infinitely cautious of endangering his own; he conſiders that all Men while on this ſide of the Grave are in danger of falling from Grace, therefore he would have no Man ſecure, but be always upon their own guard for fear of falling, none will be ſecure but thoſe that never knew what Danger was, but in Contemplation only; nor have theſe reaſon to be ſo ſecure. *Our Lord bids all Men to watch and pray leſt they enter into Temptation*, therefore no wiſe Man will truſt himſelf a Moment; but in God, and his own keeping; ſuch will be the conſequence of a lively Draught of true Repentance, that it knows how to pity the Deſolate and Diſtreſſed, and will relieve the Neceſſities of others as far as it is in his Power, and improve them in the Methods of Salvation, comforting the *Minds* of all within his Sphere, dehorting from Emulation and Paſſion, leſt theſe ſhould find entrance into a pure *Mind*, that Religion may not ſuffer by united Enemies, nor divided Friends, but the ſweet Odours of Piety may caſt a Luſtre upon Religion, by the Actions of every one that profeſſes it; great is the Truſt that God repoſes in thoſe who employ all their Power and Parts to winn others to honour him; the Obligations of theſe to Faithfulneſs and Activity in God's Service is great, and by divine Aſſiſtance they will anſwer the end for which they were created, which is to glorifie their *Maker*, though it is moſt evident that God ſtands in need of no *Man* for the Execution of his Deſigns, yet it is as certain that in all the Inſtances of his Providence he loves to employ the Capacities of his Creatures; it is the greateſt Honour any of them are capable of, to be ſo made uſe of by him; but for rational Beings to ſerve againſt him is very criminal, a guilt of high Ingratitude, becauſe God hath made *Man* admirably fit for his Service, and theſe *Men* are alſo highly obliged by innumerable Favours to be faithful to his Intereſt, that is, to make themſelves worthy to obtain his Favour, by the *Methods* of Grace and Goodneſs, being enflamed by the Love of God and the Proſpect of Heaven; to be earneſt in the purſuit of acquiring Felicity, ſuch a Felicity as will never wear out, or decay, time itſelf ſhall not be able to darniſh it; the thought of this ſhould engage us to be ſingularly pure, ſince Purity of Heart entitles us to ſhare in thoſe durable Felicities; God is always ready to beſtow his holy Spirit upon us, with all the Comforts and Advantages of it, by which we are enabled to acquire the infinite Joys of Heaven prepared for all that ſeek after them. The holy Spirit of God requires a ſedate

even

even Temper as his quiet Habitation, God requires in all his true Servants, a lovely, ſweet, and benign Frame of Spirit, God would have no Man peeviſhly to refuſe Conſolation; a harmonious Soul invites the Spirit of God to dwell in it, but a peeviſh Mind is no Seat for the holy Dove to abide in, nor does the Spirit of God comfort a Man againſt the Senſe of his Conſcience, but concurs with it, nor does the Spirit of God ever grieve thoſe that have not firſt grieved it, but the good Motions of God's holy Spirit comforts the Hearts of holy Men, upon juſt, good, and reaſonable grounds; nor does the holy Spirit of God ever withdraw from Men cauſeley, God forſakes none that hath not firſt forſaken him, the Spirit of God witneſſeth with our Spirits, *Rom.* 8. 16. *Eraſmus* joins with St. *Paul* in this Opinion, from hence we come to know that we are the true Children of God; the Spirit of God is a ſoft and a quiet Spirit, and will not dwell where Diviſions and Animoſities are, but where Peace and Love is; he is never abſent, but is ready to fill them with inexpreſſible Joy, and gives them the foretaſte of that Bleſſedneſs which they expect in the future State, by giving them a preſent glimpſe of their future Happineſs; the Spirit of God actuates holy Men, and prompts them forward to all good Works, inflames their Reſolution and Zeal in all brave and generous Enterprizes, in reſpect of which we are ſaid to *be leal by the Spirit, and walk in the Spirit.*

---

## CHAP. VII.

### *The Soul languiſhes for want of ſolid Nouriſhment.*

### SECT. I.

1. THat Promiſe obliges no Man, which cannot be fulfill'd without Wickedneſs, yet a ſpeedy Repentance waits upon haſty Prowiſes; promiſe nothing but what is worthy and honourable in the Performance. Fidelity is to be embraced amongſt the chiefeſt goods, if you take away this you take away the uſe of Commerce, Friendſhips are diſſolved, and Covenants broken; yet ſo ſordid are many Men, that gain is to them more ſacred than Fidelity. A good Man conſtantly performs whatſoever he promiſes, and carefully conceals whatſoever is committed to his Secrecy, keeps his pledged Faith even to his Enemies, and prefers Truth before Kingdoms and Life itſelf; but he is ſlow in promiſing, becauſe he will promiſe nothing but what is fit and lawful to be performed, that which is an injury to no Man; if thy Enemy wrong thee, promiſe to forgive him

and fail not to keep thy Promiſe, ask Mercy for the oppreſſed and indigent, and for the careleſs that they may be diligent in departing from Iniquity, for in the Grave there is no recourſe to Virtue; for the longer Men ſin, the more obſcure is their Underſtanding, the weaker the Will, the more diſordered is the Deſire, but *by Mercy and Truth Iniquity is purged*; Truth is ſeated in the Underſtanding, Truth is ſaid to be one degree nearer the Underſtanding than Goodneſs. The Phariſes did apprehend the Miracles of our Saviour as true, but not as good, ſome Truths there be that be aſſented to by the Underſtanding for Truths, yet they are not deſired as good; the Miracles of our Saviour tended to the Derogation of the Jewiſh Law, which they eſteemed a better Truth, and for this cauſe they blaſphemed the Truth, which in their Hearts they believed for Truth; that Truth which the Underſtanding aſſents to, the Speech may affirm to be falſe. There are many things believed in deed, which are denied in word, yet the Underſtanding can reſiſt no Truth but by the unbelief of it; the nature of Truth is ſuch, that if the Underſtanding apprehend it for Truth, it cannot but aſſent to it; our Saviours working of Miracles, was an act of the moſt glorious Manifeſtation of the Power of God, by which at the firſt view, the People were led by their outward Senſes, to the great Myſtery of inward Faith in Chriſt their Redeemer, they ſin againſt the Holy Ghoſt, who of determined malice, reſiſt the known Truth of God, and chuſe their own Opinion rather than the known Truth. The Truth was unfolded to thoſe Three Thouſand who were converted to God, and received the Knowledge of the Truth upon hearing *St. Peter* preach the truth, in that firſt Sermon that was preached by the Diſciples, wherein God opened the wits of the Hearers, and they received the Love of the Truth, and rightly underſtood the Scripture, and manifeſted to others the good Tydings of Salvation; every Man thought himſelf bound to diſcharge a part of the common good, and made account that the care of other Mens Souls concerned him as well as his own. This is a plain Theme and every one gives his aſſent to it, *as our Lord ſaid to St.* Peter, *when thou art converted, ſtrengthen thy Brethren.* Every one of what State or Condition ſoever, hath ſome occaſion offered him to ſerve another in the way of Life, every one who hath heard and received the Light of the ſaving Doctrine of the Goſpel, and hath a competent Underſtanding in the way of Life, may inſtruct and edifie his Brother, and hath an inferior ſhare in the Power of the Keys of the Kingdom of Heaven, whether he be a Lay-man or a Prieſt, both for his own and other Men's good, (both the Clergy and Lay-men,) only with this difference, the Clergy have an extraordinary Power from God to inform the People in his ſtead, but a Lay Brother only as he is a Member of the Church of God,

and

and ſhould in general aſſiſt in the bringing of Souls to Heaven, as occaſions offer themſelves to him; natural goodneſs teaches every Man to benifit another, and much more doth Chriſtian goodneſs require every one, to his ability, *to be a Light to thoſe who ſit in Darkneſs.*

§. II. He that leads a holy Life, muſt alſo take with him an humble charitable Temper, to qualifie him for acceptance with God, and beat down all the Motions of the Life of Sin, that they may not diſturb the Peace of his holy Race, and uſe all the means of mortifying his bodily Luſts, and diſpoſe his Mind for Prayer and holy Meditation, and every ſpiritual Exerciſe, that they may retain in their Minds a deep Senſe of all the Duties of a holy Life. He that vows to ſerve God, as every good Man does when he approaches to the holy Sacrament, is aſſured of the Aid of the divine Grace to aſſiſt him in the Performance thereof, but he that vows any thing that is not the Will of God, offends the divine Majeſty in ſuch a Vow, and every Man ought to repent of all unlawful Vows and Reſolutions, and inſtead of performing ſuch Vows, be ſorry that he made them, for all raſh Vows are of very bad conſequence, and are to be repented of; but to vow to ſerve and pleaſe God is both lawful and laudable, and what is every Man's Duty and Intereſt, for this is a Prejudice to no Man, but an Advantage to every one engaged in it, but all other Vows muſt be made with Reſtriction conditionally, if it be fit and lawful to do ſuch and ſuch a thing, if God be graciouſly pleaſed to permit ſuch and ſuch a thing, and if nothing intervene or interrupt it, then by the Bleſſing of God to do what his divine Aſſiſtance ſhall direct you in. Theſe and ſuch like Deſires and Intentions are acceptable to *God the Father of Spirits, and the God of all Fleſh*, who will direct thoſe that fear him in his Fear and Worſhip, and feed them with real Truths, the Bread of Angels, which will enflame them with Love, whereby they will be able to give real Teſtimony of the profound Humility of their Hearts, ſince the good themſelves are not abſolutely aſſured of their Salvation, therefore they ought always to ſhew the Modeſty of true Penitents, they will ask the Gift of Tears to lament and bewail their Crimes, and the Diſorders of their Life, and be to others a Monitor and a Diſſwaſive from Sin, by leading a pious and regular courſe of Life; there is ſomething in Virtue that makes it venerable, for a Man to be Maſter of his Paſſion is a great Victory; let not Anger get the Aſcendence of Reaſon, but ſtrive to be as free from Paſſion as brutiſh Men are from Reaſon or Civility. Leſt you ſhould ſink under the Dolous of Diſcontent, to a good Man but few things happens amiſs, not becauſe he doth not feel it, but becauſe he overcomes it, for he looks upon all Adverſity, as an

occaſion of exerciſing his Patience, and as an Inſtrument of the divine Grace, and the way to everlaſting Glory; if thy Friends forſake thee, and thy Fame be in danger, if by Slander thou art caſt down from thy Dignity, place thy Confidence in God, and recur to him for Succour and Relief; that which we ſee happens to others may happen to us. What Riches are there which Hunger and Poverty may not overtake, the greateſt Dignity may be accompanied with Infamy and extreme Contempt. Sometimes the Moment of an Hour is between Plenty and Poverty, between the Palace and the Cottage, the Throne and the Axe: Know then that every Condition is changeable, and that which befals any Man may befal you; he eaſily bears adverſe Fortune who always expects it. St. *Paul* ſaid, *we are made a ſpectacle to God, to Angels, and to Men*, and a patient, meek, ſubmitting Man is a ſpectacle worthy of God's aſpect, a valiant Man oppreſſed with Adverſity, triumphing over himſelf and all his Calamity, a calm Sea and a proſperous Gale, ſhew not the Art of the Pilot; there is ſome good to be drawn out of evil, many ſuffer Poverty, Diſgrace, Reproach, with much Patience, all Grief is light if Opinion adds not weight to it; make not thy Evils more grievous to thee by Impatience, every one is as miſerable as he eſteems himſelf to be; although thou keepeſt thy Sorrow, yet it will ſlide out of thy Cuſtody, invincible Conſtancy will reſiſt all Calamity, St. *Stephen*, when the Enemies of God and the Church was ſtoning him, prayed to God for their Pardon with a pacified Mind. *Lawrence* triumphed in the flames, and inſulted over the Tyrant, by Patience and Submiſſion, a patient and peaceable *Mind* is content and joyful.

§. III. That it is a Duty for all Men to be good is imprinted upon the Minds of every *Man*, and this clearly makes way for the paying divine Worſhip to the ſupreme Being, who takes notice of all our Carriage, and will reward us accordingly; for ſeeing our Souls will outlive this State, we ought to ſecure the Happineſs of that. There is a Principle in us that cannot die at the Diſſolution of this Life, we plainly perceive there is a thinking Being within us different from *Matter*, both in its Actings and Nature, otherwiſe what means thoſe innumerable Stories of Apparitions of ſome rational Beings ſeparated from Bodies, which in all Ages and Places of the World have abounded, which ſhews there are Beings diſtinct from *Matter*, and that our Souls are ſuch, their ſubtle Reaſonings both *Metaphyſical* and *Mathematical* do demonſtrate; that our Soul ſurvives the Body hath been as certainly atteſted as ever any matter of Fact hath been, or can be. *Matter* in all its ſubtileſt refinings and nimbleſt motions, gives no Diſcoveries of *Senſe* or Cogitation, and yet we feel a thinking Being within us, which we plainly perceive to be a Being different from Matter, both in its Actings and Nature, which

must

muſt be that which moves and animates the Body, and is no other than our Soul, on which is planted the Inſcriptions of Truth, that if all Men ſhould purifie their Minds from the Defilements of Luſt ſuperinduced upon them, they ſhould then clearly diſcern every thing that the Deity enjoined them; for Virtue and Holineſs gives as it were new Eyes to the Soul, it cauſes it to diſcern the truth of things, but Vice blinds the Eyes of Men, ſo that they cannot underſtand the Truth of things, Vice keeps the Soul from knowing itſelf. If Mankind had continu'd in that Purity wherein God created our Natures, we might have had a much more clearer Knowledge of God and of our ſelves than now we have, for then our Reaſons were ſtrong, and we could have perceived clearer Truth than now we are able to perceive, becauſe our Underſtanding is darkned, and we are not able to perceive things by their true Light; there muſt be ſpiritual Wiſdom in us before we can long for the things that are above, or grow out of taſte with the Pleaſures of Sin, or worthily meditate upon the Holineſs and Purity of our future Abode, and the glorious Expectation that a good Man may juſtly have there. Let our Underſtanding therefore lead us in the way of Meekneſs, to qualifie us to enjoy that bleſſed State, where the Treaſure of Virtue is of great price, when all our Words and Actions, with the Motions of our Hearts will be expoſed to view; be careful therefore in every Period of your Life, how you demean your ſelf before the Divine Majeſty, out of whoſe Preſence you cannot go, eſteem your ſelf always in the Preſence of that great Being that knows the Secrets of all Hearts, convince your ſelf of the evil of Sin, and the Terrors of an evil Conſcience, of which King *Solomon* was ſo ſenſible that he cried out, *a Wounded Spirit who can bear.* What a ſilent trembling muſt a Man feel that finds upon his Conſcience the weight of Guilt, till he hath made his Attonement with God whom all Sin offends, yet his ſovereign Mercy will heal the broken hearted, and cure the afflicted Mind, if a Sinner will but turn to him there is a Cordial Remedy at hand, that is able and willing to obliterate all his Offences; caſt your ſelf ſecurely upon God, and he will receive and heal you, for he is to a returning Penitent ſweeter than all Pleaſure, and brighter than all Light, to a penitent Soul 'tis pleaſant to be deprived of the Pleaſures of Vanity, what the Sinner before feared to looſe, is now become his Deſire and Wiſh, it is a Joy now to him to forego what he before deſired to obtain, the tormenting itch of Luſt is now hateful to him, God is now his Friend and higher than all Honour, though not to thoſe that are high in themſelves; God is Honour, Riches and Health to every good Soul that thirſteth after him as the Heart panteth after the Water-Brooks. God now being the Beloved, draws to himſelf the entire Affections of the humble

Lover,

Lover, the Love of God is preferable to all other Delights, he is spiritual Joy to the devout Soul, he fills it with Grace and Glory, and makes it chearful in the full assurance of his Love and Favour, having a present taste of spiritual Joy. Thus have I given you a summary Repetition of the rare Qualifications of Vertue, and shewn how much they improve the spiritual Life; I have endeavour'd herein to insert in the foregoing Directions the choice of many excellent Authors, to winn Men to prepare their Souls for Bliss and Joy, the thought of which is a rich Cordial in the Journey to Glory.

§. IV. The Soul is the living Image of the divine Greatness, yea, she is a Beam of Glory, she is of a celestial and an immortal Nature; when wilt thou go and behold the Father of Lights, and be happy with the divine Resemblance, and be transformed into that glorious Image, satisfie my Thirst with the celestial Waters of the divine River, gird me about with the Ephod of Righteousness, prepare my Head for an uncorruptible Crown, and make it worthy to partake of the refreshing Light of Heaven, and the celestial Brightness of that glorious Place, In the time being inflame my Soul with divine Affections, give me full Faith and assurance in thee to enlighten my Understanding, and cause me to relish the Felicity of the unseen Life, which is real Joy and Felicity for ever, where every holy Man will see the beautiful and ever-shining Countenance of God for ever, in unspeakable Glory and Splendour; increase our Faith that we may now behold the divine Sweetness that proceeds from Christ the Rock of Eternity, in the celestial Sanctuary, where every one is happy who hath been a Sollicitor for the Poor, and an Almoner to them, either by Proxy, or in their own Persons, blessed are those who are depured to visit the desolate and the distressed, those will shine most pathetically in Glory, in a congratulating manner over each others Joy; happy then is the Man that lives peaceably and quiet with his offending Brother, that by a gentle Temper he may win him to Obedience, that they may be apparell'd with a Vesture of Gladness, even the Peace of an innoffensive Conscience, a Treasure of great Price. *Keep my Heart pure, help me to persevere in Innocency and Uprightness, defend me from all evil, lead me to good, keep my Body and Soul pure and chaste, undefiled and holy, that I offend not, either in obscene Speech or impure Thoughts, my Chastity is a more precious Jewel than I can keep without thy help, be thou my Guide and Preserver to the last Moment of my Life, and at the Hour of Death withhold not thy Mercy from me, forsake me not, put me not to shame, turn away Reproach from me, suffer no Evil to overcome me, take from me all wicked and vain Desires, take from me all Inconstancy of Mind and Scurrillity of Speech, suffer me not to reproach any Man, nor contemn the Poor, nor suppress the Weak; take from me all Pride and Indecency, Prophaness*

*neſs and Superſtition, Anger and Contention, Swearing and Curſing, Paſſion and Corruption, Fraud and Rapine, Lying and Slander, Envy and Malice, take from all Men the Sin of Gluttony, give to them the Virtue of Abſtinence, take from them the Spirit of Uncleanneſs, give to them the Love of Chaſtity, take from them the Deſire of the World, and give them Content of Mind, take from me the heat of Anger, give to me the Spirit of Meekneſs, take from me all immoderate Care of this Life, and give to me ſpiritual Joy, take from me Haughtineſs of Mind, give to me Compunction of Heart, deliver me O Lord from all Evil and Miſchief, all noiſome Diſeaſes, from all things hurtful to my Soul, deliver me from Scandal, from Infamy and immoderate Grief, deliver me from violent and ſudden Death, give me Health, Quiet, a competent Eſtate, deliver me from Enemies, ſecret and open, crafty and potent, in Heavineſs and Joy be ever my Protector. by temporary Troubles make me fit for eternal Joys. have Mercy upon all who are in danger, or want, in Priſon, or condemned to Death, ſhower down abundance of Bleſſings upon thoſe that excel in qualities of Mind, or ſtrength of Body, in abundance of Wealth; let them not exalt themſelves above their Brethren, bleſs all thoſe who undertake any notable Action, which may redound to the Glory of God, the Peace of the Church, or the Honour of the Kingdom; bleſs the Clergy, that they may teach and live well, give the Council Wiſdom, and the Judges Iategrity, our Armies Strength, and our Magiſtrates Diſcretion, and our People Obedience.*

§. V. All humane Helps and Devices are deceitful and uncertain, therefore ſuffer your ſelf to be governed and guided by God who cannot deceive, nor be deceived, leave all your Affairs to God's diſpoſe, fortifie thy ſelf with divine Hope; by many Diſaſters we are often brought to our deſired Reſt, for which to all Eternity we were deſigned, the hopes of future Good is an allay to preſent Evils; falſe Accuſations are baffled when a Man is certain that he ſerves a Maſter that knows when he is honeſt; join good Words to good Deeds and thou ſhalt be ſafe, intermix no ſad thing with thy Benefit, honeſt Actions will ſpeak though thou hold thy Peace, God who beholds in ſecret will reward thee openly, he hath prepared for thee an eternal Life, no Merits of thine can procure Heaven for thee, render to God thy greateſt Love who hath prepared it for thee, ſeek then the Sovereign Good, than which nothing can be greater, nothing more lovely; 'tis Love alone that enables thee to repay, though not equal, yet a mutual Return to thy Maker, God is lovely above all that is aimiable, purely for himſelf and for his own infinite Goodneſs, he hath ennobled thy Soul with innumerable Prerogatives, he hath prepared boundleſs Felicity for us in his lovely Abodes, than which nothing can be more lovely; but he loves not God nor future Felicity who loves not his Brother. Now the acts of Affection towards our Neighbours,

bours, are to confer Benefits upon all, to profit all, to prevent all with the Affections of Love, beſtow Benefits upon the needy with a joyful Mind without delay, Prudence is the ſquare of other Virtues, the right Rule of our Actions, the Eye of the Soul the Art of Living, that Life cannot be pleaſant from which Prudence is abſent, all confeſs this Art to be of greateſt difficulty; 'tis a juſt cauſe of Joy to ſee a Friend advanced and joyful upon a good account, 'tis a comfortable thing to be the cauſe of thy Friends joy; hard things are made eaſie two ways, firſt, by a Love and Deſire to attain them; ſecondly, by a diſlike to that which oppoſes them. St. *Auguſtine* ſaith, that Labour and Pains in which a Man taketh Delight is not any way grievous, but delightful, for to compaſs that we love, we count it no labour, or elſe we take delight in the Pains; who can ſeparate us from the Love of Chriſt? Can Tribulation, Anguiſh or Perſecution? Great is the Grace and Comfort God miniſtres to us at preſent, many are the Puniſhments remitted to us, and the Promiſes of Glory we may expect, a fervent Deſire to the Action which we zealouſly affect, we ſoon or with leſs difficulty compaſs, if we deſire Heaven and the Glories of it, the labour we take to obtain it will appear very little, the Glories we ſtrive to attain are ſo aimable, that our endeavours to acquire them are ſmall and inconſiderable, compared to the Reward we expect, God having promiſed them, we ſhall undoubtedly receive them, for Heaven and Earth ſhall ſooner fail than his Word, that cannot be broken, who have reſiſted his Word, or his Power, who is able to reſiſt it? No human Strength can make ſuch an attempt, God hath ever been gracious to us, heaping many Benefits upon us, God preſides over the Hearts of all Men, he is the only Powerful; and the only Good, the only Immenſe and Wiſe, nothing can be amiſs that God is pleaſed to do; 'tis in vain to ſequeſter thy ſelf from Men, unleſs thou force thy Mind to attend to itſelf, and wait on God, and be diligent in the exerciſe of Virtue; no good can come to Men but from God, and Virtue, by the Exerciſe of Religion and divine Worſhip; if thou wouldſt have true Tranquility, withdraw thy ſelf from all Evil, that Mind is unconquerable which hath forſaken external things; Solitude is comfortable, for worldly Incumbrance, or impertinent Company, if they cannot alter thee from the love of goodneſs, they will at leaſt hinder thee in the Progreſs of it.

§. VI. That which a Man delights in he is ſeldom weary of, the Wheels being oiled with Delight run nimbly, when our Motions are eager in purſuing divine things, we are long intent before we are weary; happy is the Mind that is fixed upon God and Heaven, there is nothing more engages the Heart to a conſtant Deſire to pleaſe God than the Sweetneſs which it taſtes therein,

therein, when all Darkneſs ſhall be baniſh'd from the Underſtanding we ſhall clearly diſcover all Truths in God, that Chryſtal Ocean of Truth, when all Vanity ſhall be purged perfectly out of our Thoughts, and we ſhall be everlaſtingly raviſhed with delightful Entertainment in the Boſom of Bliſs, when the Majeſtick Beams of Holineſs ſhall ſhine out upon us, then ſhall we give Reverence to him that ſits upon the Throne, and to the Lamb for ever, may we then immediately leave Diſputes and Contentions, and turn them to practical goodneſs, that we may become Veſſels to Honour, ſanctified and meet for the Maſters uſe, being prepared for every good Work, that we may turn our Hands & Hearts to any Chriſtian Work. How much better is it to ſee Men live exactly, than to hear them diſpute ſubtilly, unfruitful Queſtions profit not, but practical goodneſs is of great uſe, it may direct the ſteps of thoſe who dangerouſly miſtake their way; to ſave a Soul every one ſhould lend his hearty endeavour. 'Tis every Man's Duty to diſcharge a part in the common good, to give ſpiritual Phyſick is a moſt worthy act, and gives divine Conſolation to the afflicted Mind, and when God applies this Phyſick 'tis Health and a Remedy for all Griefs; God is readier to make us whole than we are to ask Health of him, God doth not only refreſh the Righteous, but cleanſes thoſe that are Sinners, he can revive thoſe that are dead in Sin, and cure thoſe that are wounded, he is a Defence to the weak and oppreſſed, and ſupplies them with inward and ſpiritual Grace, by the healing Balm of his heavenly Oyl, *for God is abundant in Mercy, and delights in Mercy, his loving Kindneſs and Mercy is everlaſting, he will not contend for ever, nor be always wrath, leſt the Spirit ſhould fail that he hath made,* God hath done wonderful things by his eſtabliſhed Truth, his Righteouſneſs ſhall juſtifie many, the Stripes of Jeſus ſhall heal their Wounds, the eternal Decree hath laid on him the Iniquity of all, his Generation cannot be found out, he was, and is, from all Eternity, Jeſus is the propitiatory Sacrifice which muſt ſatisfie the Rigour of divine Juſtice, and pacifie the offended Majeſty, and juſtifie many, he hath poured out his Soul unto Death, Jeſus will heal their Bruiſes, he hath ſent many Servants of his Grace, to invite their Return by holy Inſpiration, that they may be ſaved by his Redemption, and *give him praiſe from the riſing of the Sun to the going down thereof,* from the beginning of their Life to the period of the ſame, that they may be found of God in Peace, when he ſhall *come and bring his Reward with him*; for a froward Tongue ſhall be deſtroyed, and him that ſoweth Strife, a froward Heart findeth no good, and a perverſe Tongue falleth into Miſchief, he ſoweth Strife and divideth chief Friends, by which he ſeparates himſelf from the Favour of God, who hates Diſſentions

and

and Diſcontent, A froward Heart is one of the ſaddeſt Evils that can befal any one, it being an Abomination to the Lord; the Counſel of the Froward is carried headlong, Thorns and Snares are in their way, they rejoice to do evil, therefore there cannot be a more neceſſary Duty than to ſearch the Heart to purge it from all evil; every Evil is a dangerous Malady, and moſt hateful to God, and hurtful to Man, but the ways of Peace are pleaſant and produceth much good, for *when a Man ways pleaſe the Lord, he will make even his Enemies to be at peace with him, the Meek ſhall inherit the Earth.*

§. VII. This is an Age wherein Wit and fine Thoughts are highly valued, theſe can give a new Air and turn to any Subject, and raiſe a ſinking Cauſe, and preſerve the Truth from being loſt, which cannot be ſupported by Fancy, by Fame, nor by Chat, Truth is always True from what hand ſoever it comes; the right way to find it out is to free our Minds from all Prejudices, that ſo we may examine Matters with unprepoſſed Underſtandings, and leave nothing we undertake in an unfiniſhed Condition; in the ſpiritual World, which is the Church, the leaſt things are full of Wonder, and deſerves a pious Application of Mind, in Heaven all Signs and Types will vaniſh, for there we ſhall be fed with real Truths; here we often are forc'd to take up with the ſhadow of them, in the ſtead of the true Subſtance; how it comes to paſs that Chriſtians draw ſo little Fruit from the Food of God's Word we cannot now divine, but this we may ſubume, that it is their own neglect and careleſs hearing, for having Ears they hear not, neither will they underſtand, they have no true Knowledge, they are full of Darkneſs. 'Twas once the Complaint of the Prophet, that God's People periſhed for lack of Knowledge, for Truth is ſoon loſt when it hath no better Standard than Fame and Chat; 'tis true, a Man of wit can ſay many fine things in the behalf of Truth and Validity, but it is not bare words that is ſufficient to demonſtrate Truth and Veracity; Neceſſity cauſeth but ſmall Faults, but Avarice and Ambition are the Mother of great Crimes, as *Ariſtotle* long ſince affirmed; the real Pollutions evaporating from Sinners, do often blaſt righteous Perſons who converſe with them, and from them are tempted to draw ſtrange Conſequences, for hereby cometh great Reproach, for they betray great Malignancy of Spirit, which they bear to the good for their adherence to God, becauſe they are deſtitute of the Spirit of Peace, for if it be not firſt in their own Breaſt they cannot have it with all Men; Peace, and Peace making carry a Bleſſing with them, God entitles himſelf a God of Peace, and that we may be like him we are enjoined to keep it among our ſelves, and to have it with all Men, that we may be found of God in Peace, when

he ſhall come to enquire how we have valued his Legacy, and this is accompanied with Righteouſneſs, Faith and Charity, theſe are her Aſſociates, this paſſeth all Underſtanding; if God take his Peace from the Earth it will become miſerable, Peace is the Fruit of Righteouſneſs, and ſhall be given to them that make Peace, and to them that ſeek it; where Peace is wanting there is no Safety to them that goeth out or cometh in, but ſore Afflictions attend them, Peace is one of the ſweet Harmonies which made the whole Multitude of the Diſciples triumph with Joy. This hath a ſingular Vertue to allay a turbulent Spirit, Patience meekly ſubmits to Peace in all Obedience, ſupported with Love and Fear, which in all events will calm the riſings of the Heart, *a patient Spirit knows God doth not afflict willingly*, the rebellious Diſpoſitions of Man force him to ſtrike, which when he doth it is for our amendment, that we may not periſh in our Folly. *God will guide in Judgment the meek, and teach the humble in the way of Life and Salvation*; Meekneſs hath a Bleſſing in Life and Death, ſeek the Lord all that are meek, for they ſhall be hid in the Day of the Lord's Anger, *the meek Spirit in God's ſight is of great Price*, God will make the meek glorious, Meekneſs is neceſſary in all caſes; if we reprove it muſt be with Meekneſs, if we hear it muſt be with Meekneſs, if we entreat it muſt be with Meekneſs, if we are required to anſwer the hope we have in Chriſt it muſt be with Meekneſs, we muſt put on Meekneſs as a Garment, and wear it as an Ornament of great value, for in the greateſt Storm of Paſſion ſhe is calm; conſidering the Lord was not in the Wind of wild Fury, nor in the Earthquake of a wavering Mind, nor in the Fire of inconſiderate Raſhneſs; Meekneſs is the King's Daughter, all glorious within, Meekneſs is like him that doeth all things well, Truth, Righteouſneſs, and Meekneſs all wait on him whoſe Commands are pure, and his Statutes right, *which rejoiceth the Heart, and reviveth the Soul of the humble and contrite.*

§. VIII. The Word of God is the ſpiritual Food of the Soul, and ſtrengthens it with inviſible Conſolation, glorious things are in the Scripture ſpoken of the Church; but now Men begin to change the ſpiritual Kingdom of Chriſt to ſecular Pride and Tyranny, but 'tis by inward Government that Chriſt reigns in the Hearts of the Elect, and vindicates them from ſpiritual Enemies. The holy Scriptures are the Oracles of God, and contain the Words of Life, in the diligent reading them we are capacitated to know God, and the divine Perfections, and what is due to ſo excellent a Being, and to diſcern between good and evil; to fear God that is Wiſdom, and to depart from Evil that is Underſtanding; the Scripture informs us how we may live in the greateſt Glory and Splendour, and

pro-

procure to our ſelves the moſt laſting Renown, to wit, by obeying the Word of God, and delighting our ſelves to keep a ſtrict regard to all his Commandments, ſerving God in Truth and Affection, with all the Powers of the outward and inner Man, being poor in Spirit, but rich in Grace; Vertue always make the greateſt flouriſh, true Devotion carries an inner Joy in being converſant with God, which is a ſtrong Inducement to invite us to the Love of it, the Love of goodneſs admits us into the number of God's Favourite, as I might inſtance in many things, but affecting brevity, I ſhall only inſtance in a few. Devotion adds Luſtre to Religion, true Devotion aſſiſts a Man in *working out his Salvation with Fear and Reverence*; by Humility, *and the Fear of the Lord are Riches, Honour, and Life*; *Humility is a principal Vertue that goes before Honour*, even the greateſt which is to be admitted to be one of God's Favourites, and therefore diligent to be ſought for; it capacitates us for divine Favour, a Bleſſing beyond Imagination, by a moſt noble way of living, to wit, in the Friendſhip of God Almighty, that upon reaſonable terms accepts us to Mercy, and juſtifies us freely by his Grace, not for any flouriſh that can be in our Performance, but for his meer Mercies ſake, becauſe he delights in goodneſs. Let us therefore diligently qualifie our ſelves here, for, by conquering our Corruptions, Pride and Paſſion, which muſt be ſubdued by Meekneſs and Gentleneſs, and by a ſilent Penitential Mourning for all Sin, waiting God's Pleaſure for Relief; nothing more ſatisfies the Wrath of an offended Majeſty, than a real Confeſſion under the Senſe of our own Unworthineſs, from whence we receive the ſweet Calm of Peace, which immediately revives our drooping Spirits, the Grace of Content bears relation to all our concerns, both ſpiritual and temporal; the beſt Chriſtians are the moſt ſatisfied, Perſons on this ſide Heaven, whatever happens that is amiſs to us, is but the Fruit of Sin, and therefore a Chriſtian ſpeaks that Language of the *Prophet* Micah, *I will bear the Anger of the Lord, becauſe I have ſinned againſt him*, Mic. 7. 9. I will bear it patiently, ſubmiſſively, and contentedly, without repining, for *God hath ſaid he will not leave us nor forſake us*, and ſurely they are unworthy that will not relie upon his Promiſe, nothing corporal can ſatisfie a ſpiritual Heart, but Covetouſneſs baniſheth Charity and Friendſhip, a froward Tongue ſoweth ſtrife, and a whiſper ſeparateth chief Friends, a perverſe Tongue falleth into Miſchief, there is no Peace to the Wicked, make no friendſhip with an angry Man, the Inſtruments of Cruelty are in their Habitation, into their Secrets let not my Soul come; my Soul ſhall labour for the Sword of God's Spirit, to deſtroy all the Inſtruments of Evil, that I may get a calm and ſerene

Spirit,

Spirit, and glorifie God therewith: I will conſult tranquility of mind; this is a diſpoſition that becomes the Service of God, and may obtain pardoning Mercies for all paſt tranſgreſſions, and get true zeal for heavenly employment; the Spirit of pure Devotion, and the wonderful operation of God's holy Spirit, which are powerful means to make a Man what he ought to be, reſigned and holy, not daring to dive curiouſly beyond his Commiſſion, for which he hath no warrant, into the myſteries of the holy Trinity, which are above the comprehenſion of Man; but ſeek for Righteouſneſs and true Holineſs and the admirable productions thereof, and ſo prevent everlaſting deſtruction, in which deplorable condition was loſt Man till redeemed by the Blood of his Saviour.

§ IX. Let thy Carriage or Manners be grave, courteous and chearful, that thou mayeſt win others to goodneſs by thy example; thy Diet be moderate and temperate, bring thy appetite under a rule of Reaſon, that it exceed not *the bounds of moderation; endeavour to warn thoſe that are unruly, comfort the feeble minded, ſupport the weak, be patient towards all Men, let the word of God dwell in you richly*; his Glory be your aim, his Spirit your guide, his Angels your guard, his Promiſes your ſupport, his People your Companions, his Ordinances your delight; have prudence to guide thy thoughts, and order thy Speech with grace, call matters paſt, poſſeſs what you want with thankfulneſs in the want of what you have not; if your knowledge be not truly your practice, the more knowledge you have the more unhappy you will be, for although no Man merits aſſurance by obedience, yet God uſually crowns obedience with aſſurance of his favour and life everlaſting; *comfort and content attend Obedience; do this and thou ſhalt live*: It is Righteouſneſs not Riches that delivers the Soul from Death and Deſtruction, *Prov.* 10. 2. Not Gold but Faith and Piety in our Conſcience ſhall avail us; a good heart deſires to be taught that all knowledge is from God, to whom nothing is hid or covered; in his glorious day he ſhall reveal all counſels of the heart of Man, then ſhall every Man receive the honour due unto his Works, when confuſion and amazement ſhall cover the face of the Wicked; yet, if they will now rectifie their Conſcience all ſhall be well, for God will cover their Offences with the mantle of holineſs; oblivion ſhall conceal their faults, they ſhall not be upbraided with them; this is the time when all that ever lived ſhall be cited and aſſembled before him in the twinkling of an eye, before his dread Tribunal; now ſhall the Saints behold him that was betrayed, ſpitted upon, crucified, pierced, dead and buried, advanced above all Men and Angels, crowned with honour above all that created Nature is capable of; when Chriſt who is our Life ſhall appear, then ſhall

procure to our ſelves the moſt laſting Renown, to wit, by obeying the Word of God, and delighting our ſelves to keep a ſtrict regard to all his Commandments, ſerving God in Truth and Affection, with all the Powers of the outward and inner Man, being poor in Spirit, but rich in Grace; Vertue always make the greateſt flouriſh, true Devotion carries an inner Joy in being converſant with God, which is a ſtrong Inducement to invite us to the Love of it, the Love of goodneſs admits us into the number of God's Favourite, as I might inſtance in many things, but affecting brevity, I ſhall only inſtance in a few. Devotion adds Luſtre to Religion, true Devotion aſſiſts a Man in *working out his Salvation with Fear and Reverence*; by Humility, *and the Fear of the Lord are Riches, Honour, and Life*; *Humility is a principal Vertue that goes before Honour*, even the greateſt which is to be admitted to be one of God's Favourites, and therefore diligent to be ſought for; it capacitates us for divine Favour, a Bleſſing beyond Imagination, by a moſt noble way of living, to wit, in the Friendſhip of God Almighty, that upon reaſonable terms accepts us to Mercy, and juſtifies us freely by his Grace, not for any flouriſh that can be in our Performance, but for his meer Mercies ſake, becauſe he delights in goodneſs. Let us therefore diligently qualifie our ſelves here, for, by conquering our Corruptions, Pride and Paſſion, which muſt be ſubdued by Meekneſs and Gentleneſs, and by a ſilent Penitential Mourning for all Sin, waiting God's Pleaſure for Relief; nothing more ſatisfies the Wrath of an offended *Majeſty*, than a real Confeſſion under the Senſe of our own Unworthineſs, from whence we receive the ſweet Calm of Peace, which immediately revives our drooping Spirits, the Grace of Content bears relation to all our concerns, both ſpiritual and temporal; the beſt Chriſtians are the moſt ſatisfied, Perſons on this ſide Heaven, whatever happens that is amiſs to us, is but the Fruit of Sin, and therefore a Chriſtian ſpeaks that Language of the *Prophet* Micah, *I will bear the Anger of the Lord, becauſe I have ſinned againſt him*, Mic. 7. 9. I will bear it patiently, ſubmiſſively, and contentedly, without repining, for *God hath ſaid he will not leave us nor forſake us*, and ſurely they are unworthy that will not relie upon his Promiſe, nothing corporal can ſatisfie a ſpiritual Heart, but Covetouſneſs baniſheth Charity and Friendſhip, a froward Tongue ſoweth ſtrife, and a whiſper ſeparateth chief Friends, a perverſe Tongue falleth into Miſchief, there is no Peace to the Wicked, make no friendſhip with an angry Man, the Inſtruments of Cruelty are in their Habitation, into their Secrets let not my Soul come; my Soul ſhall labour for the Sword of God's Spirit, to deſtroy all the Inſtruments of Evil, that I may get a calm and ſerene

Spirit,

Spirit, and glorifie God therewith: I will conſult tranquility of mind; this is a diſpoſition that becomes the Service of God, and may obtain pardoning Mercies for all paſt tranſgreſſions, and get true zeal for heavenly employment; the Spirit of pure Devotion, and the wonderful operation of God's holy Spirit, which are powerful means to make a Man what he ought to be, reſigned and holy, not daring to dive curiouſly beyond his Commiſſion, for which he hath no warrant, into the myſteries of the holy Trinity, which are above the comprehenſion of Man; but ſeek for Righteouſneſs and true Holineſs and the admirable productions thereof, and ſo prevent everlaſting deſtruction, in which deplorable condition was loſt Man till redeemed by the Blood of his Saviour.

§ IX. Let thy Carriage or Manners be grave, courteous and chearful, that thou mayeſt win others to goodneſs by thy example; thy Diet be moderate and temperate, bring thy appetite under a rule of Reaſon, that it exceed not *the bounds of moderation*; *endeavour to warn thoſe that are unruly, comfort the feeble minded, ſupport the weak, be patient towards all Men, let the word of God dwell in you richly*; his Glory be your aim, his Spirit your guide, his Angels your guard, his Promiſes your ſupport, his People your Companions, his Ordinances your delight; have prudence to guide thy thoughts, and order thy Speech with grace, call matters paſt, poſſeſs what you want with thankfulneſs in the want of what you have not; if your knowledge be not truly your practice, the more knowledge you have the more unhappy you will be, for although no Man merits aſſurance by obedience, yet God uſually crowns obedience with aſſurance of his favour and life everlaſting; *comfort and content attend Obedience*; *do this and thou ſhalt live*: It is Righteouſneſs not Riches that delivers the Soul from Death and Deſtruction, *Prov.* 10. 2. Not Gold but Faith and Piety in our Conſcience ſhall avail us; a good heart deſires to be taught that all knowledge is from God, to whom nothing is hid or covered; in his glorious day he ſhall reveal all counſels of the heart of Man, then ſhall every Man receive the honour due unto his Works, when confuſion and amaſement ſhall cover the face of the Wicked; yet, if they will now rectifie their Conſcience all ſhall be well, for God will cover their Offences with the mantle of holineſs; oblivion ſhall conceal their faults, they ſhall not be upbraided with them; this is the time when all that ever lived ſhall be cited and aſſembled before him in the twinkling of an eye, before his dread Tribunal; now ſhall the Saints behold him that was betrayed and ſpitted upon, crucified, pierced, dead and buried, advanced above all Men and Angels, crowned with honour above all that created Nature is capable of; when Chriſt who is our Life ſhall appear, then ſhall

thoſe who adore him appear with him in Glory; great will be the reward and comfort of all that have been conformable to the will of God, when our Bodies ſhall be made ſpiritual Bodies, *our whole Man ſhall be filled with Rivers of pleaſures at God's right hand*; and behold Chriſt in his glorious bodily preſence, who is the Head of his Church; Chriſt will not always neglect his own Glory, the Day is coming when he will appear in ſurpaſſing glory, his Glory ſhall ſhine out unto and in the Saints, in manifeſting the power of his Mercy; he will raiſe all Men from the dead by a word, gathering them to himſelf, loſing them eternally from all bonds of ſin and corruption, inveſting them in Soul and Body with his own Glory, his Glory ſhall ſhine out to the Wicked, but not in Mercy but Majeſty, not in Grace but in the power of his Juſtice, he will be glorified in them, putting forth his power in their final deſtruction, if they repent not with ſpeed before the Day of grace is paſt; that is immediatly, for there is no repenting in the Grave, whether we are dayly haſting; therefore it is our wiſdom to repent this moment, and make ſure of the favour of God, then may we look for the bleſſed hope the glorious appearing of Jeſus Chriſt the great God, to whom all power in Heaven and Earth is committed, whoſe mercy will relieve all that commit themſelves to his care; he will ſhew pity upon all Exiles and Priſoners and deliver them out of captivity, and will compaſs them about with righteouſneſs, and releaſe them from eternal Death; *Look up then O Penitent Soul for thy Redemption draws near, this day Redemption is come to thine Houſe and to thy Soul*, and may it be to you a day of exaltation to lift up your hearts to the God of Glory, who will deliver you in his righteouſneſs, and exalt you to honour, the honour of his favour and acceptance, from whom proceeds Light and Life; *have confidence therefore in the Lord your God, draw near to him with a true heart in full aſſurance of Faith*, be true to your Saviour in adhering *to him in all difficulties and oppoſitions, to him all power in Heaven and Earth is delivered*; he hath power over the Houſe of God in Heaven, as well as over the Houſe of God on Earth, where as he hath power over the Houſe of God we need not be afraid to enter; by his aſſiſtance; eaſie is the paſſage to Grace, and the paſſage *from Grace to Glory, if we have already paſſed from Death to Life*; how much more ſhall we paſs from Life to Life everlaſting; if we have already paſſed from Nature to Grace, how much more ſhall we paſs from Grace to Glory; now and living is the way by which we enter into the Kingdom of Glory; let us therefore come boldly to the Throne of Grace, that we may obtain mercy and find grace to help in time of need, but let us carry with us the Merits of our Lord's moſt worthy Paſſion, and then we ſhall be ſure to ſucceed well; for Chriſt has

had a fulneſs of Excellency from his firſt Conception, and he is alſo redundant in mercy and pity; draw thou near to him in grace, and he will draw near to thee in mercy; Faith and Repentance obtains mercy, theſe will draw him near to thee, be thou reconciled to him and he will be reconciled to thee, and willingly give himſelf into thy hands, or at leaſt be thy ſurety to thy Father, thy heavenly Father the King of Glory and Goodneſs; the whole word of God throughout the Goſpel proclaims God's mercy to the Penitent, and 'tis the whole work of the Miniſtry to inform Men how to be reconciled to God, and to proclaim God's final Judgments againſt impenitent Sinners, that he may bring them to an earneſt Repentance; for Impenitency is the high way to final Deſtruction, as true Faith and Amendment is the high way to Salvation, to conſolation and comfort, againſt the coming of Chriſt in Judgment, that they may not be puniſhed with everlaſting Deſtruction from the preſence of the Lord, and from the glory of his power, when he ſhall come to be glorified in his Saints, and to be admired in all them that believe; in that day; obſerve the terrible manner of this grand Aſſize, the Judge ſhall viſibly come down from Heaven, and bring the mighty Angels with him to execute his final Sentence, which ſhall be a ſentence for the puniſhment of ſenſe, the wicked ſhall confeſs the righteouſneſs of the judgment, and the ſaved ſhall admire his undeſerved mercy, which hath wrot effectually to the procuring Life Eternal: *The Lord will ſave them that with patience wait upon him*; have recourſe to him therefore and he will redreſs all your grievances, for God will return from the rigor of his Juſtice to the ſweetneſs of his mercy, and moreover deliver you from the bondage of ſin, the burthen of which is too heavy for us to bear; it hath ever been God's property to be merciful, he is the Father of mercies ſuperabundant in mercy; thy mercies, O Lord, are ſweet and comfortable better than life, God is even the Fountain of pity and compaſſion, even in thy anger thou ſheweſt mercy, and in trouble of mind thou doſt forgive Offences; how oft have our ſins prevented our prayers, and have *aſcended up to Heaven before them, but thy Mercies O Lord are greater than our ſins, and thy clemency more than our wickedneſs*; look not ſo much upon our ſins as upon thy own infinite mercies; for thou liveſt and reigneſt in immenſe glory for ever, with long patience haſt thou waited for my ſerious Repentance; O when ſhall I effectually return unto thee, with a thankful mind and a joyful Soul; for thy long forbearance, for calling me with the voice of love, and for the mitigation of his diſpleaſure.

§ 10. God will not give his incommunicable Attributes and eſſential Glory to any other Being; *Iſaiah* 42. 8. 'Tis the Angel of God's Preſence, *i.e.* or the Son of God that ſaves the re-

deemed from Deſtruction; this is the Angel who is the preſence or face of God; this is he of whom it is ſaid *my preſence ſhall go with thee, the Lord whom ye ſeek ſhall ſuddenly come to his temple*: This is the Angel of the Covenant whom all the ſaved deſire, the grace of God is inſpired into the hearts of all the redeemed, by the eternal eſſential Wiſdom of God, who laid the Foundation of the Earth, and framed the Heavens after his Wiſdom; by him all things were created in Heaven and Earth, Thrones, Dominions, Principalities, Powers; this is the Angel of the Covenant that preſerves us from all evil, as *Jacob* ſaid, *Gen.* 48. 16. Ibid. 49. 6. 18 the Glory the Prophet *Iſaiah* ſaw in the Temple, was the Glory of our Saviour when the Seraphim cryed, holy, holy, holy. *Iſaiah* 6. 3. St. *John* 12. 41. Virtue will at laſt triumph, notwithſtanding all Misfortunes; here we have encouragement to make Virtue our chief purſuit, that we may have an intereſt in the merits of the Son of God, who freely gave himſelf a Sacrifice for us to ranſom us from endleſs Miſery, which we had purchaſed for our ſelves by our heedleſs follies; ſo frail are we that we are compoſed of Vanity, our very entrance into the World is miſerable; we had deprived our ſelves of the beatifical Viſion of God, a Puniſhment prejudicial for the Glory loſt; but thou art the Fountain of Pity and Compaſſion who art able to reſtore me again to thy favour; reſtore me to thy former grace, purifie, purge, and cleanſe me from all my offences; open my eyes that I may ſee my pollutions, and make me to grieve that I have not grieved for my ſins, as I ought to have done: O that my Heart, Soul, Thoughts, and Body were all pure, Lord return from the rigor of thy Juſtice, to the ſweetneſs of thy Mercy, and deliver my Soul from the bondage of Sin; have compaſſion upon me according to thy accuſtomed goodneſs, ſtrengthen my Soul by thy grace, Lord heal me for I need healing, lead me to the right way, which bringeth into the Land of righteouſneſs and truth, quicken me again and revive me from the Death of ſin, bring my Soul by thy grace out of trouble and anguiſh; I deſire to ſerve thee in righteouſneſs and holineſs; thy mercy is great towards miſerable ſinners, in ordaining ſo powerful means to purge and cleanſe us; O fit and make us apt to receive the myſteries of eternal Life, turn us from evil converſation to holineſs, then ſhall we gladly run into thy embraces; infuſe thy grace into my Soul, and open my eyes to ſee it; give me a ſenſible aſſurance of thy favour, and a comfortable ſettlement in thy Love; give me a ſufficient ability to improve that grace thou haſt beſtowed upon me, feed and nouriſh me with new ſupplies, to refreſh and feaſt my mind; ſuffer me not to be negligent or careleſs, in the ways of piety and holineſs; put an end to all debates concerning eſtabliſhed truths, let the bridle of providence be in the lips

of

of all oppoſers; ſuffer not *Herod* any more to ſtretch out his hand to vex thy People; we know that deliverance ariſeth from thy power O Lord; the Marriage Day of the Lamb is come, moſt Men need patience to dye, but the good Man that underſtands what Death admits him to, ſhould rather need patience to live, when Death ceaſes the Body, the Soul will immediatly paſs to a more glorious and bleſſed Life, excellent and raviſhing; the Soul will be happy at Death, but the Body muſt wait for joy till the Reſurrection; aſſoon as the Body is Dead the glorious Soul is ſwallowed up of life: * Death is the moſt acceptable and wiſhed for ſanctuary and place of refuge, for a life full of miſery and grief; we paſs by Death to Immortality, we cannot attain to eternal Life but by leaving this life; Death is not a period of life but a paſſage to a better; for by this temporal Journey we paſs to Eternity; the ſeparation of Soul and Body is commonly called Death, but it advanceth us to a better Life; hereby we are called from a Dungeon of miſery to a place of Felicity and Happineſs; this is that which makes the Godly to leave this life with willingneſs and joy, and endure with ſo great courage and conſtancy all their greateſt agonies; becauſe theſe lead us to Joys unſpeakable and full of glory, and delivers us out of many cares and troubles; glorious are the things God have laid up for us; the hope of theſe he hath planted in my breaſt, which is no ſmall comfort to me at preſent; when wilt thou make my Soul joyful with thy preſence, and remember not my ſins.

* *A larger account of which I refer you to a Book, intituled, a preparation for Death in conſideration of the future Judgment, pag.* 240. 12. *Section, written by this Compiler. Addreſſed to our preſent gracious Soveraign Queen* Anne, *to whom the mighty Lord add many years of health, peace and true felicity: May tranquility for ever attend her Royal Perſon, and eternal Bleſſings Crown her Auguſt Majeſty for ever.*

§ XI. Great and vigorous thoughts are of noble uſe to a refined mind; it makes the inward Man truly beautiful; it prevents the fancy from running away with the judgment, and beautifies the mind; it ſhews a Man that Chriſt loved our duſt and clay, and for every ſingle Man encounter'd all the powers of Darkneſs; and yet more, his Almighty Fathers Anger tho' he was God equal to the Father, yet he really deſcended from the Glory of his Father, diſrob'd himſelf of all his moſt dazling and inſupportable Glories, yet was cloathed with true Divinity; he ſhewed Humility, Charity and Patience, he was Meek and Innocent; he taught Mankind great and beautiful things, he ſhewed the World how to arrive at everlaſting Life, to wit, by believing him to be the true Meſſiah, *Hab* 17. 31.

The true and only Son of God and Saviour of the World; the firm aſſurance of this will fill a Man with great and beautiful thoughts; informing him that he ought to do good, to ſuffer evil, and to ſubmit to the divine Will in every thing, to venture ones life to redeem a friend, and to forgive enemies, and to aſſay in the Name of Chriſt to proſelyte the World to righteouſneſs; conſidering Chriſt died for the Salvation of all Men, and that while he was in Perſon upon Earth he reformed their Souls as well as healed their Bodies; he enabled them to ſubdue not only evil deeds; but alſo evil deſires, and cauſed them to hunger and thirſt after Piety and Virtue, and to undergo any inconveniencies to obtain it, that we defer not to uſe the means by which we may be made clean, that our ſins may be pardoned and taken off; he that hath formerly lived ill ought to live well to day; there is no repentance in the Grave, nor any recourſe to Virtue, be not careleſs but depart from Iniquity; the longer we ſin the more obſcure is our underſtanding, the weaker the will the more diſordered the deſire, we are ſick by ſin let us be healed by repentance, by mercy and truth Iniquity is purged, the quickning of the new Man is when we return to God, live ſpiritually and have a deſire to pleaſe him, this is called a converſion to God; many are the benefits we receive by repentance; the deferring of God's puniſhments due for ſin, the mitigation of his diſpleaſure, the averting of his Judgments, the eſcaping of eternal Death, the prolonging of our proſperity, the attaining of eternal life, beyond which there can be no greater bleſſing. *Deliver me, O Lord, from eternal Death in that Day wherein Heaven and Earth ſhall be diſſolved; when thou comeſt to judgment, deliver me from all my Offences in that day; make me always mindful of that time that I may always bear in my mind my Mortality, and grant that by outward afflictions I may be called to inward repentance; O that I could for ever abſtain from diſpleaſing thy Majeſty, that at my Death thou mayeſt receive me to the Arms of thy Mercy; O then receive my Spirit to thy everlaſting Peace; O then let me receive full comfort in my Soul; O let me with all joy and willingneſs depart out of this life unto thee; I know there is no Condemnation to thoſe who are united unto thee, that are engrafted into Chriſt Jeſus:* To theſe thy Throne will not be a bar of ſeverity, but a haven of ſafety, and a ſure ſanctuary and refuge to fly unto; for I am without thy protection a diſtreſſed Sinner; O eternal Wiſdom thy Years fail not; thou haſt determined the days of Man, which he cannot paſs, but thy ſelf endureſt for ever, and thy Throne to all Generations. Lord, prepare me in thy fear to paſs out of this frail Manſion, and to expect thy ſecond coming, with a ſolid Faith and Hope waiting chearfully for the hour of my diſſolution, and looking for the bleſſed hope of thy glorious appearing

let

let me not be ſuddenly prevented, nor taken as a Bird in the ſnare; let me caſt off all unneceſſary cares of this World, and ſtay my mind on thee, I willingly betake my ſelf unto thee: O make my Peace between my Soul and thy ſelf, ſtrengthen my Soul with holy Grace againſt all temptations, that my Faith fail not, let thy holy Spirit aſſiſt me in overcoming my ſpiritual Enemies; thou art the comfort of the living and the eternal life of theſe that dye in thee; nothing can periſh which is committed to thy keeping; take care of me O Lord, I commit my Soul to thy protection, I put off this frail fleſh with a willing mind, in full confidence of the Reſurrection at the laſt day, whereby my Soul and Body will become glorious and happy.

---

## CHAP. VIII.

The Spiritual Houſe, being the Heads of a Sermon Preached by the late Reverend Dr. *Anthony Horneck*, *Feb.* 1. 169¾. This Reverend Doctor Prebend of *Weſtminſter* departed this Life, *Jan.* 31. 1697. much lamented by all his Auditors.

The Text, St. *Matth.* 7. 24, 25. *Whoſoever heareth theſe ſayings of mine, and doth them, I will liken him unto a wiſe Man which built his Houſe upon a Rock*, &c.

THE Houſe here meant is the ſpiritual frame of a gracious Soul; and as material Buildings are erected with great labour, order and variety, ſo is this with various virtues, labour, pains and induſtry, and by gradual advances compleated and finiſhed; the length of it is long ſuffering, the breadth is charity, the highth of it is a lively hope; the four Walls are Prudence, Juſtice, Fortitude, and Temperance, the Floor is Humility, the Roof Patience, the Windows are Chriſtian celeſtial Deſires by which the Light of the Goſpel enters, the Door is Obedience, the Porter holy Fear of offending God, the Keepers are the holy Angels, the Tower of it is Contemplation, the Watch-man is his Conſcience, the Lord of this Houſe is an enlightned Underſtanding, the Children are the good Works, his Servants are his Senſes, made ſubject and obedient to his Reaſon, his Magazine is the holy Scriptures, his Table the ho-

ly Euchariſt, his Bread Chriſt's Crucified Body, his Wine is the Blood of the everlaſting Covenant, his Water the Influences of God's holy Spirit, his Oyl the merciful temper of his Soul, his Medicines are the Promiſes of the Goſpel, his Phyſicians are the Paſtors of the Church, his Gueſts the Three Perſons of the holy Trinity. Thus far the Reverend Dr. *Horneck*.

§ I. Thus we ſee the Character of a good Man, that he is the Temple of the holy Ghoſt, a Companion for Angels, the joy of the World; whereas a wicked Man is an enemy to the whole Race of Mankind, he is the infection of the health of others, and from the ſight of their proſperity he grows ſick and pines away; the Wicked when he ſeeth the Good is grieved; they are not well at eaſe when others are ſo, they are truly miſerable becauſe thoſe about them are truly happy; if the thoughts of ſome who deſcent from our Communion were viſible, we ſhould plainly ſee that their oppoſition to our Church and Clergy, generally proceeds from Prejudice, or from their Ignorance of not knowing their true value; 'tis their enmity to our Church that makes them Enemies to the Seminaries of it. Now Ignorance and Vice are the Diſeaſes of the Mind, Ignorance diſpoſes to Vice, and Wickedneſs reciprocally keeps us Ignorant, the corruption of the heart contributes to the cloudineſs of the head, but purity is generally the product of knowledge; the more pure we are the clearer will our knowledge be, and the more we know the more we ſhall purifie our hearts; and then it is that knowledge have its proper effect upon us when it purifies our Souls, and makes us rejoice in the good of all Mankind, and ſhew kindneſs to every individual, and not ſuffer our ſelves to be like thoſe who ſicken at their Neighbours Virtues, and that think anothers praiſes a leſſening of their own Character; but he that is truly ſincere knows 'tis infinitely better to be good than to ſeem ſo; and that true Virtue have Beauty enough in her ſelf to attract our hearts and engage us in her love and ſervice; no body is prone to detract from another, but they who are diffident of their own worth; if Virtue were neglected and deſpiſed by all, yet her own intrinſick value would ſtill remain invulnerable; a good Man will ſpend his time in the ſearch of knowledge, and acquiſition of Virtue, as knowing that he that deſires a clear head muſt have a pure heart; and if he happen to be reproached for well doing, he will rather rejoyce than repine at it, as remembring what our Saviour ſaith, *When they ſhall ſay all manner of evil againſt you falſly, rejoyce and be exceeding glad for great is your reward in Heaven, for ſo perſecuted they the Prophets*, St. *Matth.* 5. 11. 12. To be reproached for well doing is a higher Encomium than the loftieſt Praiſes, when we do not deſerve them; whilſt we are in the purſuit of true Wiſdom, our reputation is ſecur'd

our

our Crown flouriſhes, or though it ſhould be darniſhed in this World by the enemies of Virtue, yet it would moſt vigorouſly flouriſh in the next; for to be reproached for Chriſt's ſake is a greater Glory than Earth can give, St. *Matth.* 5. 10. For reproach from Men, when falſly impoſed on us for the ſake of well doing, in the day of rewards will be counted a high Encomium; for God's approbation is great glory; in this Life 'tis common for Folly and Wickedneſs to go away with the Reward that is due to Wiſdom and Virtue; but in the future Life it will not be ſo, for then the wiſe in heart ſhall inherit Glory, and the guilty go away aſhamed; in the other World the worthleſs ſhall not be preferred, nor merit left unregarded, but every one ſhall receive the due reward of his Deeds; but much mercy and lenity will be diſtributed to the beſt, for God will not act with Severities but with Clemency and Goodneſs.

§ II. Reaſon ought to be the Monarch of all our Senſes to keep them in good order; the true uſe of this will bring us to pry into what ill abounds in our own hearts, and chaſe thence whatſoever is an offence againſt God, and conclude a league of everlaſting Peace with him, and make the proper uſe of thoſe tribulations by him ſent in love to thoſe that fear him; the tenderneſs of God's love appears to Man even in the ſevereſt of his chaſtiſements of him; God's love enables Man equally to bear all unequal things, and will cauſe him to decline all things that bear, even the ſhadow of evil; Grace walks on innocently without any diſguiſe; grace is piouſly inclin'd and free to communicate her favours to all, without any exception, and is not much diſturb'd at any evil accident, except the evil of ſin which is the hate of all that fear God; when the Mind of Man is once adorn'd with divine and ſpiritual exerciſes; it will not only with eaſe, but firmly and with great ſatisfaction adhere to God with great Joy and Comfort, with full aſſurance of his acceptance, who for our ſakes left his Seat of Glory, and came to a Land of miſery, to purchaſe for us an eternity of Glory; ſuch was his love to vile Man, that his Death was the only original of our Life and Salvation; the love of an undone World conquer'd his juſtly provoked Wroth, and cauſed him to ſuſpend his Juſtice, till the victim of himſelf ſatisfied his Anger, and by the charms of love overcame, by the mixture of his mercy with his Juſtice; many Waters could not quench his love, it being ſtronger than Death; and cannot we give him the cheapeſt of returns to love him ſincerely; no poverty or weakneſs can hinder us from loving him the Author of our Life and Happineſs; to love God every moment will bring us to the Joys of Eternity; let nothing therefore ſeparate us from the love of Chriſt, not Tribulations, nor Afflictions, nor Death, nor any other more acute Miſery; Love is the only original of all our

ſatis-

ſatisfactions in this Life; it ſweetens all ſufferings, and makes difficulties eaſie; for it ſubdues whatever oppoſes it; true love is a Flame enkindled in the mind by our holy Savlour, which preys upon and deſtroys all ſecular and carnal affections; its eyes are fix'd on Heaven, and its wings ſpread towards that bright Palace; and thither it endeavours with unwearied ſpeed to fly, becauſe that is the only Region of reſt; love makes us diſregard the virulent tongues that perſecute the Innocent; harmleſs and inoffenſive who are to meet with Foes in abundance, from Oppreſſors and Perſecutors, who are malicious, ſelfiſh, moroſs, proud, and ill-natur'd, which are the Characteriſtick of thoſe who without juſt cauſe perſecuted Chriſt's true Diſciples; who can charitably forgive and interceed for their very Murtherers; they bear good will to, and are in cordial Charity with their moſt inveterate Foes; theſe holy Souls cannot be an enemy to any, but are a Friend to the Souls of the worſt of Men; and this makes them diſtinguiſhable and real from nominal Chriſtians; they go on methodically in the ways of goodneſs, notwithſtanding all the oppoſitions, diſcouragements and contradictions they meet with, from unreaſonable and ungrateful Men.

§ III. Variety gives exceeding Beauty to the World; it is ſo with Man who is as an abridgment of the World, or a little World of himſelf; for it is rarely that he is many days together in the ſame ſtate, his life glides upon the Earth being ſometimes exalted with hopes, ſometimes humbled with fear, not one of his days, or hardly one of his hours in all points like another; wherefore neceſſary is the admonition that we always endeavour to have a continual and inviolable equality of heart, in ſo great an inequality of occurrences, that the Almighty may protect us therein, and cauſe us to taſte the ſweetneſs of his divine Love, that we may conſtantly and conſolatory be filled with heavenly conſolation and ſeraphick Love, with pure internal ſweetneſs, which preſedes from an inward Principle of Piety, and Meekneſs of diſpoſition delighting in the exerciſe of a devout Life; now devotion conſiſteth not in ſuch tender and ſenſible affections, which ſometimes preſedes from a pliant nature capable of any impreſſion, but it conſiſts in a true and a heavenly Principle apt and diſpoſed to do things agreeable to goodneſs, which cauſeth the Soul to taſt and feed upon heavenly Pleaſure, always thirſting after the antient Beauty of her Lord, whoſe lovely ſweetneſs out reliſhes all other comforts, for this fills us with incomparable joy and peace, ſanctifying our whole frame and conſtitution, re-eſtabliſhing his grace in our whole Man, reciprocally ſigning our Pardon and Abſolution, more and more enlightning our Conſcience, and illuminating us with his holy Spirit, making our affections and incli-

inclinations more heavenly, always reliſhing the delicious Senſe of heavenly Conſolation, fitting our Souls for the paſchal Food this holy *Viaticum*, by heavenly Improvements, by a dayly growth and increaſe of grace, to continue in goodneſs, by the exerciſe of Faith, Love and Thankfulneſs, always reſigning our Souls and Bodies to the Divine Pleaſure, and living in all things according to our deep engagements, an expedient help to accompliſh which, is dayly to ſet our own Vows before our eyes, and calling to mind our great obligations of dedicating our whole ſtrength to God; and that not by any one or more tranſient acts, but by a laſting ſtate of durable Piety, always ſtriving after virtuous attainments, by which we may obtain everlaſting comfort, running to God in his holy Ordinances with great appetite of a moſt delicious enlivening entertainment, that we may no more endanger our Souls by continuing Impenitent, which is a great aggravation to any ones guilt; for Impenitence is a moſt deſperate ſtate, and leaves the Soul deſtitute of divine Comforts, for that is a ſtate moſt deſolate and miſerable; and whoſoever is ſo, his caſe is moſt deplorable and dangerous, for whoſo continues to ſlight the clemency and endearing kindneſs of the Almighty is far out of his favour, who reaches out the Scepter of his kindneſs to us, if we will but embrace it to our immortal good, by changing the evil inclinations of our nature to that which is good, that we may be conſtant in the exerciſe of Meekneſs, Charity and Forbearance, or in another word Forgiveneſs, being changed from fierceneſs to patience and pliableneſs; for our hearts are as it were Trees, our affections and paſſions are as it were the Branches, works or actions are the Fruits; wherefore that heart may be ſaid to be good that have good affections, and the affections and paſſions may be ſaid to be good, which bring forth in us good effects, for theſe effects Crowns all our Actions; and if we plentifully produce theſe, happy is our caſe, for God will not deny to us his heavenly Conſolations, but beſtow on us high and laſting honour, making us brightned by the glorious rays of his grace, filling us with the delicious balm of Devotion; enabling us to diſtil and communicate the ſame to others, reciprocally loving one another; deſiring that all the World might be filled with divine Amity, paſſionately wiſhing that every Perſon might be rich in grace and goodneſs, but poor in affection, being filled with the brightneſs and flower of Chaſtity, Humility, Lowlineſs and Meekneſs; for theſe will beautifie the Soul and purifie the Mind, rectifie the manners and change the whole Man, commodiouſly qualifying us for the Kingdom of Heaven; every ſpiritual exerciſe being amiable and delicious to us, being changed by the admirable power of Divine Love, deteſting every affection and inclination

to evil, that we may not weary our Spirits by ſearching out new inventions which are unprofitable, and turn to no ſolid or good account; for many things are unprofitable and better unknown than buſily ſearched into; 'tis true, many things there are which we ought to inform our ſelves of, in order to our well being to Eternity, for knowledge it ſelf in general is a neceſſary ingredience to attain Eternal Life; for by Nature we are all void of Knowledge to acquire the ſpiritual Life, but God's Grace with our endeavours will ſupply what is wanting in Nature, by the efficacious power of his holy Spirit, working mightily in us, *Col.* 1 Ch. 29 v. Curing us of levities, and whatſoever is contrary to his purity, teaching us to be juſt, that we may meditate Wiſdom, cloathing us with Mildneſs and Charity, deſiring to diſtill good into all we converſe with, not with a purpoſe to ſeem learned or ſufficient, but with a deſire to glorifie God, and to benefit the Souls of his Children, that all of us may reciprocally be filled with his Divine Excellencies, and be qualified to taſt of his antient Sweerneſs, and be united to the ſovereign Fountain of Goodneſs, that we may increaſe, preſede and grow in all Virtue, that the Almighty may ſtop the current of our future miſery, and lift up our Souls above themſelves by the divine taſte of higher Pleaſures, that the Love of God may ſhine brightly in us by the powerful exerciſe of his brighting Grace, which his Power diſtills, and we extract from the brightneſs of his rays, deſcending from his glorious Orbs, teaching that our Clemency ſhould reſemble the Divine, and we become like his purity; that we may be fitted to approach him in the holy Euchariſt, by a true Repentance and a through change of Life, not only in will and purpoſe, but in live y practice, that we may attain to high perfection in ſaving Virtues, that we may not ſcrupulouſly draw back, but come to it gladly, with Great Joy, and Thankfulneſs, that God may look upon us as his Friends, and bid us welcome; for whoſoever is truly Penitent is in ſome good degree worthy; 'tis Wiſdom therefore for every one who has not yet repented inſtantly to repent, that he may become worthy, that he may chearfully approach this heavenly Banquet, whenever he is invited to it, *i.e.* whenever he have an opportunity to receive it; for whoever refrains from the holy Sacrament, becauſe he is not worthy, muſt alſo remember, that he muſt not be afraid of unworthy coming to it only, but alſo of unworthy abſtaining from it: If a Man be penitent, and going on with his former purpoſe, of utterly leaving all his ſins, he is in ſome degree worthy; for, whoever hates his ſins, and reſolves to leave them, God will in mercy pardon and accept, if he puts thoſe reſolutions into practice; for then God will aſſiſt him in compleating

pleating and perfitting his Repentance, for as it has been above noted, ſinful eating and ſinful abſtaining is equally crimes alike as to that point; not that any one who eats unworthily is inevitably damned for it, if afterwards he conſiders and deeply repents for it; thorowly amending thoſe things which was the ſole cauſe of his unworthineſs; though unworthy receiving be a damning ſin, and will prove deadly to him, unleſs he repent of it, which ſheweth that this is true, not only of unworthy eating, but alſo of unworthy abſtaining; for he that came not upon the invitation, is threatned that he ſhall never taſt of the Supper, St. *Mat.* 26.27. and he who ſo eats not the Fleſh of our Lord, and drinks not his Blood myſtically, have no part in him, nor any ſaving Life in them; St. *John* 6. 53. Therefore he that eats not, if it be out of willfulneſs and obſtinacy or contempt, looking upon it as a thing of no value, is as guilty as he that turns this pure treat into a drunken Club, and a riotous Entertainment; for both theſe are great Crimes, to wit, as well willful abſtaining as unworthy receiving; and theſe incur oftentimes a temporal Judgment; for, for this cauſe many are ſick and weak, and ſome fallen aſleep, 1 *Cor.* 11. 30. Wherefore 'tis no indifferent matter whether we will leave our ſins or no; for the thing is of infinite conſequence, and muſt of neceſſity be done, if ever we intend to diſpoſe our Souls in a fit and a heavenly frame, to appear before God with comfort, and be made fit to enter into the Kingdom of Glory; for, whoever dies unqualified for Heaven muſt ſo remain for ever; for there is no purgation, or purification, or atonement to be made after Death: If the application of our Saviour's Blood, to cure our wounded Souls, have not made our atonement before we depart this Life, we ſhall find our ſelves in a very ill caſe, when we come to appear before the great and dreadful Bar; for according to this the whole tenour of the Goſpel treats, where it ſaith, the impure ſhall not ſee the Face of God, *Heb.* 4. 13. and thoſe whoſe God is their Belly, their end will be deſtruction, *Phil.* 3. 17. and again, the earthly minded ſhall inherit Corruption, *Epheſ.* 5. 3. And further, *the pure in heart ſhall ſee God,* St. *Matth.* 5. 8. Wherefore it concerns us to bring our ſelves to this heavenly temper, that we may be admitted to behold this heavenly Viſion, which will be ſo raviſhing and full of luſter, for the divine purity, will be moſt beauteous to behold; for God is a lovely and glorious being, purity it ſelf. It concerns us therefore to lift up our minds to him, intreating his ſovereign Bounty to change our Nature, that we may reſemble his divine Clemency; and Grace Chriſtianity, by Purity and Holineſs, as the primitive Worthies did, who lived their own Doctrine,

and

and Preached their own experience and had the true notion of God in their minds, firmly aſſenting to all his divine Oracles, liſting up their underſtandings to him, adoring him with deep humiliation, conforming in Saintſhip to his pure divine Will in this life, which made them worthy of the heavenly Enjoyments, which far ſurpaſs Man's Underſtanding; for St. *Paul* tells us, *that eye hath not ſeen, nor ear heard, nor heart conceiv'd the great and glorious Enjoyments that are in reſerve for us*; may they therefore quicken our appetites after the diligent ſearch for them, that God may convey Grace to us by his power, that our Prayers may be warm, and Charity aſcend, and theſe with Humility will keep our Souls pure, that we may be truly worthy to give thanks to God; and by the conſideration of his mercies conſecrate our Souls and Bodies to him, *Rom.* 12. 1. As a lively Sacrifice of intire obedience; but let us not be leſs forward of performing this, then we are to promiſe it, nor backward in either; for to promiſe to perform our duty we are deeply engaged, and to perform it faithfully it is our intereſt; becauſe here lies the condition of our happineſs; therefore neceſſary is it for us to do it gladly, if we intend to appeaſe God, or to go to Heaven; for his great Majeſty have made the performance of our Duty, the indiſpenſable condition of life from the beginning to the end of the Goſpel Covenant; and here we ought accutely to amend every fault, as much as is in our preſent power, for we muſt perform as well as purpoſe to keep God's Commandments, if we intend to be accepted of him; 'tis true a full reſolution of amendment, if it be ſincere without ſtaying for time to amend, not as yet having opportunity, will fit in ſome meaſure an honeſt minded Man for the Sacrament; but then he muſt not fail of putting theſe purpoſes into practice, ſo ſoon as God ſhall give him opportunity; for this is the thing that crowns his Repentance and makes it perfect, or ſuch as God will accept; for the Three Thouſand that was converted upon hearing St. *Peters* Sermon, *Acts* 2. 38. 41. as has been before intimated, and was baptized thereupon; did not ſtay for time to bring forth good fruits, but were baptized immediatly before time gave them leave to act thoſe things they reſolved to perform, ſo ſoon as God ſhould give them opportunity, wherefore a full reſolution without ſtaying for time and opportunity to act thoſe things we reſolve to do, is ſufficient to fit us for the holy Sacrament; for here we go to fetch grace, to ſtrengthen us to do thoſe things we reſolve upon; that we may have power by God's Aſſiſtance to continue in goodneſs; for infinite even numberleſs are the benefits that we receive by frequenting the holy Sacrament; therefore 'tis richly worth our pains to keep our ſelves in a fit poſture to

receive

receive it, which is to be done by a godly Practice throughout the whole courſe of our lives, for by this happy means we are enabled to continue and increaſe our preſent ſtate in goodneſs: God's power preventing us from relapſing and falling back, or being inſnared by our former follies; for the uſe of this venerable Sacrament is a great benefit to all that duely frequent it, with deep humility and hearty contrition for this helps us to keep that grace we have already gotten, and gain more; for here we exerciſe our Faith, our Love and Thankfulneſs, and become entirely reſigned to God in all things acquieſcing in, and being pleaſed with whatſoever it pleaſes God ſhall happen to us; for here ſome Men's graces are much improved, and much increaſed and maintained; therefore 'tis a bleſſed means duly to frequent it; ſeeing ſo many are the Bleſſings and Benefits received by it.

§ IV. Virtue meditated upon and not practiſed, puffs up the mind, and makes Men think they are ſuch as they are not, but the true and diligent practiſe of it; is that which muſt fit and qualifie us for Heaven, and make us become Imitators of the antient Beauty of Purity, to wit, the Almighty himſelf; but in order to do this we muſt fix our inward Eyes upon his inеſtimable ſweetneſs, and place him by divine Contemplation in our boſoms, giving our ſelves to him a Thouſand times, by intire Reſignation to his divine Will; that the Life and Virtue of his goodneſs may be planted in our Souls, & we may be ſo holy that his Purity may love in us to inhabit, that we may ſhine hereafter with thoſe that are lovers of truth, and may be even now ſwallowed up in the Sea of the Deity our Souls original Source, and may become ſuch as may allure others to goodneſs, that we may not be fair in ſhew only, but fruitful in effect, applying all things to our ſpiritual profit, being ſprinkled with ſacred Inſpiration, which we may draw from all occurrences; for by ſome few real Virtues well improved and perfectly performed, a prudent Man may attain to a great hight of many Virtues; for if a Man be but ſincere in the due exerciſe of theſe, God by this method will infuſe into his Soul a meek, ſweet, amiable and tender Spirit, which will aſſiſt him to act well, in order to his future happineſs; for his holy Spirit will teach them to recal Souls, that are gone aſtray and loſt, and endeavouring to make Peace and Agreement with all Men, reciprocally acting according to the will of God in all things, exhorting one another, to mortifie our Minds as well as our Bodies, ſeeing this is more excellent than the former; that we may be worthy to receive the Bread of Heaven, the holy Sacrament the Food of Angels, which the holy Meſſengers of God are ready to diſtribute to the truly Penitent; wherefore, let every one honour

them

them according to the greatneſs of their function, that by their Miniſtration God may beſtow on us his refining, purifying and ſpecial Virtues, that we may be beautified and adorned, and made worthy to partake of this Angelical Food, to wit, the holy Euchariſt, which none ought to neglect that are well diſpoſed to be meek partakers of it; for thoſe do themſelves wrong if they neglect to approach to this Spring and Fountain of Perfection; for by doing this we beautifie our Souls, and qualifie them to receive greater grace, for this is eating Beauty, and feeding upon Purity it ſelf, therefore the due participating of this will make us intirely good, pure, chaſt, beautiful and fair; for here we learn to love God, to be purified from all Imperfections, to be delivered from Miſeries, and to be comforted in Afflictions, to gain Strengh to overcome Weakneſs, for the Strong ſhould come leſt they become Weak, and the Weak that they may be made Strong, the Sick to be healed, and the healthy leſt they become Sick, the Imperfect and Feeble to be made Strong in the Lord, and the Power of his Might; ſuch as have not many worldly Affairs ſhould Communicate often, becauſe they have Leiſure; and ſuch as have many ſecular Affairs ſhould do ſo too, becauſe they have need of it; and ſuch as have momentous buſineſs ſhould receive to ſtrengthen them to undergo it; that they may be Worthy to Labor in the Lords Vineyard here, and to be admitted to Paradice hereafter; the Wealthy and Honourable ſhould Communicate often, that they may be able to Contemn all the Guilded, Vanities, and Allurements of this World; that God may fill them with Affections full and Abſolute to Reſemble his own, that they may Love him Infinitely as they are beloved of him, that they may be bleſſed with the Spirit of Love and Thankfulneſs towards him, for his Mercies afforded to them, and to the whole World, conſtantly Praiſing God with great Acclamations of Joy and Gladneſs for his unwordable Goodneſs and admirable Love to the whole Race of Men, and yet not moved to it by any Deſart or Merit in them, for alaſs we were all his profeſſed Enemies, who had nothing to ſhew but high Provocations, neither was he weared out with the Importunities of our Entreaties, for it come as undeſerved as all together unasked, whatſoever he did for us he was not moved to by the Mediation of Friends, for whom alas had we to interceed for us, neither had he any ends of his own to ſerve by us, but was led on purely by the Pleaſure he takes in our Happineſs, and ſhall not ſuch amazing Love and Goodneſs ſo frankly ſhown chiefly that we might be eternally happy, and this without our intreaty or deſarts; nay, in ſpight of all diſcouragements, and higheſt Provocations; therefore it ſhould be by us entertained, with the greateſt Joy and Thankful Acclamations,

clamations, that God hath been ſo infinite endearing and intire a Friend to us, without any inducement but his own moſt generous kindneſs; for which we ought to bleſs, to praiſe, and magnifie him with the greateſt joy imaginable, for theſe wonderful Mercies, O Jeſus, I love and admire thee, and long to admire thee more; O that I had the heart of a Seraphim that I might be all over love, and neither wiſh nor think of any thing beſides thee; O that I could feel my Soul affected to that degree that I deſire, and thou infinitely deſerveſt of me, I wiſh no greater pleaſure than to be found perfect in thy love, and to be changed from a deformed polluted Wretch, to a thankful and a grateful Creature, full of Love, Joy, and Gratitude, for thy Immenſe Love and Kindneſs to me, and to the whole Chriſtian World; O that I could ſhew forth worthy and hearty thankfulneſs for ſo invaluable a kindneſs, ſo ſuperlatively excellent; for his greatneſs have told us that all our ſins upon Repentance ſhall be pardoned, *Acts* 3. 19. And that the Holy Ghoſt that Immenſe, Eternal, and All-ſufficient Spirit, ſhall come in at all times to help us, and that we ſhall be the Sons of God, and Heirs of the Kingdom of Heaven, where we ſhall ſurely enjoy Eternal Glory; and now can we do leſs then entirely reſign our ſelves to his uſe, repenting deeply with hearty ſorrow for our ſins, fully purpoſing to amend them; from this time now immediatly beginning to reform, ſtriving for an univerſal and mutual love and charity for all the World, truly and diligently diſpoſing our ſelves for this great and venerable Sacrament; which is not only a great Duty, but a great Benefit too, and therefore nothing ought to hinder or divert us from it; for no ill Man can be excuſed, nor no good Man need be hindred from it; for 'tis of abſolute neceſſity that all approach to it, the good to be ſtrengthened and made better, and the bad to be reformed and made good, but yet they muſt not approach there to, till they have gain'd ſome habitual goodneſs, and then they ought not to injure themſelves by keeping from it, but go to increaſe their goodneſs, for here we go to gain Grace to overcome ſin, that we may be able to mortifie and ſubdue it, that we may be apt and fit for grace and God's acceptance; for every Man as he tenders his *Lord's Command, and his Souls Intereſt, will not neglect it, for Chriſt hath ſaid do this in remembrance of me,* St. *Luke* 22. 19. *Wherefore he that does it not breaks his Lord's command, and deprives himſelf of the comfort and benefit of it, for he that eats not my fleſh and drinks not my blood have no life in him, nor any aſſurance to be raiſed up at the laſt day,* St. *John* 6. 54. For this is our pledge of Heaven or aſſurance of future Bliſs, therefore good is it for us reverently and devoutly to partake of this holy Feaſt, ſo full of comfort to the Mind and Soul; may nothing therefore hinder us from this happy privilege,

whenſoever we have the opportunity of being partakers of it, not any pretence or cauſleſs objection which keeps too many that are otherways well diſpoſed from it, nor their unworthineſs to partake in it, if they are but truly penitent and ſincerely honeſt: *Nor, the danger of Damnation threatened to unworthy communicating, nor the fear of breaking the promiſe of new Life which we make in it, nor the apprehended difficulty and want of leiſure to prepare for it, nor their being unbettered or unimproved by it; nor the want of that charity that is to be profeſſed at it, nor their having ſome enemies after all their endeavours for reconcilement (with their offended Neighbors) who will yet remain unreconciled, nor the ſeeming preſumption of others, that notwithſtanding habitual wickedneſs will joyn in it, nor the cuſtomary abſence of many good People from it, nor the admittance of many unworthy Receivers to it, nor the impoſition of kneeling at it; none of theſe, I ſay, nor any other Impertinence ought to hinder any Man from frequenting of it, ſeeing our Lord have commanded it.* No Man can with any plauſible pretence excuſe himſelf from it; therefore every one ought to be throughly convinced, that it is moſt certainly his duty as well as his eternal intereſt to frequent it; for however Men may excuſe the not partaking of it to their own minds, yet ſure I am God will not excuſe it, if it be willfully neglected out of an obſtinate or perverſe or willfull mind. I think it therefore ſuperfluous to Inſiſt any longer on this Topick, which is ſo undeniably clear, for whoſoever does neglect it does himſelf the greateſt injury imaginable; for he does as much as in him lies cut himſelf off from the viſible Church of Chriſt, who have ſtrictly commanded this to be done, St. *Mark* 14. 22. Till his ſecond coming in Glory, for this ſhews a palpable contempt of this divine and life giving Ordinance, ſo full of efficacy and power towards helping Men to obtain their Salvation, for the due and reverend exerciſe of this: Is an effectual means towards qualifying Men for the Kingdom of Heaven, therefore 'tis greatly to Man's diſadvantage to neglect or refuſe it; for this is ſlighting the greateſt Love that Heaven could contrive for Man, and ſhall Man ſet light of it, one going to his Farm, and another to his Merchandize, *&c.* How is this paying God the Honour, the Juſtice, the Adoration and Service that is moſt highly due to him; ſurely this ſhews we have a moſt careleſs and ungrateful Spirit, and do not regard our higheſt intereſt; for if we did, we would ſtrive to please God with all our diligence and induſtry, and we cannot do it better than when we commemorate our Lord's Paſſion, which his goodneſs in love to us have commanded to be done, till he comes again and brings his rewards with him, of which great rewards the partaking of this intitles us to be ſharers; this ſhould animate and put us upon fighting and ſtriving to get

all diligence to attend it, that by it we may make our Calling and Election ſure, *Phil.* 2. 15. For why ſhould we recoil and flee back from this which God have appointed to work for our happineſs; for this is a holy conveyance of grace to our Souls, for many and infinite are the benefits which we receive thereby even numberleſs Bleſſings and Aſſiſtances, for this is the moſt weighty duty that Heaven have commanded us to perform, and the moſt beneficial to our Immortal Souls; for it makes the Body perform good Works, and fills the Soul with heavenly Endowments, inſpiring it with Divine Virtue, making it in affection at leaſt to bear ſome Image and Likeneſs of the Almighty; therefore wiſe are they that endeavour to keep themſelves in a fit and compoſed frame to be Partakers of it, for this changes our Nature and makes us become Patient, Meek, Humble, Charitable, Chaſt, Grave, Reſerved, yet chearful and lively, for what more pleaſant then to ſerve God in his own way and according to his own command; for we may aſſure our ſelves 'tis only for our good that his powerful Wiſdom requires us to do this; for this he have pointed out to us; as the direct and infallible way to Life; may we not therefore be our own Enemies ſo as to refuſe it, for we may aſſure our ſelves his Goodneſs would never have enjoyn'd us to do it, if it had not been infinitely for our advantage; therefore let us ſo far comply to the will of God, as to obey him readily with chearfulneſs and gladneſs, ſince we are now aſſured it is for our everlaſting good, for his greatneſs that is ſo paſſionately concern'd for our Immortal Happineſs, have appointed this as a means to acquire Life Eternal; this is a means to gain preſent and future Bleſſings; and Mercies, for our ſelves and for the whole Race of Men; therefore let it be our chief concern to make our ſelves fit for it, that we may be made happy by it; for can we do better than to obey our Lord, how contrary ſoever it ſhould be to our ſelves, but this is not contrary to our ſelves, but a pleaſant and eaſy way to acquire Happineſs, for if we do but once know the pleaſure of it, we ſhall by no means forſake or neglect it.

§ V. The Heart of Man is the Fountain of Actions, therefore ſuch as our Hearts are ſuch will our actions be; wherefore we had need keep our hearts in ſubjection, that we may be able to encounter all difficulties, that our Bodies may be brought into ſubjection to the Law of the Spirit; to complete which, Faſting is a good method, for this elevates the Spirit, ſubdues the Fleſh, and increaſes Virtue, in order to intitle us to a recompence in Heaven; for this is a ſovereign Remedy to overcome and conquer, or at leaſt beat down Sin, for we are ſubject to temptation when the Body is too much pampered; for who knows not that Faſting and Abſtinence is a good means

to ſubdue our appetites and paſſions, for if it be carefully perform'd 'twill inable us to overcome our ſelves; and ſin, that is ſubject to reign in us; for faſting cauſes us to produce fruits uſeful and profitable, but then we muſt be diſcreet in theſe things, for if we are too ſevere upon our ſelves, by immoderate faſting we are imprudent, for when the Body is infeebled and made weak through Faſting. We are equally obnoxious to temptations; as when 'tis too much pamper'd; therefore we are to be diſcreet in theſe things leſt we enſnare our Souls, by cauſing that to turn to our hurt, which God and his Church have appointed for our good, as in caſe Men labour for an honeſt livelyhood, or ſpend themſelves for the glory of God, by viſiting and relieving the poor Sick, or ranſoming thoſe that are with-hild from Liberty or ſome other ſervil employment, that might try the ſtrength of the Body in theſe Caſes; Faſtings *i. e.* the ſeverity of Faſtings may be omitted, that the Body may gain ſtrength to perform theſe duties, which tend more to the Glory of God than the over-much Affliction of the Body; wherefore a medium betwixt both extremes is very good according as diſcretion or your Spiritual Director ſhall preſcribe; for in caſe of a Journey, or much Watching, or deep Study, we may be diſcharged even from the Faſt commanded; for ſome Conſtitutions *cannot bear Faſtings*, thoſe that can let them received it, as our Saviour ſaid in another caſe. Wherefore there can no particular Rule be given for all People, becauſe ſome Climents are more ſharp, and ſome Bodies more weak, which cannot bear the ſeverity of faſting, which things are to be conſider'd according as the circumſtances will bear, and moderation is to be uſed agreeable thereto; for this any prudent Man may experience that all times are not alike, by reaſon of the Weather, or the alteration of the frame of the Body; for at ſometimes one may faſt with eaſe and pleaſure, and promote Devotion thereby, without a decay to the Body, and at other times ſo great a degree of faſting may be out of ſeaſon, for that it may diſable the Body from performing thoſe duties that are pleaſing to, and acceptable with God; therefore diſcretion in theſe Cates muſt be our Rule according as our Conſtitution will bear, for moderation at all times is an excellent method; for this by God's Grace will ſo guide and rule us, that, we ſhall not loſe our ſelves in the purſuit of ſhadows, but wiſely lay hold of the real Subſtance; for this will keep our hearts in ſubjection, and fore-armed againſt all encounters, (but for a farther ſatisfaction in theſe things, I refer you to the Book, intituled, *The way of Life is pleaſant*, or, *The Church of England is the beſt Guide*, from the 394 pag. to the 402. or to the Rule of Duty, both Written by this Compiler,) and enable us in a good degree to overcome them, or at leaſt not

to

to be prejudiced by them; many of the Antient Worthies have been commended, that notwithſtanding their Auſterities, they had always mirth, chearfulneſs and civility in their countenance and diſcourſes, according to that of St. *Paul*, rejoycing with them that did rejoyce, *Rom.* 10. 15. *Phil.* 2. 15, 16. 1 *Pet.* 4. 13. comforting thoſe that mourn; for theſe let their moderation be known to all Men, *Ibid* 3. 3. *Col.* 1. 24. but then the cauſe of our Joy muſt be lawful and decent, that our modeſty and diſcretion may appear, that there may be no cauſe in us of reprehenſion, that we may give no offence to our weak Brethren, but be an example of good to the whole Chriſtian Church; but in order to this we muſt love to be really and locally ſolitary, for in retirement and ſolitude we learn things which we cannot learn by conference, though on the other hand, by good conference we learn things excellent that may ſupply us when we are ſolitary, by reducing them to practice, and making wiſe deductions from them; therefore we are to improve all opportunities to the Glory of God, and the bettering of our knowledge and our practice, in order to ripen us for the Kingdom of God, for 'tis not every knowledge that will make us fit for the God-like Kingdom, but that knowledge which is reduced to practice, and that practice which tends to the good of our Chriſtian Brethren, by ſtriving earneſtly for the Faith that was once deliver'd to the Saints, St. *Jude* 3. and as the effects of that, to build up one another therein. 1. by Counſel, 2. by Advice, 3. by Caution, 4. by Example, 5. by Prudence, Meekneſs and Patience, for theſe are things that are prevalent, to win our Neighbors to Piety and Holineſs, as on the contrary, indecencies and ſcurrilities infect and poyſon thoſe that hears or behold it; for as the poyſon of the Body entreth by the mouth, ſo the poyſon of the heart entreth by the ear; and the tongue which uttereth it is guilty of wounding the Soul, for though peradventure the Poyſon which is caſt fourth hath not wrought its effect, becauſe it found the hearts of the hearers prevented, with ſome good and wholſome preſervative; yet there wanted no malice in the tongue to commit a ſpiritual Murder; for ſuch Men cannot acquit themſelves of evil, for our Lord who knoweth all thoughts, hath ſaid, that out of the abundance of the heart the mouth ſpeaketh, St. *Matth.* 12. 34. Again, *By thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned, Ibid.* 37. Therefore, let thy ears be offended with all immodeſt words, and look upon thoſe that ſpeak them, as thoſe who would poyſon not thy ear only, but thy Heart and Soul alſo, for thoſe that poyſon the ear are next of kin to thoſe that ſlay, or poyſon the reputation of the Innocent, ſlandering thoſe who deſerve neither reproach nor reprehenſion, which is ſlandring thoſe whoſe Names are written in the Book of Life; and therefore is a ſin of the firſt magnitude, and ought

to be repented of even with tears of Blood, to rebaptize their polluted Souls, to make them become innocent, to effect which they ought to unſay what they have ſaid as much as in them lies, in order to the repairing the wrong they have done, tho' this cannot be entirely compleated, yet they ought to Eſſay to do it, as much as is in their power; for ſlander is a kind of murder, for we have as it were three Lives, 1. the Spiritual which conſiſteth in the grace of God, 2. the Corporal which is in the Soul, and 3 the Civil, which conſiſteth in our good name, Sin depriveth us of the firſt, Death of the ſecond, and detraction of the third, for a Slanderer deſtroys ones fame, and ſo conſequently ones life, becauſe a good name is to be preferr'd before life, and next to life is livelihood; for when a Man's Reputation is gone, his livelihood is gone alſo, for when a Man's Reputation is wounded, his beſt Friends will ſcarcely truſt him, but with great caution and ſcruple; wherefore a Slanderer by his lying tongue committeth ordinarily three kind of Murders, firſt he woundeth or rather killeth his own Soul, and his that giveth ear to him, by a ſpiritual homicide, and taketh away the civil Life from him whom he ſlandereth; for St. *Bernard* ſaith, he that ſlandereth; and he that hearkeneth to the detractor, both of them are in a dangerous Eſtate, for the one hath the enemy of Souls in his tongue, and the other in his ear, for the one whetteth his tongue like a ſerpent, and the other hath Adders poiſon in his ear, for the tongue of the Slanderer at once ſtingeth and poiſoneth, to wit, the ear of the hearer and the reputation of him that is innocent, yet is unjuſtly ſlandered, ſee we then that we ſuppoſe not crimes where there are none, nor ſpeak ill of any one, directly or indirectly, never diſcovering any ſecret, nor aggravating thoſe that are manifeſt, much leſs make evil interpretations of any Man's good Works, for ſince he does them the World have the benefit, and 'tis to be hoped his Soul will be bettered by them to; for it would be abſurd to ſuppoſe any Man to do good, and yet do it with an ill deſign, to forfeit that good by ſome evil purpoſe or baſe intention; for 'tis our duty to think and ſpeak candidly of all, and not to cenſure or miſconſtrue the good deeds of any, but bleſs and praiſe God that his Grace ſhines in all, for what good ſoever any Perſon does that proceeds from God, who will alſo reward the doer of it; wherefore beg God that his goodneſs may be deeply rooted in our Souls, that by our actions his ſacred Name may be glorified, and our Souls bettered; for His Majeſty have promiſed for one glaſs of water a Sea of Felicity to his ſacred Servants; therefore 'tis our intereſt and our duty to do as much good as we can, for our own ſakes, as well as for the ſake of the neceſſitous, wherefore we ought to aſpire to generous and important things, watching every moment to improve

prove our ſelves, for the well managing of our ſelves our time and talent will be a good means to heap up ſpiritual Treaſure, for by our example we may beget the love of God in Souls, who have ſaid he will inſpire our hearts with holy Aſpirations and Elevations of Spirit, if we deſire him, and do not abuſe that Grace which his Almighty Majeſty ſo kindly offers us, but give our ſelves up to Divine Contemplation; for this is the method to attain high, generous and important things; for this wins God to infuſe holy Inſpirations into our Souls, even raviſhing them with holy Joy, and thus ſhewing our ſelves to be the Children of Gods care and love, in that we deſire to imitate his Purity, paſſionately declaring by our innocent Lives and Converſations, that we love nothing ſo much as Charity, Chaſtity, and Purity, for theſe will fill us with the Orient Pearl of the holy Goſpel fully inſtructing us in the word of truth or fountain of life, *Rom.* 11. 33. Bidding us always remember that our Souls be not poiſon'd by falſe Doctrin; ſuch as thoſe teach who deny the Authority of Scriptures, and adhere to new deviſed Fables and cunning contrived Inventions of our Red-letter'd Men, who pretend to Infallibility, and deny the ſole ſufficiency of Scripture, giving up themſelves to ſeduce and to be ſeduced, forgetting that the Soul may be poyſoned by ſuch Doctrin, by forſaking Truth and embracing Fables, giving themſelves up to the practice of evil things, diſhonouring the Lord that bought them, by a Thouſand inſolent Practices too numerous for me to mention, and too tedious for you to hear, ſometimes for intereſt, and ſometimes for oſtentation, and ſometimes for envy to thoſe whoſe Doctrin is more pure and refined, teaching her Children, that the leſs there is of particular or general intereſt in the purſuit of Virtue, the more brightly ſhines the Purity and Love of God in them; for ſhe teaches them if they deſire Martyrdom, they muſt firſt have patience, and courage to bear an injury, for 'tis abſurd to deſire Martyrdom, and not have Clemency enough to forgive Offences; wherefore 'tis Wiſdom to deſire God to proportion our patience, according to the variety of trials his goodneſs will be pleaſed to exerciſe us withal; do not therefore impatiently deſire things abſent, but bleſs God for his mercy for affording things preſent; neceſſary to thy preſent and thy future good; but do not ardently deſire things that thou art not likely to obtain, but conſider that thou art to paſs in a moment from time to Eternity, for there will a time come when we ſhall make but one ſtep from Life to Death, which will be in one word an endleſs Life of Joy or Miſery; may the ſerious thoughts of theſe things qualifie us for that time, ſince certainly ſuch a time there will be; methinks this ſhould put *a period to the vain purſuit of periſhable things, and cauſe us to ſet*

*our affections on things above, where Chriſt ſitteth at the right hand of God*; a glorious King pleading for us upon his all-glorious Throne, and wiſhing us to be perfect as himſelf is perfect, St. *Matth* 5. 48. St. *Paul* was alſo of this charitable diſpoſition, for ſaith he, this is our deſire, even your perfection; and again, *Phil* 3. 14, 15. as many of us as are thus perfect, let us thus walk and mind the ſame thing, ſtriving to keep the Spirit bent and wound up to the height by continual attention, that it may not be vext with perpetual diſquiet, vain apprehenſions, or ſolitude, but ſometimes to relax the rigor and attention of Spirit, to take a little recreation, that after returning with more vigour to contemplation; we may the better keep up the reliſh of divine things, for variety of exerciſe ſweetens the pleaſure of it: for lawful and innocent recreation is commendable, but 'tis a Vice to ſet the heart and affections upon it; to long after it, or to trouble and vex our ſelves with it, or for want of it; therefore we ought to uſe moderation and dexterity in every thing, without forcing our Spirits, for nothing is gained by rude contradiction, or too much talkativeneſs, not that we ſhould ſpeak but few words, but few unprofitable words; for in matters of diſcourſe we regard not ſo much the quantity as the quality of what we ſpeak, that we may avoid ſhallowneſs and levity.

§ VI. If our affections be mild ſuch will our judgments be, but raſh judgment proceeds from too high an opinion of ones ſelf; for he that is not puffed up in himſelf, will not eaſily cenſure his Brother, for their own hearts being faulty they think others are ſo to, but on the contrary, when a Man have innocency within his own breaſt, he is very apt to ſuppoſe all others ſo to, or at leaſt excuſe them, hoping the beſt of them; for ſaith he, if my Brother be ill ſpoken of, it may perhaps be for doing well, through the envy of the Adverſary, for if a Man's affections be charitable, ſo will his judgment be alſo; for the affections are ſaid to be the chief ſprings and principles of our actions, for 'tis ſaid that the affections and deſires of good makes us good, and the affections or deſires of evil makes us evil; wherefore good affections and deſires are ſaid to be the Nurſery of Chriſtianity which Peoples the Earth, with faithful Souls and devout Bodies, to accompliſh the number of the Elect in Heaven; for theſe aſſure Men that their Honour is inſeparably joyned with their Honeſty, ſhewing us that it concerns us then to be jealous of our glory, and exhorts us to ſuffer no kind of vice or wantonneſs to blemiſh the whiteneſs of our Souls, no nor of our Reputation, but be not cenſorious concerning the ſpiritual Eſtate of thy Neighbour; for he that was a Sinner yeſterday may be truly Penitent to day, for the day paſt ought not to judge the day preſent, nor the preſent that which is paſt,

for

for we ought to leave the judgment of all things to God, and not to judge any thing before the time, St. *Matth* 7. 2. till the day when the ſecrets of all hearts will be revealed and made manifeſt; wherefore, though the Argument be pregnant concerning the miſdemeanor of our Brethren, yet we ought to excuſe or put the beſt conſtruction of every thing concerning him, for we may be miſ-informed, or it may be envy or great prejudices that gives out ill reports of him; therefore keep to the Apoſtles Rule, *Judge nothing before the time, but leave all things to the righteous judgment of God, who ſhall bring to light the hidden things of darkneſs, and make manifeſt the counſel of the heart when every Man ſhall have praiſe of God.* Therefore let every Man ſpeak diſcreetly, and then let him ſpeak what he will, provided he never ſpeak with prejudice to any one, but candidly with charity of all, loving to recreate our own or other Mens Spirits, with any pleaſant jeſt, or innocent Mirth, ſtill remembring that we break not the rule of Charity, by drowling upon the Perſon or Fame of any one; for a good name is, I had almoſt ſaid, *better than Life*, and fame than riches, not that we are to hunt after or court theſe, but if they follow us we are not to fly from them, or to banish them from us, but in all things to be indifferent, ſtill having our hopes fixt firmly upon God, truſting our Lives and Fortunes, and Reputations, with him who knoweth what is beſt for us, *and if it be his will that we ſhould go through evil report as well as good*, to ſubmit to his Wiſdom in all things, eſteeming our ſelves happy to ſuffer ſome evil things for his ſake, ſtill ſerving him both in good and ill fame, for 'tis no ſmall help towards the ſecuring our Devotion, to ſuffer Reproaches and Calumnies in the beginning of it; for by that means we avoid the danger of pride and vainglory, for this will make us crucified to the World, and the World to us, *Gal.* 6. 14. For happy are thoſe that have crucified the World. for it accounts the good Man a Fool; let him therefore account it mad, for the juſt care of our affairs ſeems to the Men of this World covetouſneſs; and our imitation of our Saviours Mildneſs, Meekneſs, and Humility ſeems fillineſs, and our juſt anger againſt Sin is called inſupportableneſs by thoſe who are for every thing but that which is good; but as for the Children of this World their Choler is called Generoſity, their Avarice good Husbandry, their familiarity honourable entertainment, who ſees not that the World is an unjuſt Judge favorable and partial to her own Children, but very ſharp, ſevere, and rigourous to the Children of God; wherefore we cannot be upon good terms with it, but by caſting it away, and crucifying of it; for 'tis impoſſible for us to content it; it is too fantaſtical for us, St. *John* came neither eating nor drinking, and yet they ſay he hath a Devil, our

Lord

Lord Chriſt came eating and drinking, and they ſay, *behold a gluttonous Man and a Wine-bibber*; by which we ſee the moſt angelical Life will be ſlander'd, we muſt be ſure to ſuffer ſome reproach for Chriſt's ſake; but bleſſed be his name, for he have ſaid he will reward our ſufferings, for the World will make us many remonſtrances wiſe & charitable as they imagin, telling thee that thou wilt fall into ſome melancholy humor, thou wilt looſe thy Credit with thy Friends, and render thy ſelf inſociable, thou wilt grow ſtupid and old before thy time, thy dometical affairs will ſuffer thereby, thou muſt live in the World at another rate; thy Salvation may be obtain'd without ſo many myſteries, and a Thouſand ſuch impertinencies, but let not their advice prevail upon thee, but keep on to the good path to Eternal Life, for Chriſt will infinitely reward all thy ſufferings, for happy are they that ſuffer for righteouſneſs ſake, *Rom.* 12. 12. *Ibid* 8 38 Great is their reward in Heaven, for when we devoutly ſerve God, notwithſtanding all the oppoſitions we meet with, God have great reſpect to our ſervice, and will inſpire us with the Spirit of Purity, for His Majeſty being purity it ſelf, loves nothing ſo much as Purity; therefore to him is due the pure affects of our Love, Duty, and Obedience, and all things that are excellent, for whatſoever is ſuch proceeds from himſelf; therefore let us ſtrive to overcome and conquer all remainers of perverſe Inclinations. for theſe are directly contrary to his Purity; wherefore when we find any temptation to theſe, let us procure for our ſelves a ſpiritual retreat, retiring our ſelves to God, begging his aſſiſtance to ſupport us in all difficulties and temptations, that they may not get the dominion over us, but we may overcome and conquer them, that our hearts may not be infected by the folly or impertinence of any; may we not therefore hearken to any kind of propoſition that enticeth us to evil under what pretext ſoever, but be harſh and uncivil rather than conſent, always remembring that we have avowed our hearts to God, and therefore ought to ſacrifice our love and lives to him, for it would be Sacrilege not to do ſo; therefore pay thy Vows to God that he may take thee into the protection of his love, and guide thee conſtantly in the way to Eternal Life, filling thee with the freſhneſs and flower of Chaſtity, and all the other noble chain of virtues which will bring thee directly to eternal Glory, for theſe will deliver thee from conſenting to any enormous Crime which ſtains the Beauty of innocent Souls, that are unhappily inſnared by them, for none can ſee God without Chaſtity, Humility, and the reſt, *Heb.* 4. 13, 14. 2 *Pet.* 1. 4. 9. and our Saviour ſaith, *Happy are the pure in heart for they ſhall ſee God*; for Chaſtity is the lilly of Virtue, it maketh

eth Men almoſt equal to Angels; wherefore 'tis ſaid nothing is Beautiful but by Purity, for this makes the whole Man of an Angelical Nature, cauſing him to imitate the Purity of his Maker, as much as his nature is capable of doing ſo; for this doubtleſs will glorifie God and brighten our own Souls, for God is honoured when we do any worthy or heroick Action, and whoſoever doth this looks with his interior Eyes upon Chriſt Crucified, and upon the high reward that is ſet before him, which makes him ſtrive to be humble, meek, lowly, and full of Piety; for Humility humbles or pulleth down Satan, repelling him far from us, and conſerveth the Gifts and Graces of the Holy Ghoſt in us; wherefore happy are thoſe that are cloathed with Humility, for this was the Garment our Lord himſelf wore; for this makes us do worthy acts without any the leaſt degree of Affectation or ſelf eſteem, wherefore to love this is to love our own abjection; for this will make us glad to receive a little ſhame for the ſake of him who ſuffer'd ſhame for us; for this makes us give light to others without conſuming our ſelves, this admoniſhes us either to uſe no words of humility, or elſe to be humble in reality, or if occaſion preſent that words of humility are ſeaſonable; it teaches us to uſe them with inward reality, conformable to what we pronounce outwardly, not caſting down our eyes, but when we are humble in our hearts, not ſo much as ſeeming to deſire to be lowly, unleſs we are ſo from our very Souls, that our words may be always ſuitable to our affections, as near as poſſible, leſt while we give light to others we conſume our ſelves, but then humility which hideth it ſelf, with all the other Virtues appertaining to it, to the end ſhe may preſerve them, doth nevertheleſs when Charity requires it diſcover them, to the end ſhe may increaſe in large and perfect them, for having done our duty to truth, we muſt do it to humility likewiſe; for by this method thou mayeſt poſſeſs thy Soul in Peace, and preſerve thy innocent Reputation, and when thou art juſtly accuſed of any fault, thou mayeſt humble thy ſelf before God and Man, acknowledging thy error and reſolve to forſake it; and if thou art falſly accuſed excuſe thy ſelf meekly, deny thy ſelf to be guilty, for thou oweſt this reverence to truth, and to the edification of thy Neighbor; but if after thy true and lawful excuſe Men continue to accuſe thee, vex not thy ſelf nor ſtrive to get thy excuſe admitted, for having done thy duty to truth, thou muſt do it to humility alſo; thus thou ſhalt never prejudice the juſt care thou oughteſt to have of thy fame, nor the love which thou oweſt to tranquility, meekneſs of heart, and humility, ſo ſhall thy Soul be melted with pleaſure to thy beloved, and thy mind be inſpired with heavenly

and

and divine truths, we call Inſpirations all thoſe allurements, motions and good deſires, which God darts by his omnipotent Power into the Minds of Men, filling them with Light and Knowledge, cauſing them to diſcern things excellent; to practice which will effectually work to their Salvation, for the pleaſure we take in theſe heavenly Inſpirations is a large ſtep to the glory of God, for by it we begin even now to adore his Divine Majeſty; therefore this is a certain diſpoſition, to fit us for his Kingdom, for if it be a good ſign to take pleaſure in hearing the word of God Preached, which is as it were an exterior Inſpiration, it is alſo no doubt acceptable in the ſight of God, to take contentment in thirſting paſſionately after him and his internal Inſpiration, ſuch was that pleaſure whereof King *Solomon* ſpeaks, *My heart is raviſhed with love to the Spouſe of God*; for this makes every Penitents heart melt in ſweetneſs towards God; for theſe eſſentially repreſent the love of Chriſt to us virtually and really, that we may not be fair in ſhow only, but fruitful in effect alſo wholly following the allurements of God's Goodneſs; never taking reſt till we are ſwallowed up in the Sea of the Deity our Souls original ſource, beſeeching His Majeſty to turn every thing to our ſpiritual Profit, that his powerful Goodneſs would be pleaſed to turn every thing for our Immortal Good, that we may not be fruitleſs in effect, but full of good and uſeful Works, by being ſprinkled with ſecret aſpirations, which may be drawn from all occurrences, by every ſuch Soul that is wont to uſe it ſelf to converſe with God, and often retreat to him, by ejaculatory Prayers and pious Devotions, the want of which cannot be repaired by any other exerciſe; for without theſe we cannot lead a contemplative Life, but by theſe we ſhine and adorn our Chriſtian Profeſſion, glorifie God, and better our Neighbor's Souls, for which God will infinitely reward us in his Kingly Palace, with exceeding great Joy and Felicity, even ſuch as will out-ſhine all that can be imagin'd, for his Rewards are exceeding great even beyond expreſſion.

§ VII. *Nero* was ſuch a Monſter as he was juſtly noted by the Senate, a Parricide and Enemy of Mankind; accordingly his Memory has been ever deteſted by all Men, unleſs by the *Parthians*, and a few other *Heathens*; *Nero* was the Wretch who ſtirred up the firſt Perſecution againſt the Chriſtians; *Trajan* began the third Perſecution, dire was the event; there was an Earthquake at *Antioch*, where the Emperor being then preſent, and a vaſt conflux of People, the Earth opened and devoured an incredible number of Men, one of the Conſuls periſhing, and the Emperor himſelf hardly eſcaping; from ſuch like examples every Man may imagine, that every

Day

Day is as a new Life to him, conſidering how obnoxious he is to a Thouſand viciſſitudes of uncertain fortune; and from ſuch thoughts as theſe take care that by promiſe he delude no Man, nor be injurious to any, but regard and reward Virtue whereſoever he find it, that whereſoever ye fall ſhort of the Life Divine, it may be only in Duration, and that God hath provided for and will make Eternal; let not Holineſs and Piety be wanting, that godlineſs may ſupply the Immortality of your race, which fate has denyed your Perſon; for ſince we cannot live always on Earth, fit it is we ſhould prepare to live eternally in Heaven, ſince in every thing the future Life hath the preference to this, and ought to be preferred before it, by a timely and deſcent proviſion for it, keep continually in your thoughts that ye muſt once dye, and be ever reſigned to render your Life at God's call; be always thoughtful of that Journey ye muſt once go, to be ſure there is no eſcape from Death when God ſummons you thereto, live in God's fear and to his honour while God lends you Life; the Duration of Life we owe to God, the uſe to our own minds under him for the diſcipline of the Mind is alſo owing to Divine Providence, ſince the Hearts of all Men are in his Divine Hands, and he turns them as it pleaſes beſt his pleaſure; Life is (ſaid to be) long if it be complete, and it is ſuppoſed to be complete when the Mind is Maſter of it ſelf, and renders its deportment for the general good; what advantage hath Fourſcore Years been to him, who hath thrown them away in a ſlothful ſtupidity, he cannot be ſaid to have lived, but to have loitered or ſaunter'd about in Life; perhaps there is ſcarce a day in thoſe Years from whence you may not begin to reckon his Death; here is another who is taken away in an early and unripe Age, but has perform'd the Duty of a good Citizen, a good Friend, and a good Chriſtian; he was active in all particulars, deficient in none, ſo that though he was not old, his Life was perfect and complete; a Wiſe Man will meaſure his Life by Action not by Years, and ſurvives his Death; but he who is uſeleſs in the World dyes, even before Death; he who makes a juſt uſe of his Dys is worthy of Praiſe and Imitation; he ſaw things in a true Light, he lived with vigour, ſometimes in the Sunſhine of proſperity, and ſometimes under the Clouds of a malicious fortune; he leaped over the oblivious Gulph of Death, and delivered himſelf to a perpetual memory, though a good Man's Life be cut ſhort, yet there hath been no time wanting to a happy Life: I conduct not my ſelf by a view of the utmoſt day, which avaricious hopes would promiſe, but deſire to look on the preſent hour as my laſt; a little Man may be as perfect as a larger, ſo may a ſhort life be complete as a

longer;

longer; I would not paſs my days in an inglorious obſcurity, but I would be wiſely active in Life, walk through its Paths and Mazes, not be carried; the greateſt extent of the Life of Man is to arrive at Wiſdom, and whoſo reaches that has attained the wiſeſt point of Life; 'tis Wiſdom thus to improve that Life God is graciouſly pleaſed to lend us, that we may leave behind us the example of good Chriſtians, and give ſufficient proof of Good Qualities and Excellencies; while we live we enjoy our Thoughts and Contemplations by God's Permiſſion; and here we may conſider how God diſpoſes of the Oeconomy of the World, how he hath ſhut up all things that had a Being, and made himſelf his own aim and end, and is pleaſed with us when we ſend our Souls and Minds to him, as he hath ſent his Grace into us; he that Dyes to day follows him that dyed yeſterday; the ſpace of our going before our Chriſtian Brethren is but ſhort, for Death will drive his Triumphant Chariot over all. The good Man's Life, though it be ſhort, is like a curious Poem, is full of good Inſtructions; 'tis not of much concern how long you avoid that, which you cannot always avoid; Death opens a road to us to come to God and Happineſs; I deſire to be admitted where I may be ever in Felicity, thoſe who are never at reſt, and thoſe who are never in action are equally reprehendable; action and reſt are to mingle together.

§ VIII. Man Wars upon his Neighbor to ruin himſelf, to endleſs changes and chances is he ſubject; when he is poor he deſires riches, and when he has them, either hoards them up, or laviſhes them away; he violates the Laws of Nature and Friendſhip by Contention; both Parents and Friends are at continual variance with each other about trifles; what is really valuable is deſpiſed, while that which is of no worth is beſt eſteemed; in War he commends Valour, and yet is at the ſame time a Slave to Sloth and Luxury; Men generally laugh at anothers Follies, but not at their own, and this may be imputed to the innate mutabilities of Man's mind, and is rather to be pitied than ridicul'd; yet they have it in their power to do better, if they would but conſider the common mutability of things; this alone were enough to make them wiſe; thoſe who have the true uſe of their Reaſon, never look upon the matter of this World as fixed and ſettled, but always varying, yet themſelves will not rightly weigh what they attempt; nor will Man underſtand his own abilities, if he did, he would not ſuffer his deſires to be ſo exorbitant; but follow reaſon, out of whoſe ſtore he might be plentifully nouriſhed and ſupplyed with all neceſſaries; Man alone of all Creatures is qualified to ſee futurities, yet he is ſo abſurd, that he firſt hates a thing and then applies himſelf

himſelf to it, he never remains conſtant in any one condition, ſuch is his Mutability; Princes commend a private Life, private Perſons a publick, and moſt Men envy the Power and Grandeur of others; ſome Men are altogether employ'd in Strife, others in Debauchery, ſome in Avarice, others in Prodigality; ſo that if the Walls of our Neighbours Houſes were but tranſparent, we ſhould diſcover ſome quarrelling, ſome debauching, ſome ſwilling, others gormandizing, ſome raking up Wealth, others ſcattering it abroad, moſt deſpiſe what they enjoy, and covet what is out of their reach; ſome affect Command, but very few Obedience, ſome delight to be at the Theatre, to ſee their own frailties repreſented and expoſed, not conſidering that Man in general is Infirmity from his very Cradle; when he is firſt Born he is wholly helpleſs, as he grows up looſe and ungovernable; when at Man's Eſtate Vicious and Intemperate, and when going to his Grave altogether miſerable; in ſome actions of life differs but little from Brutes, what Lion will bury Gold, or what Wolf or Tyger, contend for more ſuſtenance than he has occaſion for; Man laments the loſs of his Goods, and yet expoſes them to all the hazards of the Sea, as if the Ocean could have compaſſion; why ſhould he blame the Sea that ſwallows the Veſſel he had ſurcharged with Merchandize, to this may be reply'd none can fore-ſee what ſhall happen to them, and every one flatters himſelf with hope and ſucceſs; a high Eſtate is in danger of falling, and a low Eſtate is in fear of want; but a great Mind is beſt known in extremity; to depend upon Providence is the only way to be free from immoderate fear; Content makes a Man as happy as a Prince, a low Eſtate is often pleaſant and ſecure, and in ſome ſence preferrable to Thrones which are all ſubject to envy; but he is truly happy that eſteems Wiſdom of greater defence than Walls and Bulwarks; if it be demanded what true Wiſdom is, the anſwer is near, to be free from Vice and Folly is the beſt and trueſt Glory; but he that is intirely ſo is rarely to be found; happy is the Man that is in the Poſſeſſion of the Perfection of Wiſdom, but the Man who is uncapable of thinking, will eſteem himſelf able to diſcern Errors in the wiſeſt of Men, though themſelves want ſenſible intellects, yet they would inform thoſe who hath been a common Preceptor to Nations, Cities, or Kingdoms; ſuch is the opinion of the common populace of their own abilities, which verifies that ſaying for truth, they who know nothing think they know all; but the Wiſe of heart will diſcern their own Follies, and beg Divine Aſſiſtance for the amendment of them; a Man of true underſtanding will conſult the Wiſe, and not be a perfect Stranger to his Reſolves, whereby he may become

leſs

leſs unhappy, and reſerve intire greatneſs and bravery of mind, ſquaring all his actions to his Duty, and will rather conſult his Friends Dignity than his own Advantage; his eſteem for others ever flowing from the higheſt Veneration and Love, always making uſe of juſt Authority, Dignity, and Counſel, always following the dictates of ſingular Wiſdom and wiſe Reſolves, in every thing behaving himſelf in the wiſeſt manner he is able, ever favouring good Senſe and Ingenuity in others, and practiſing it in himſelf, giving way to Wiſdom and obeying Neceſſity; all vexatious and over-anxious cares are full of miſery; therefore theſe are to be ſuppreſſed; 'tis better for a Man to be in ſafety in his own Houſe than in danger in a Strangers, as it is better to dye in ones own Country than in Foreign and remote Parts; a true Friend is the beſt thing in the nobleſt City, this is the moſt agreeable good to a Man of ingenuity and good ſenſe, ſuch a Perſon will love in others a great and a gallant Mind, and deport himſelf accordingly, that his hopes and aſſurance of Immortality may be advanced; and in the preſent tenſe he is exceeding happy he hath God for his Friend, the Sea for his Looking-glaſs, the Earth for his Throne, and Heaven for his Canopy; theſe are common Bleſſings to every Man as well as to the great *Alexander*; the Sky, the Sea, the Earth, afford freſh Comforts to every good and holy Man, who pays Divine Adoration to the Supreme Being,

§ IX When we are to write to great Men, we are in doubt how to begin, but when we addreſs to God we are not ſo careful as we ought to be, though on what part ſoever of his Works we look, *it all ſeems great and wonderful, and in juſtice ought to attract our admiration, his Works are worthy to be praiſed and had in honour, his Righteouſneſs remaineth for ever*: Deſpiſe not therefore that Exhortation who bids you adore the Supreme Being, in whom is all Power and Wiſdom, then ſhall you never become deſolate, though you ſhould be ſeverely oppreſſed; but you ſhall prove an ornament to the Church of God, always having recourſe to his Divine Aſſiſtance, who will readily extend to you Divine relief, and communicate to you infinite Bleſſings, and though you cannot as yet travel into the Infinity of things; yet you ſhall meet with ſuitable ſupports to conduct you in the way to endleſs Life and Felicity: Deſtroy not then your Body, nor impair your Mind, but preſerve them both for the Service of your Maker; this advice is not to be deſpiſed, for it is not inconſiderable, but may prove a Cordial to preſerve you from many Maladies; if you prefer Honeſty and Knowledge before Wealth, then God will avert Divine Vengeance from falling on you, and you ſhall not expire but retain your Breath till you are fully

qualifi'd

qualified to enter into Happineſs; exceſs in goodneſs cannot become a Diſeaſe, but always ſympathiſes with Health, Vigor and Life, and will give you poſſeſſion of the perfection of Wiſdom, and will reſtore and preſerve your Intellects, and make you able to become a common Preceptor to all your Converſants; theſe are the advantages of bringing with us Grace and Virtue; this is a Treaſure a good Man always bears about him, for he eſteems Wiſdom of greateſt defence, yea more ſtrong than Walls and Bulwarks; the free gifts of Grace and Wiſdom ought to be free; they who take a recompence for theſe, do but enſlave the liberal Sciences, and invades them by the inſatiable deſire of Wealth; this is a frenzy which moſt moleſts the World with great diſquiet, and nothing can cure but Virtue; a free art ought always to be free, an inſatiate deſire of Wealth is a great evil; In God's hands we are ſafe, but without his aſſiſtance we are in danger; we cannot ſet bounds to our own deſires, but if we depend upon God he will in all things direct us; his Power extends over the whole Earth, and alſo the Heavens, with me all thoſe who love and honour God agree, whoſe noble and excellent greatneſs hath made extremely numerous; all ingenious Minds muſt needs be extremely ſenſible of their great obligations to God; the Favors I receive from God will not ſuffer me to be ſilent in his Praiſes, I muſt ever acknowledge the high obligations I have to him; a great and valiant Mind will never be ſlow in thankfulneſs, nor diffident of future favours, as occaſion requires; for God that always ſees our neceſſities will doubtleſs ſupply our Wants ſeaſonably and ſufficiently; God is the beſt Friend to us in the whole Creation, he is ever mindful of us, his goodneſs will never leave us nor forſake us; a Friend is juſtly eſteemed the beſt thing in a City, and God being the beſt of Friends muſt needs be the beſt of Beings; a full dependance upon God is alone able to free the Mind from care and anxiety, nothing elſe can free a Man from trouble and fatigue; to retire to God is the only peaceful retreat, to depend upon God is the chiefeſt motive to leſſen our trouble, and to adminiſter conſolation to us; if we ſeek for comfort in our ſelves, we ſhall fail of conſolatory advice, but while we truſt in God he will ſhew to us all the kindneſs imaginable, ſuch as the zeal and candor of a Friend can no ways equal; for God is the higheſt and beſt of Friends, and is ever ready to extend conſolation to us; if we follow his counſel and advice we ſhall prevent all Miſery, and poſſeſs an impregnable ſecurity; to him therefore ought we to render thanks without bounds, as far as our bounded capacity will extend; this is true greatneſs, and the beſt Nobility, but Wealth without Wiſdom and Virtue is of no true worth, the greateſt Glory proceeds from theſe two, and even a noble Birth

without them ſignifies nothing; though your Anceſtors were the beſt of Men in all reſpects, yet if you do not imitate them in what is good, it will avail you little to have deſcended from them, if you do not come up to their Excellencies, you degenerate from them, and may not in all things have the Benefit of your Alliance with them; ceaſe therefore to boaſt of your Parents, if you are not as noble and good as they were; if they were really noble, you can have no advantage by it, unleſs you ſucceed them as well in their good Actions, as their Eſtate; Riches alone without Wiſdom and Virtue are not ſufficient to enoble you; Gentility is no other ways Hereditary but as Virtue accompanies it; for though you bear the outward bagge of Honour, you will ſtill be a Stranger to real greatneſs, if you are deſtitute of Virtue and a generous Mind; haſt therefore to adorn your Soul with Virtue, for that's the greateſt Ornament the greateſt Hero can adorn himſelf with; he that hath great Wealth, yet if he wants Knowledge and Virtue, in wanting theſe wants every thing. I commiſerate thoſe who are only great but are not good, ſince Goodneſs and Holineſs is the trueſt Greatneſs and the beſt Wealth; and though preſent Pleaſure takes place of future Benefits, he that is well acquainted with Virtue has both theſe in poſſeſſion; for Virtue gives the greateſt Pleaſure in the preſent tenſe, and future benefit will aurely attend it; the victories of the Mind are ever moſt glorious; theſe will cauſe a Man aſſuredly to live happy; ſtrive then to out-do all Men in Virtue and a good Life, for theſe will crown your Days with Comfort and Honour, yea everlaſting renown ſhall accompany the truly virtuous.

§ X. A Man of extraordinary prudence may yet ſtand in need of ſome advice upon emergent occaſions, and the nobleſt Mind may receive confirmation, and the firmeſt courage may yet increaſe in comfort and additional Supports, though he congratulate the Virtue of others, yet others may endeavour to mitigate his ſorrow, and add conſolation to a penſive Mind, though he be Maſter of reaſon enough to comfort others, yet others alſo may comfort him, when his Spirits are oppreſſed with ſorrow; the friendſhip he has for others, will not ſuffer his Friends to be wholly ſilent while any Sorrow remains on his brow; they will endeavour to divert and comfort him, though his own approved goodneſs will in ſome good meaſure elevate ſorrow; a true friend is the beſt conſolation in time of affliction a Man can find, next to an inoffenſive Conſcience; there is ſcarce one to be found Maſter of any perfection which, if compared with the love of a true Friend is not vile and mean; for a real Friend is a perfect and abſolute collection of the Excellence and Knowledge of all generous Arts; he will apply a ſuitable Cordial to an afflicted Friend, which ſhall afford ſeaſonable reliefs; a

friend

Friend is to be honoured with thoſe Praiſes, which none but the moſt eloquent can challenge, and ſuch as are arrived at perfection, beyond all correction and improvement; a Friend is ever kind and true, and will be a ſupport to you in time of Diſtreſs, he will never appear more kind than true: I will not give a Friend a fabulous Encomium, what I ſay of him ſhall not be with greater kindneſs than truth; converſation expoſes the Face but hides the Mind; a good Perſon is to be beloved as a Father or a Friend, or any thing that has yet a dearer Name: Every truly good Man is a lover of all who he knows to be truly Good; he delights not ſo much in refined notions as in Honeſty and Truth; but there is no Friend or Benefactor whom I prefer or honour above a good Perſon, for ſuch a one is the only true Friend, for whoſo is not truly good cannot be a true Friend, nor give in Eloquence a joy ſincere; a good Perſon carries with him a pleaſing gayety ſweet and reviving: I admire the ornaments of the Tongue, but above that; thoſe of the Mind; there is nothing more honourable and noble than a grateful Friend; in this all Nations, all Cities, even the *Barbarians* agree; in this both good and evil are of the ſame mind, a grateful return ought to be made for a favour received; 'tis better a kindneſs ſhould find no grateful return than not be ſeaſonably beſtowed; though the Harveſt be bad, the Husbandman ſows again, and oftentimes the fertility of one Year pays him for the loſs of many; to find out one grateful Man, is worth the trying of many ungrateful; Life would ſoon degenerate into Sloth, if we ſhould avoid every thing that does not pleaſe us; a diſappointment ſhould rather heighten our bounty than diſcourage our induſtry; for if to avoid the danger of ingratitude, a Man ſhould ceaſe to be ſerviceable to Mankind, he would loſe the reward of doing much good; for 'tis better your Benefits receive no acknowledgment from him on whom you beſtow them, than that they ſhould periſh in your own hand and not be beſtowed at all; all Men do not know how to return an obligation that belongs to the Wiſe; a good Benefactor is more pleaſed with what he gives, than an ungrateful Man with what he receives; I have a far greater regard to a Benefit, than reſentment for an Injury; a Wiſe Man only knows how to be grateful, nor can any under another Character know how to be a Friend; Faith and Fruit are to be put in none but a true Friend, or in other words a Wiſe Man; for a Man that is defective in Wiſdom cannot depoſit himſelf with diſcretion, either by keeping a ſecret, or by being grateful; how can he have Faith or Fidelity who is ignorant in the Laws of gratitude, ſome Men have only the Images and Shadows of Honour; 'tis Wiſe Men alone that poſſeſs Subſtance, the conſequence of a gift is often more conſiderable than the gift itſelf; he is

ungrateful that returns a favour without uſury; no Man ever did ſervice to another but he therein ſerved himſelf, becauſe Virtue carries a reward in it ſelf, for though the Perſon whom you ſerve be ungrateful, yet God will reward true Piety; Virtue is not mercenary, it do not practice for gain, the reward of a good action is the doing it; 'tis noble and delightful to do good, I am grateful not becauſe it is advantageous but pleaſing, and of juſtice due, to thoſe of whom I have received favours; a grateful Perſon may paſs through Infamy to Honour; to be grateful brings a Man a great and uncommon Happineſs, proceeding from a moſt Divine ſtate of Mind, for if Malice and Vice make a Man miſerable, Virtue muſt needs render a Man happy; to be grateful is a Virtue, but this finds place only in a holy Soul, but whoever is ungrateful is miſerable; Vice and Malice powers the greateſt part of their poiſon on themſelves, what is more miſerable than one that forgets his obligations, and always remembers the wrongs done him; Wiſdom on the contrary beautifies, adorns and raiſes every Benefit it receives, it recommends it to it ſelf, and delights dayly in the remembrance of it; an ill Man has but one and that a ſhort pleaſure, which is the moment only wherein he is obliged, while the Wiſe Man extracts from Benefits a long and permanent Delight, for his ſatisfaction conſiſts not in receiving a favour, but that he has received one, which is renewed every day, and never dies; he has not a better memory for Injuries than for Benefits; he holds remembrance faſt as to that which is beſt, nor is he apt to change and alienate his mind towards thoſe who deſerve well at his hands, unleſs many ill turns are repeated; if a Benefactor has at any time injured you, the injury is to be loſt in the Benefit he has conferred upon you, but we are to forgive without any previous merit; how much more joyful is it to pay than borrow, with ſo much greater pleaſure ſhould we diſcharge the debt of a Benefit, than receive a greater obligation; not to miſtruſt a Friend is to have no cauſe of miſtruſt, for Confidence produces Fidelity, and he who I have affiance in is obliged to be faithful, the praiſe of ſuch an one will not ſtop at one Age, but his Merit ſhall be carried to diſtant times yet unborn, for his example hath given many experience of many affairs by a wiſe conduct in critical matters, in a handſome deportment with a mind unbroken; he who would make any juſt figure in the State, muſt make the improvement of his mind his chiefeſt endeavour, and if you would be Maſter of any true Wiſdom, you muſt take the advice of the Wiſe, and not ſtrive to be above your equals; for whenever a Man aims to make himſelf ſingular, he baniſhes all true repoſe, and enters into a perpetual War with all thoſe who either envy or hate his Dignity or his Perſon; leave not your mind uncultivated,

vated, with any of the noble Arts and Sciences, which ought to be a Man's firſt aim to learn; we ought to take care of our Bodies only for the advancement of Health and Strength, but the refining of our minds is to qualifie our Souls for future Bliſs, and to capacitate our minds for the Dignity of Heaven: Virtue and good qualifications may make a Man free of all Cities, even of the kingly and inviſible City of Heaven; when ſuch a Man is Dead, his Virtues will ſtill live in his good Works, which he did impart to the whole World, and deſerves that an immortal Temple ſhould be erected to him, and a monumental Sepulcher, when his Body is dead his Name ought to be preſerved perpetually alive in a glorious and happy memory, when there are no remains of a good Mans Works then only can he dye; the City that produces a truly good Man will be more honoured than that which hath given a Thouſand Warriors; a Divine Man merits eternal Honour, for when he is buried he is yet a Native of that City or Country wherein he hath done much good; he is by many with juſtice extolled, the good will prefer him to all others, truth is to be purſu'd by all, and eſpecially by Men of Parts and Learning, theſe will travel through many Regions in the purſuit of Wiſdom, and when they have acquired it; will communicate it to others, the example of ſuch illuſtrious Men ſhall come and ſtay with me, for experiments beſt lead to true knowledge; I will not be diverted from the love of true knowledge, no though it were by the cares of a Crown; I would alſo prefer the living under a Tyrant to the being ſo, 'tis more prudent and happy to believe than to prove misfortunes, that Man ſeems to me the wiſeſt, who neither fears nor repines at his Death, wiſe fate is not to be governed or directed by Man; I approve not over-curious People, who ridiculouſly pry into what's to come, either out of hopes to foreknow their fortune, or elſe to prevent it when foreknown; for if they cannot alter deſtiny, and if what will be cannot be prevented; what avails all their ſtir and inquiry into what they cannot alter, if one ſurrounded with many evils can be ſtil'd fortunate, ſuch Men are truly ſo, for their own unquiet temper ever diſturb them, their diffidence moleſts their quiet, they are unwilling to truſt God and Providence with their affairs, their conduct ſwerves from Wiſdom; great Poſſeſſions invite Thieves whereas a ſmall ſtock will rather be over-looked than attempted, but are out of the reach of diſquiet, envy her ſelf can never penetrate ſmall or diſtant Manſions, but you may ſleep ſecure from all harms: Rural Innocency is not capable of doing Injuries, in the poor Man's Dominions juſtice reigns equal with content, but no malice; coſtly Ornaments only delight the eye, uſe beſt pleaſes the mind, to perſevere therefore with prudence in that character is hono-

able enough, every Man is not an accomplished Judge of what falls immediatly under his present view, nor of what has been already past; others with a just penetration see the bottom of future designs and coming affairs; every Man is not accomplished to advise, or perswade a Man of Wisdom, nothing is convenient and safe but what is consistent with Justice and Honour; all our Counsels and Aim should tend to the Glory of God, and the love of our Christian Brother; such Divine Zeal must needs be acceptable to our Maker, a good Man cannot be satisfied with his own advantages and happiness, when other Men are unhasie in misfortunes, notwithstanding his singular Prudence and Wisdom, which always guide him.

§ XI. The giver has his praise from the gift he bestows the receiver from a right use of them, and his thankfulness for their receipt. Gratitude is justice, and is indeed the genuine advantages of a good mind; there is no man whom I prefer or love above the truly grateful Man, this Man binds others to him by an honourable Friendship; the Beauty of such a Mind ought not to be hid as a secret, he is like a Book of Beauty and Value that may not be concealed; but to the prejudice of many who would reap benefit by it; both the Good and the Bad joyn in the praises of such a Worthy, however he loses no praise by the envy of a bad Man; he that can deliver another Man's words with Beauty and Grace, may also be a partner in his Praise, for as he is advanced by the compositions of others, so others may improve by his compiles, agreeable Discourse gives a Man experience and sweetness of conversation; how soothing and perswasive is Eloquence to charm the Auditors to love it, and is loath to change colour with the next object that comes in view, he will honour his Friend with those Praises which none but the Eloquent can challenge, the disparity of Age in such conversants will be no obstacle of conversation; how can I pretend to affect and move you that are so sprightly and spiritious? by a parity of reason I might exhort the Muses to sing, the Seas to flow, the Air to refresh, the Fire to burn or warm, and to be a superfluous Prompter to any thing else that Nature of its own accord produces; a worthy Author does not hoard up treasure to himself but with those Readers that do not disdain to inspect his Book, from whence pleasure and profit may be deduced; if the publick Interest be in danger nothing private can be secure; a good Poet loves the publick good and publick liberty, above any private advantage, under a despotick Power nothing is secure that falls under publick dislike; there is no word spoke that is not liable to be punished, and while liberty of acting and words are restrained, there can be no room for any generous Art; 'tis causless to be very apprehensive of a distant evil that never may come, to suspect

evil

evil when there is no apparent danger of it, is to be a Slave to fear, our cauſe is juſt if our wills b united; we are not obnoxious, Death is a D bt we muſt all pay; no cruelty can invent any Torment but will have a ſpeedy end; a Man of true Glory and Bravery will not value any tranſitory evil in competition with ſo great a Glory as attempting the deliverances of his Country; he will oppoſe Tyranny; but no Man's Perſon, no not ſuch a one as hates all but himſelf, for there he is fond without a Rival, ſhame has given him a name that comprehends his qualities; Envy, Avarice, Lying, Obſtinacy, Cowardice, Tricking, and all the known Perfections of one truly abandoned are his Virtues; if he is civil to you 'tis to promote ſome intereſt of his own, and then 'tis no longer than you are preſent, for the abſent fare alike, that is, are all rail'd at, his Soul is low and groveling, all his actions dull and creeping, yet this does not rob him of a jot of vanity; what he writes is never to be termed Poetry, the Muſes being too generous to own him, though he ſets up for a Poet without a genius, for liberty without honeſty; he is ſorrowful to ſee others proſperous, others calumnies cannot at all affect him; he hates all Men of unqueſtioned Probity, though fame has aſſured him of the truth of their excellencies, he will credit the falſe reports which malice ſpreads againſt the beſt of Men, by common vogue he will cenſure the good contrary to all generous Rules; no Wiſdom will oblige him but he will think the beſt of Men deſerve that odium unjuſtly caſt upon them; nay he will ſo far advance evil ſurmiſes and cheriſh them, that he will think the beſt of Powers cannot be preſerved without cruelty, he thinks there is an impoſſibility of being at once a Prince and merciful; but Wiſdom is not to be governed and directed by ſuch Men, who are altogether whimſical, and big with their own Folly; he will be invidious againſt thoſe whoſe Virtues and Merits has made them free of all Cities, he will ſend no good to Poſterity to his Country, nor to the diſtreſſed, nor will he leave any marks of Honour or Goodneſs behind him; I had rather give a Proof of my Virtue; than Liberality, for one is an Argument only of a large Fortune, the other of a large Soul; a large preſent ſhews the magnificence of a liberal Mind, while a Man's Virtue is with him he cannot be unhappy; his native Wiſdom will make him great where ever he is, yea though it were in Baniſhment; he will ſtill delight in the Benefits of the Univerſe, ſince theſe were made by the great Almighty for the happineſs of Man; he will deport himſelf in all things according to the Rules of Reaſon, and conſult the good of all, by the Wiſdom of his conduct, he will not betray any publick Truſt for a private Gain.

# CHAP. IX.

## *Of the Veneration due to thoſe arrived at future Bliſs.*

3. WE ſhould not take up the buried miſcarriages of the Dead, nor ſhould we diſguiſe the good Works of the Living, nor of thoſe who are not by, to plead for themſelves; great is the candor and humanity which we owe to every Man who is dead, of whom either nothing ought to be ſaid, or at leaſt nothing but good; an ingenuous Perſon is moved with Zeal for the Name and Credit of the Dead, he would have no Man traduced, and eſpecially when the Innocency of the Perſon was in his whole Life well known to all who in any degree of acquaintance were intimate with him; when our Friends were uſeful to all that needed, and would make uſe of them, we endure not they ſhould be traduced by ſurviving rancor and envy, when all this Friendſhip, Innocency, Uſefulneſs, and generous Beneficence of our Friend met with nothing almoſt but cauſleſs Vexations and Troubles, and of theſe one ſucceeding the other without reſt; we think it cruel meaſure that our Friend meet not with reſt neither in Life nor Death; why ſhould our Friend be defamed where all Men have a privilege to ſecure them from piercing envy, cenſures and reproaches; all good Men have ſuch like motives of Zeal for the honour of their departing Friend, who although he be Dead to the World, is yet Alive to God, if he be abſent from the Body, is preſent with the Lord, and although he be dead yet he left his love to live with us; thoſe who never had any Reputation of their own, are prodigal in waſting the Reputation of Men of honeſt Report, that none may ſeem better or above themſelves, but the good Man will hardly give himſelf ſo much leiſure as to think or ſpeak of the calumniator, having better things to employ his thoughts and time about, becauſe they conſider the value of an Immortal Soul, and the true worth of time, when well employed; therefore they ſearch for ſolid Piety and well digeſted Learning, that they may deport themſelves by the methods of Wiſdom, to prevent a ſucceſſion of loſſes, to wit, their own and other Mens Souls; true greatneſs of thought will ſuggeſt to prevent theſe from ruin, for nothing is more valuable than an Immortal Soul; a Man of a true Principal can pray for a Pardon and a Bleſſing even on them that have acted a cruel Tragedy to him, and waſted his Honour and Reputation, becauſe he values not much the Praiſe of Men, but will endeavour to deſerve as much as he may the true Praiſe of God; ſuch a one will not reſt in having obtained a meer ſuperficial tincture of Learning, but will proceed

proceed on from virtue to virtue, till he arrive at maturity, preſſing after perfection, in the way to which he will certainly vindicate oppreſſed Innocency, and have recourſe to the Oracles of Heaven to maintain Truth; he will ſearch after true Grace to ſupport him againſt all afflictive Providences, for he knows God never does any thing to any of his Children in a way of harſh Providence; but if Men will involve themſelves in afflictions they muſt endeavour to bear them, but no evil ſhall befal thoſe that truly fear God, but what ſhall produce ſome good effect; Light ſhall ſpring up to the Righteous, and joyful goodneſs; or gladneſs to ſuch as are true hearted; they ſpurn all evil affections, and embrace only holy and good motions, which will turn to the profit of their Souls.

2. Forgiveneſs is an excellence of mind inſeparable from a good Man, and 'tis beneath his Dignity, Truth and Sincerity to ſuſpect others of falſhood; ſuch a Man's Name muſt be ſacred even to after Poſterity, and thoſe that mention him after his Death, ought to do it with particular accents of ſingular reſpect; how bleſſed is ſuch a Man when his Body ſhall begin to forſake ſo noble a Mind, for as his Body grows feeble his Faith will grow ſtrong; for though the outward Man periſh the inner Man ſhall increaſe Day by Day, ſo that virtue will ever preſide in ſuch a Body, who made the ſenſe of his Duty the prevailing motive of his Piety, knowing that all his ways are before the Eyes of the Lord, and that he pondereth all his goings; this Man had rather be inferior in Money than Grace, and his Body will ever be ſubordinate to his Mind; he will ever remain pure and chaſt, he will not ſuffer his Mind nor Body to intermix with evil; he will ever retain Beauty of Mind and Chaſtity of Body, although he ſhould fall under all the united Reproaches of all Mankind, by the evil inventions of an Enemy, for teaching how horrid a thing a polluted Beauty is, and therefore it cannot be reviled as it deſerves; Beauty of Body in the defect of virtue is but an impoſition on the Eyes, and a torment to the Mind, yea, and a vulture on the heart; Beauty without virtue is but a ſhort liv'd bleſſing, expoſ'd to all the Cenſures, Injuries and accidents of time and chance, and all the united Reproaches of Mankind would be but too little to revile it as it deſerves; ſuch falſe Beauty depends on a meer deception of ſight, for though an error happen ſometimes to be approved, yet it is however always an errour; ſome Beauty of the Mind one would think ſhould be an occaſion of that of the Body, if one did not really know, that nothing of that kind could cohabit with what had ſacrificed it ſelf to infamy; the Vices of the Body ſhew the Imperfection of the Mind, but if the Soul were beauteous it would attract admiration; Grace and Virtue is the ſureſt charm to circumvent the heart, but in the

the defect of Goodneſs there muſt needs be a defect of Love, for 'tis but rarely that two contraries unite; Vice and Wickedneſs, plays the Tyrant over the Mind, over Health and Wealth and Liberty; an evil Perſon do not only Debauch the Young, but ſeduce the Old, becauſe they devote themſelves to Infamy; they delight in ſordid Thoughts and vile Conceptions, and innate Vice is the moſt difficult to be eradicated; who is able to reclaim a profligate Wretch, that hath given himſelf up to the love and practice of evil? a Monitor may read long Lectures on the advantages of Chaſtity and Temperance to very little effect, and time and words are merely thrown away if it meet not with a hearing Ear, and a mollified Heart, that is, willing and deſirous of Information, for he that is poſſeſſed with nothing but his own Folly will be but little effected with ſolid Information, but where good ſenſe is joyned with true worth there good advice will ever come in ſeaſon; this Man will admire the Beauty that is reſident in the Soul, and prefer it before any outward Ornament, neither ſhall the conſtancy of his affections be altered from what is Good, Laudable and Praiſe-worthy, knowing that goodneſs is perfected by duration, and will ſtand the Teſt of Ages, it exceeds the force of words, while a Man celebrates the praiſe of Goodneſs, he proclaims his own love to Virtue, the height of whoſe eſteem is ſuperior to all other excellencies, for virtue and virtuous Perſons are the greateſt rarity in the World; Goodneſs is the beſt herald of the heart, and proclaims the Zeal it hath to the love of God, and Jeſus Chriſt the Prophet of Truth, the Son of the living and true God, the Redeemer of Souls; O! venerable Lord how glorious is thy aſpect, which excites both love and awe. when you reprehend us for offending you the thought hereof is terrible, when you admoniſh us; you are amiable and pleaſant, from whence we learn a deportment conſiſtent with Wiſdom and Gravity; when our Lord was in the Fleſh, the tempeſtuous Winds obeyed him, and the Waves like firm Land ſupported him, from the Graves he revived the Dead; Thouſands bore witneſs that he gave ſight to the Blind; Jeſus in the Eyes of all Men drove out Devils, and delivered from the Bondage of Sin thoſe that were poſſeſſed with unclean Spirits; theſe and a vaſt number of other Miracles aſſured him to be the Son of God, the Saviour and Redeemer of fallen Man; the thought of this ſhould animate us to be ambitious of performing good Works, and never entertain bad thoughts, which corrupt the mind and deſtroy virtue, and interrupts the practice of true and ſolid Wiſdom, which muſt be done by quitting all Impertinencies and the practiſe of former Follies, and taking up with the true conduct of Prudence.

§ 1.

§ 1. God hath magnified his Name and his Word above all things; his Name is our Invocation, and his Word our Inſtruction, and theſe two as they are the higheſt in God's account, ſo they ought to be in ours, the Name of the Lord our Righteouſneſs ought to be dear and precious to us; upon God will I wait for the over-flowing of his Bounty, the bounty of his Grace my Soul longeth for, this is a Treaſure above all other treaſure, without the power of this I cannot be happy; preſerve me I am defective, nay defiled but the overflowings of thy Grace can preſerve me innocent and pure; by the power of Grace I will ſerve my God with a willing mind; the willingneſs of mind makes the Offering acceptable, without a willing mind our ſervice is dull and inſipid, an upright and willing heart is pleaſing to God, from whom we enjoy all the good we poſſeſs; high and heavenly is the work of our preſervation, whither of Life, Perſon, Eſtate, or Goods; if we poſſeſs theſe in ſafety, peace, and quietneſs; 'tis a great and divine Benefit, and are derived to us by divine appointment by the liberal Bounty of God; him then will we adore for theſe Mercies, with a thankful acknowledgment of his Bounty for them; 'tis God that holdeth our Soul in Life, and ſuffereth not our Feet to ſlip; 'tis of God's mercy that the Civil Magiſtrate counſels and contrives our peace, in return for their vigilance for us, we are to ſpeak well of them, and to pray for them, and to rebuke thoſe that will preſume to ſpeak evil of them; if there were ſome Infamy in them we ſhould not blazen it, *but conceal it with care and diligence*; *thou ſhalt not ſpeak evil of the Ruler of the People*; their Perſon and Government repreſents a higher Government, the King of Kings, whom all hearts ought to adore and magnifie, that is a Majeſty that the Angels adore, and ſhall not we exalt his Name, from whom we receive all the good things we dayly enjoy; by his providential Hand we are ſafe from the foreign Enemy, from the Wolf abroad, and from domeſtick jars, by him we are quiet from inward violent injurious Oppreſſors; by the means of *Cæſar*'s Sword we have a free Sea, and ſafe Port and Harbour, and by God's bleſſing we have our Seed time, and reap the fruits of a plentiful Harveſt; God helpeth us to right, and preſerves us from wrongs, 'tis God that keeps our Innocency unſpotted, he delivers us from ſuch as never ceaſe to trouble, ſuch as are quiet in the Land; we owe to *Cæſar* the Fees due to his Courts of Juſtice; there is no ſafety or aſſurance of quietneſs except the Enemies Fear; there is no fear without power, and to this the People are to contribute; our Saviour himſelf paid Tribute to *Cæſar*, St *Mat* 17. 27. *Cæſar*'s Creator paid *Cæſar* his due, even to ſuch a *Cæſar* as denied to God his due, *Tiberius Cæſar* under whom our Lord

Lord taught the People Subjection, how much more then is obedience due to thoſe Princes, who preſerves us in the profeſſion of God's holy Name and Truth, quietly without fear, and peaceably without interruption; 'tis an eſpecial benefit to have the Worſhip of God free without interruption; an high favour vouchſafed to all that enjoy it, and with ſerious attention and thankfulneſs to be regarded by all the adopted People of God; when Men err in Judgment 'tis with hazard of their Souls they grow high-minded and fear not, but truſt in uncertain Riches and not in the living God, a high Raiſed mind is a dangerous State, unleſs it be raiſed to virtuous and noble attempts, but he that raiſes his mind to a vain truſt in uncertainties is in a dangerous State; a high Conceit though it came by all the Riches, nay or all the Virtues in the World, for vanity ſpoils all virtues and corrupts all Riches, vainly to truſt in Riches is a very ſevere Judgment; it draws off the Mind and Affections from God, but alaſs our nature is grown ſo light that every little thing puffs us up, and ſets us aloft in our altitudes, Wiſdom ruleth in Counſel, Manhood in the Field, Law in the Judgment Seat, Divinity in the Pulpit, Learning in the Schools, and Eloquence in Perſwaſion, but Riches ruleth without limitation over all; the circuit of Riches is over all the World, this World ſtandeth at the Devotion of Riches, all things anſwereth to Money, Money maſteeth all things, all things anſwereth at the call of Money, Riches is the tranſcendant of this World, as Wiſdom ruleth in Counſel ſo does Riches in the Court of the great King *Artaxerxes*; there were Counſellors whoſe Wiſdom were to be commanded by Riches, even to hinder publick Benefit, the building of the Temple, *Ezra* 4. 5. Law governs in the Seat of Juſtice, ſo does Riches, they often turn Juſtice it ſelf into Wormwood by a corrupt Sentence, but this is to pervert Judgment and Juſtice, and to diſobey the God of Heaven in the higheſt Degree, and to make Riches the ſtrength of your confidence, and to exalt Wealth above and before the fear of the Lord, to the prejudice of your Immortal State; in publick Courts of Judicature the Lord of Heaven doth hold his Court, and thoſe that ſit upon the Bench ought to be careful of doing Judgment and Juſtice; they repreſent the high Majeſty of the great God, and ſhould be very careful not to act any thing to the diſhonour of that great Majeſty, who with a ſevere Eye beholds all their deportment, and will reward or puniſh them accordingly; him therefore let Men fear and truſt, who will certainly deliver them in all exigences; he that will truſt and be ſecure, let him truſt in the Lord who will never fail him nor forſake him. if evil actions do not drive you from his preſence, for he that truſteth to the Lord

in

in well-doing ſhall never be forſaken nor abandoned; God is able to quicken us and inſpire us with all good things, by his Spirit and Viſitation our Soul is preſerved; by our own Wiſdom or Travel we cannot acquire any good thing, but by the Bleſſing and Benediction of God, there are many Men of great Wiſdom and Fore-ſight, that want; not only Riches, but Bread and Cloathing; the Race is not to the Wiſe or the Battel to the Strong, but time and chance happens to them all; if you have any gifts be not proud of them, he that gave them can require them again; 'tis God that giveth Spiritual and Temporal Bleſſings, the Bleſſings of this Life and of that to come, from a morſel of Bread to the Kingdom of Heaven, and from the higheſt Star to the loweſt pebble, God hath not only ſprinkled but poured his Benefits upon us; O that our thankfulneſs to him, and our bounty to his Children, might be as plenteous as his Gifts and Goodneſs hath been plenteous to us: God hath intruſted us with great Plenty and Store, he hath done good to us by giving us, we are bound to do good to others by giving them; God that hath given us good things to enjoy, hath bidden us to receive others into the Fellowſhip of the ſame joy; if we truſt not in the Lord and do good we may have the Table turned, and his giving to us changed into taking from us; God can ſoon change our Plenty into Want, and our abundance of Plenty and Comfort may add to our grievance of the contrary extreme; if we have ſuffered our riotous miſ-ſpending where we ſhould not, to eat up our Chriſtian beſtowing where we ſhould, neither ſhould our Body take up all, but our Soul ſhould be remembred; Pride and Vanity ſets ſuch an edge upon our enjoying, that it leaves but little for well-doing, enjoying is the Bodies part, but well-doing is the Souls portion; God hath intruſted us with great ſtore of Plenty, and with matters of high importance, we are to be careful of being Stewards herewith, God hath done good to you by giving you, you ought to do good to others by giving them; ſo enjoy your Riches here that you may enjoy your Souls with comfort eternally in Heaven; great is the Joy and comfortable the Reward of having done well; an eternal Joy muſt needs be a glorious Joy, happy is the Man that hath grace ſo to enjoy his good things here that he looſe not his endleſs Joy in the Kingdom of Heaven; let me follow their ſteps in my Life, with whom I wiſh my Soul after Death; God gave Learning to the Divine to inſtruct the Ignorant, and Wiſdom to the Man of Honour to impart to others, and Riches to the Wealthy to relieve thoſe in want; the gifts of inward Grace and true Knowledge are the chiefeſt treaſure, the rich treaſure of Wiſdom and ſpiritual Grace is a great Harveſt, the treaſure of well-doing procures the

Bread

Bread of Eternal Life; happy is the Man that feeds the Hungry, cloathes the Naked, and visits the Sick, harbours the Destitute, and succors the Distressed; since the Reforming the Church of *England* from the Errors of that of *Rome*, there hath been very many and great Charities in the Foundations of Schools*; And the encrease of Revenues of Colleges, and in the Foundation of Almes-houses and perpetuities to them, the like can hardly be parallell'd, where good Works abound the Land must needs be blessed; if your Works be good though your Speech be plain you are blessed in Word and Deed: I derive great joy from every favour I here conferr'd on Men of desert; every good Man must be full of the praise of good Works, and ought to pray for the prosperation thereof.

* *Thomas* by Divine Providence the present L. Archbishop of *Canterbury*, a chief promoter and assistant in erecting many noble Structures, Churches, and Chappels; has built and endowed for ever several Free Schools for Children of both Sects, *viz.* in St. *Martins in the Fields*, (where his Grace hath also built and furnished a large Library, with a choice Collection of useful Books;) and in St. *James's Westminster*, and in the Parish of *Lambeth*; where his Grace hath also after the Example of the Faithful, bought and given a piece of Ground to bury the Dead, *Gen.* 23. 9. 16. verses his Grace is also a Friend and Supporter to Colleges, by increasing and giving augmentations to their Revenues, he hath given largely to *Bennet College* in *Cambridge*, *&c.* he is a comfort and a refreshment to the Distressed and Indigent, hath built Almes-houses, *&c.* he is a Friend and Assistant to those who differ in Opinion from him, *&c.* a lover of Piety, a hater and suppressor of Vice and Wickedness, *&c.* advises not to have a prejudice against any, meerly upon the account of Conscience accordding to the Divine Scriptures. *Honour all Men, love the Brotherhood, Fear God, obey Authority*, 1 St. *Pet.* 2. 17. *Rom.* 13. and thus he is become a Benefactor to Mankind: Those that will not allow such actions their just Panegyrick, may rather be accounted envious, than those guilty of Flattery that desire to render God thanks for such heroick examples, from whence the World receives such glorious influence; what reasonable Person is there but must admire the grace of God from whence such good actions flow, from whence the World in general receives so great Benefits; methinks every one should feel a pleasure and satisfaction from the view of such examples, though himself were only a general sharer in them, because every Man ought to rejoyce in the common good; for envy it self cannot deny but that the good of one ought to be the good of all, because it is a magnificent temper to re-

joyce

joyce in the good of all, though any ſingle Perſon were no ſharer in it; yet there is a ſecret pleaſure and ſatisfaction to reflect that the World it ſelf is in felicity; to which if every one contributed ſomething, we ſhould ſoon arrive at true Felicity; every Perſon ought to have ſome Felicity in the good of another, as we are all Members of each other; good Actions will acquire immortal renown, and he that does them eternal remembrance; when uſeful Actions flow from a good Mind, it ſets a glorious luſtre on them, becauſe in truth they deſerve a juſt Encomium; they afford a great delight to all whom they reach, it being a comfort to ſee and reflect that Heaven is already begun in the Souls of good Men; Death it ſelf will not be able to extinguiſh the reſpect due to good Perſons, worthy Atchievments will be tranſmitted to poſterity; there will a perpetual Reputation accrue to worthy and good Actions, in deſpight of all oppoſition, they do not only live in holy Souls but reign there, good converſation affords a perpetual pleaſure: and ſure 'tis no leſs to ſuppoſe and hope that the World it ſelf in time will be reformed, by the example of viſible Worthies, who even while living muſt needs enjoy the fruits of their deſerved Glory; Perſons praiſe worthy will render thanks to God for the appearance of his viſible Grace in Men, and Death it ſelf ſhall not be able to extinguiſh the honour and reſpect that is due to the Name of the charitable, Charity ſets a great luſter on the Heroe that extends it, in deſpight of envy and oppoſition; the Relation of the variable Evènts of an excellent Perſons deportment in worthy Atchievments, muſt needs afford refreſhing delight to every worthy Mind, and it ought to excite and animate others to imitation, according as power and circumſtances ſhall inable them, to do good and communicate and diſtribute Charity and Hoſpitality forget not, for with ſuch Sacrifices God is well pleaſed; how comfortable is it to reflect that one have been a Benefactor to the World, how many reap Benefits by the kind influence of one, when the force of time ſhall have deſtroyed all noble Structors and Edifices, the remembrance of having done well will ever abide by us; for what famous or noble City or Kingdom is there that ſhall always be able to withſtand the force of time, which draws all things down its ſwift ſtream; good actions will undoubtedly live beyond our Life, the glory of ſuch Heroes will be perpetual, their name ſhall be precious to future Ages; I will therefore talk piouſly of all ſuch Worthies for the thought of them is entertaining and pleaſant, for this is to honour that Religion I avow the Profeſſion of, even that which the Apoſtles came to propagate by laying down their lives to advance it; a Perſon of Senſe can have no greater ſatisfaction than having been ſerviceable

to

to God, his friends, Queen, and Country, and ſurely to cheriſh the diſtreſſed is to be all this, for to feed the Hungry, to cloath the Naked and inſtruct the unlearned, is to be all theſe; in a moſt abounding and a redundant degree, but can I aſſay to carve ſo vaſt a Hero, or Copy ſo mighty a Worthy who is ſo near allied to Immortality, and neighbour to the ever-living Glory of having done well; what can outvie that Auguſt magnificence of having been a Friend to all the Living, and a promoter of Salvation to the Dying; who can ſhew ſuch a promoter of goodneſs; in his true greatneſs, the true Emblem of Bounty and Power; when Death hath ſiezed ſuch a lover of Nations; and Kingdoms, future Fame ſhall ever preſerve him living; for when the Animal Soul is gone, the vegetative ſhall ſtill remain; and as long as the World ſhall laſt ſhall ever here flouriſh; every Spring ſhall renew his Glory, and every Summer revive his Immortality; he that can conceive a larger Idea of ſuch a Worthy muſt have recourſe to infinite ſpace to exerciſe his thought in; he that can erect a nobler Statue muſt require a more extenſive Sky to receive its Altitude, and whoſo envies ſuch a virtue debaſes himſelf, the Heavens ſhall eternally crown ſuch Heads with bright and glorious Stars.

§ 2. 'Tis God that giveth Riches, but if Men are Rich in Purſe and empty of Grace their caſe is miſerable; the Scripture exhorts us not to truſt in any uncertain thing, and certainly then not in the uncertainty of Riches; charge is given us that we truſt in God, who giveth us all things plenteouſly to enjoy, God giveth us the good things of this Earth not only of uſe and neceſſity, but even of fruition and pleaſure; God hath given us not only covering for our nakedneſs, but cloathing of Ornament and of comlineſs; he hath given us likewiſe, Food not only to nouriſh our emptineſs, but hath alſo given us delicious fare for dainties; God is a tower of Right cuſneſs to us; let us truſt in him, he will never fail us, in him there is no uncertainty, nor any ſhadow of change, Riches are unſteady and brittle there is no intrinſick good in them, but as trifling as they be; they are much courted, but if God had ſettled them in any certainty, what injurous acts would not Men have done to have acquired them; the poor Man's Right, the Widows Copy, and the Orphan's Legacy would have been more in jeopardy than now they are; for while Men hath a dread of the laſt and terrible Day they will fear to offend; if we heap not up treaſures for immortality, we heap up the treaſures of wrath againſt the Day of wrath, in the Day when God ſhall render vengeance to them that obey him not; O therefore ſeek not Death in the error of your Life, by daring to preſume to offend; have pity on your

own

own Souls and preſerve them Innocent; remember the time when your Soul ſhall be cited to appear before GOD, and never preſume to do any thing unworthy his great Majeſty, ſo as thereby to incurre his Diſpleaſure; avoid the Worm of Riches, Pride and Vain Glory; let not your Mind over-reach your Abilities, but be lowly and humble in your own Minds: Mens Riches and their Worſhip will leave them when Death overtakes them; but the Pride of their Minds, and their Truſt, and Self-confidence will then begin to be puniſhed. The Guilt of Sin will not leave Men unleſs they have made their Attonement to God for it, by an humble and hearty Repentance and Amendment, which is the only Aſſurance of future Felicity; all other Aſſurances, except Amendment of Life are uncertain; for the State of the Soul of an unregenerate Man is uncertain, till he hath procured to himſelf a regenerate Soul; for a Man ſhall carry his Conſcience with him into the other World, though not his Wealth. Whatever you are worth in the Land of the Dying, 'tis only Virtue ſhall make you valuable in the Land of the Living. The true Riches, are the Riches of a glorious and an ever-laſting Inheritance; it is a Sign of great Strength and Evenneſs of Mind in the days of Increaſe and Flouriſhing Condition, to be able ſteadily to demean and carry our ſelves, to preſerve our Hearts from Delight and Confidence in Riches; there is no true Treaſure, but what is found in God and Goodneſs. Suffer not too great Satisfaction to poſſeſs your Hearts in any thing, but the Grace and Goodneſs of God, for Divine Conſolation is above all other things. God is in himſelf the everlaſting and inexhauſtible Fountain of Goodneſs, and his Grace is more to be valued than all his Temporal Gifts; tho' thoſe alſo are his Bounty to the Sons of Men, and he deals them ſucceſſively to many Generations: the Bleſſings of Wealth he beſtows on Men, without any previous Deſert of theirs, meerly from his own overflowing Benignity; and theſe God gives many times to Men very unworthy of them, after the higheſt Ingratitude of themſelves and their Predeceſſors; even to ſuch as have ſometimes abuſed themſelves by them, in their Miſs-uſe and Miſ-application. The ſupporting Staff of Providence is over all God's Works, even thoſe that are leſs worthy, for there is none below God's notice. God extends good Things, even to the unthankful, as well as to the grateful who abound with Acknowledgements, and return their Thanks to God in a ſhining Beauty of a liberal Charity to Men. Theſe are ſenſible that there is no ſufficiency in Earthly Treaſure; but that the chieteſt Value of it is in its Uſe, for the good Uſe of this Earthly Mamon may procure to us Heavenly Riches, and entitle Men to be Friends to God, in whom alone there can be a full and an adequate confidence, for *in him is the fulneſs of all Treaſure.*

§. III. GOD only is Good, and the universal Cause of all Goodness: he that will send an Embassage to God that shall surely speed, he must send Sighs from his Heart, Tears from his Eyes, and Prayers from his Mouth, and Alms from his Store; and these will prove of that force, that God cannot deny them. He that would be accepted of God must do Good, voluntarily, willingly, and cheerfully; for God more regards the Affection than the Gift, the Widows two Mites more than great heaps of Treasure. God is a Weigher of the Spirits, rather than of Bread, or Money. The Divine Majesty loves the chearful Heart, from whence the Gift proceedeth, he respects the chearful Heart from where it comes. If thou givest Good Counsel, give not Reproaches; upbraid not him whom thou wouldest reprove, nor him whose Wants or Diseases crave Pity. That Man that is merciful to a man in Misery, or Calamity, remembers himself, who might have been in Misery, or need, as well as his Afflicted Neighbour. The young man in the Gospel had not so strictly kept the Commandments, but he had more strictly kept his money from the Poor; he had great Substance, but he loved it greatly; he was a Keeper of his Money, but a Breaker of the Commandments; he forgot not to take Use for his Money; but he forgot the true and lawful Usury, to give it to the Poor, and *so to lend to the Lord*, who would surely pay Use and Principal, in giving the substantial Reward of Eternal Life, and a full measure of Glory. These men go to the School of Forgetfulness: they will lend to a Jew, or a Turk, for ten, or eight in the Hundred; but will not by giving to the Poor, lend to their Creator, who will give them an Everlasting Weight of Glory for their Crums and Drops. Do Good with your own Hands, leave it not to others who may die soon after you, or deceive your Trust: hang not your Light at your Back, to shine after your Death, but carry it in your Hand; be the Executer of your own Will, and do it in secret; the Seed must be Buried, or Harrowed under the Earth before it can spring up again; and that which is ill-gotten, is sometimes worse kept. Goods are best kept when they are well expended, and never better spent than on the godly Poor, who are the Afflicted Members of CHRIST: they are well laid up when they are well laid out; the best way to lay them out, is to put them into the Box and Bosom of the Poor; this is a Treasure where no Thief can steal them: the Poor man will carry them to God, out of whose Hands they cannot be taken; the Godly Poor are the living Temple of God. To do Good with your Substance, is the Art of turning Earth into Heaven, Earthly Alms into Celestial Riches: they procure

us

us unſpeakable Riches Heavenly and Divine, unaccountable Treaſure. To be Good is ſuch a Sacrifice as both Pacifies and Pleaſes God; we muſt alſo daily Sacrifice our Souls and Bodies unto God, in Adoration and Praiſes, together with Mercy and Alms: The Holy Sacrament is truly the Sacrifice of Praiſe and Thankſgiving: let us offer to God the Sacrifice of a Pious and a merciful Heart, full of Compaſſion and Almes-Deeds: *to do good and to Diſtribute God is well pleaſed*, and will graciouſly accept both the Perſon and the Offering. Man does himſelf the moſt hurt when he keeps Glory from God and aſcribes it to himſelf; but the Sacrifice of a broken Heart God will not deſpiſe. The Ointment of Contrition is acceptable to God. Compaſſion alſo is highly pleaſing to him: a Contrite, a Merciful, and a Thankful Heart is well-pleaſing unto God: theſe do pacifie and pleaſe him; with ſuch as theſe *God is delighted*; the Reſult of theſe is; *GOD* will look on us with a pleaſant, or a Serene Countenance: Yet our beſt Works are far from true Merits; no Merit in Man, but God's Acceptance: our beſt Works cannot ſtand before God without Grace and Mercy; if no Man can be Juſtified before God, then there can be no Merit; yet God hath promiſed to give an Infinite Reward to a finite Work, as Heaven for a Cup of cold Water, or Bread, or Drink, or Cloaths; for theſe they ſhall receive a Crown of Glory and Eternal Life, which will be an Infinite Reward. God Puniſhes Men leſs then they deſerve; but he rewards them infinitely more then they can expect: therefore there is Mercy in God's Juſtice and Puniſhment: but God rewards beyond our Merit or Deſert; and ſo Eternal Life is the free Grace or Gift of God, who is not bound to give us any Dignity or *Reward for any Worthyneſs that can be in us, we are in our beſt Works but unprofitable Servants*; our beſt Works are imperfect, and fall ſhort of that perfection which the Law or Juſtice requires. We are bound of Duty to do good Works; God requires them at our hands: yet God will reward them not for their Merit but for his own Mercy, or his free Clemency; God reſpected and accepted *Abel's* Perſon and then his Work; His Perſon firſt and then his Sacrifice; God cares not for *Abel's* Lamb, but becauſe *Abel* the Lamb offered it, his Hearty and willing Readineſs to offer the Lamb was pleaſing to God, and he accepted the Sacrifice. In *Cain's* Sacrifice he Offered his Ears of Corn but not himſelf: therefore to *Cain* and to his offering God had not Reſpect; he accepted not his Perſon, and therefore he Regarded not his Sacrifice; *Cain* offered the Fruits of the Earth to God, but reſerved his Heart to himſelf, he offered not himſelf to God, therefore God reſpected not his Sacrifice; but *Abel* offered

himself to *GOD* and then his Lambs; wherefore *GOD* accepted both: *Abel* offered a greater Sacrifice to *GOD* than *Cain*; greater first, because he offered a double Sacrifice, himself and his Lamb; but *Cain* only offered Corn but not himself: a faithful Heart and Person makes the Hand acceptable; the greatest Parts and Dignity of the Works of Men, is to renounce all Dignity in themselves; no Man's Works can Merit any thing out of *GOD*'s Hands as of Justice, but of his merciful Acceptance; we will repose all our Hope therefore in *GOD*'s Mercy, who is ready to extend it to all that seek for it; our Works are imperfect and defective, 'tis the Heart that offers them that must hope for Acceptance *G O D* crowns no Man's Merit; but his own Gift; if the Works be thine they are Evil, and if they be Evil *G O D* crown's them not, if they be good they are *G O D*'s Gift, and he crowns them, not as they are Merits, but as they are his own Gifts; there is no true Merit but Christ's only; Man cannot merit any thing from *G O D*, yet *G O D* is pleased with his good Intention and his good Actions We please G O D when we attentively give heed to his Word, heard; or read. The Word of *G O D* is high and admirable Wisdom; 'tis a boundless Treasure, a Permanent good, tis a Visible Comfort: the true Knowledge of this Divine Word consists in Practice; this will procure us Universal and certain Good; The Allotments of Heaven are variously Distributed to the Sons of Men, on purpose to try the Justice and equity of their Stewardship. For, as Austerity it self in the most rigid Exaction cannot expect to Reap where it did not Sow; it does not expect to Squeeze Water from a Flint, or a lasting Superstructure from a weak and decaying foundation; but it will look for a full and abundant Harvest, where the Industry and Sowing has been Proportionable; where much hath been given, there much hath been required; it had been as ease for the great Almighty, the all Wise, the supreme Director of all things, to turn the stream and make the Waters flow with the same Abundance in this as well as that Channel; to have inverted the Condition and Settlement of things, and pour'd Prosperity and Fatness on that ground, which now seems Devoted to Barrenness, and strains the Sinews and Patience of the Tiller. We often see that an Age makes a mighty alteration in the affairs of this World; Families and Kingdoms as well as private Persons suffer their Vicissitudes, and are by turns small or great; so that upon the Reflexion of these strange Contingencies; which very often spring from small and hidden Causes which no Wisdom can foresee, nor any Policy prevent; no Person should pride or Fortify himself, with the thoughts of the Largeness nor the Lastingness of his Fortune, since the Revolutions of the same Wheel might level him, and lay

lay him low with the Erath on which he treads: what though a favourable Turn has mounted him above his fellow Brethern; he ought not to inſult over them nor diſpiſe them, but conſider how ſoon this fading State muſt be exchanged to Dirt and Worms: lay not up the Delight and the Confidence of your Hearts in the Treaſure of your Riches; neither make theſe unrighteous goods the Idol of your Satisfaction; what you enjoy you receive from GOD's own Act of Benignity without any previous Deſert of your own; and many times notwithſtanding you have been Highly ingrateful, both in your ſelves and in your Predeceſſors; and yet GOD gives you the abundance of his Bleſſings, and if you abuſe or miſuſe them they will Riſe up in Judgment againſt you; to prevent which be Liberal to the poor and Juſt to all Men. The Juſt Man will not Incroach upon the Rights and Liberties of any, nor with-hold his own where he ſees a meet Occaſion to give it, the Rights and Priviledges of all Men; is what he deſiers they ſhould enjoy without any Interruption on Intreanchment. The juſt Man will not make any unlawful Inroads upon any adjoining Territory, but chearfully ſcatters his own Bounty, out of a pure and Diſintereſted Conſideration to the Relief of the Diſtreſſed, and relies on GOD for new Supplies. GOD takes no Delight in the Unrighteouſneſs of the Oppreſſor, Nor any Pleaſure in them that chuſe any of his Ways: But he is delighted with the chearful Soul, that ſcatters his Bounty out of a pure and Diſintereſſed Conſideration to the Diſtreſſed, relying upon GOD for the acceptance of his Clemency, becauſe he knoweth that he that thus ſcattereth ſhall encreaſe; for the Bleſſing of God, will multiplie upon all true Charity: he will extend the Fruits of his Mercy upon the liberal Man a thouſand fold, the timely and ſupporting ſtaff of Providence ſhall ever be with him to preſerve him from Enemies and to exalt him to Glory, whereas he that bid his Soul reſt in the Sufficiency of his Treaſure, lays Himſelf Obnoxious to wrath and Miſery; for if his wealth be not taken from him he may this Moment be taken from it; and Experience what it is to be the greateſt Scourge to himſelf in with-holding more than is meet. For in miſuſing Temporal goods, he may be deprived of Eternal Riches; he is himſelf unfed and unſatisfied with all his Plenty, and in his Fall, he falls unpitied and unlamented? whilſt the Memory of the Liberal Man is purſued with Tears, and his Soul wafted over with Sighs and Prayers to the Boſom of Heaven; where there is Light without Darkneſs, Mirth without Sadneſs, Health without Sickneſs Wealth without Want, Credit without Diſgrace, Beauty without Blemiſh, Eaſe without Labour, Riches without Ruſt, Bleſſedneſs without Miſery, and Conſolation that knows no End? where all the Bleſſed do enjoy immediate Communion with the Divine Nature; this is the lively Object of our Hope

and the End and Aim of this preſent Life, what can our Reaſon wiſh which we may not hope there to be poſſeſs'd of, there is the Company of Saints and Angels, and of all our Godly Friends departed: There are Crowns and Scepters and what ever can be deſired: we ſhall be Kings and Princes not for a ſhort Life, but for ever and ever; Immenſe are the Rewards of GOD's Favourities: there are the Honours, Profits and Pleaſures of Virtue; there is the honour Profits and Crown of Knowlidge. Great and Immenſe are the Glories of Eternity, and will not theſe Rewards animate us to Purity and Holineſs; will not theſe Enjoyments invite Men of Reaſon to qualifie themſelves to enjoy them; without Holineſs theſe Felicities are not to be acquired. Reaſon and Religion moves Men of honour to ſeek for theſe Felicities; Sin makes Men unfit for theſe Immenſe Joys, which would Enamour Men of any Sagacity to be poſſeſſed of them, and fill them with ardent Deſires to emulate all holy Men, who have run the Race of Virtue with Chearfulneſs, Let us not then dare to do any Inglorious Action but preſs on from Virtue to Vertue, till we arrive at *Perfection and obtain the ſpecial Mercy of GOD, the Inheritance Incorruptible and undefiled that fadeth not away, which is reſerved in Heaven for us*, let the holy Lives of all the faithful departed be Influential to us, to animate us to Holineſs; may the Fear and Love of GOD be imprinted in our Souls, to make us always mindfull of the Judgment to come.

§ IV. One admoniſhes Virtue to look to Her ſelf, at leaſt to Her Eſence, for that She had almoſt loſt Her Exiſtence: She has indeed a Being of Her ſelf, but ſcarce any Being in any other: O Vertue how great is thy Excellency! All worthy Heroes are in love with thee, thou animateſt them to admire thy Beauty and to eſteem thee for thy Charms; tis thou that Sweeteneſt Death to the dying; and giveſt Comfort and Conſolation to the living, and a virtuous Man is admired and beloved by all thinking Animals; who know the end of Virtue is Life and Glory. But he that cannot prevail to perſwade himſelf to be virtuous, how ſhould he think by Oratory or Eloquence to perſwade others? many Princes form their Actions ſo that the former being bad, the latter are worſe; in as much as a bad Deed out ſtrips a bad Word; yet ſhall they one day anſwer for both. Is it poſſible for a Man to look up to Heaven, and not conſider who governs the Heavens and the Earth? Can a wiſe Man think that GOD will anſwer an Eye of Diſſimulation with the Eye of Mercy? GOD who is true will not diſpence with a falſe Heart. Should that Hand who preſumes to lift up it ſelf to the Communion, dare to be lifted up to any impure or unjuſt Action? If you ſpie a good Example in any, fail not to imitate that; let it excite thee to Holineſs and

Piety,

Piety, reſolve in your mind effectually to follow it, then ſhall ye be Refreſhed with the Wine of gladneſs and the Bread of of Life; your holy Thirſt ſhall be quenched with the Spring of Bleſs, and your Soul ſhall become All-celeſtial. If you aſpire to an holy Union with the Divine Myſterious body of Chriſt; how chaſt ſhould thoſe Eyes be that go to behold the GOD of Purity? how clean ſhould that mouth be which preſumes to eat the Bread of Heaven, go all Inflamed with Love and Joy and hope; and take your part in that Delicious Banquet, that the beautious Fulneſs of GOD may ſupplie your defects, and receive you to his Divine Protection. GOD will give his all-glorious ſelf to the meaneſt gueſt; whoſe Soul is Sincere in his divine Worſhip, GOD will be to thee a Feaſt of joy and love, of Peace and Incomparable Sweetneſs, if you Labour for Holineſs, and find your Sins a Burthen to you. If you hunger after Heaven, and Thirſt to Drink of the Fountain of Bliſs, from whence flows Rivers of Mercy. *O ſuffer the Eſtabliſhed Bleſſings O Lord to Crown my Soul with Joy and felicity, O make me partake of the fullneſs of thy Mercy; make me to underſtand this High Myſtery of Godlineſs how* Jeſus *was manifeſted in the Fleſh to deſtroy all the Power of Sin; and learn us all to put off Corruption, and to put-on Incorruption. At thy Name, O Jeſus, my Knee ſhall bow, my Heart bend, and my Soul and Body be Transformed into Reverence? O Bleſſed, Comfortable, and all promiſing Name, as I have believed and ſerved thee, ſo I hope for ever to live with thee. Bleſſed* Jeſus *thy will ſhall be mine in all things. O thou that madeſt me have Mercy upon me.* Thou who *art able to throw an Angel Down, art alſo able to raiſe a Sinner up; be Pleaſed to raiſe me, that am fallen, to a Glorious Height of Holineſs; and ſo prevent me that I fall no more into Sin! O thou Ancient of Days Crown my Days with Happineſs. As I live by thy Power and Grace, be pleaſed to Reign in my Soul; let me be ſucceſsful in thy Work O Lord; make me an Inſtrument of defending thy Truth, and defend thou me from Errour and Ignorance, from falſe Friends and a falſe Heart. I approve not of any thing but that which is agreeable to thy will, and in that let my Proceedings be ſucceſsful the time I have to live Devotion ſhall diſpoſe of, and my chief Pleaſure ſhall be in doing and ſuffering thy Will; and in Divine Worſhip. Lord ſhorten the Warfare of thy Church Militant, that the time of Her Triumphing may Approach; that when her Releaſment cometh ſhe may be exceeding Glorious in thy Salvation. Jeſus hath purchaſed Peace and Tranquility for her; to him is owing her expected Exaltation. Glorious are the things which thou haſt prepared in Reſerve for her, in thy Protection ſhe is always in ſafety, and all within her Pale enjoy the ſame Bleſſings, O thou Lover of Souls be Merciful to each Member of thy Church Militant, That when their Releaſement cometh, they*

*may be exceeding glorious. This will be a Day of Mirth and Joy to every holy Soul; when my Senses fail then be pleased to give me a full and glorious Sense of everlasting Life. Oh welcome Minute that shall free this Body from so long an Apprenticeship of Woe.* For this World is a Place which if a Man escape the lash of Enemies, he is often oppressed by his Friends; therefore I long to be acquainted with my better Kindred, my Heavenly Relations already in Happiness; because those Pleasures that are under the Sun are vain and empty; therefore I long to see those Pleasures that are above, where the Son of Righteousness sitteth at the Right hand of his Father; making Intercession to his Father for us; when thy apointed time is come, grant my Soul may be willing to leave my Body, to go to behold the Lord of Life and Glory; the Joys of this Life is *little else but Wickedness unpunished. O grant me grace to be entirly ready for my dear Deliverance out of this World.* I will attend thy Leasure O Lord to obtain the Gift of everlasting Life; yet to obtain leave to live here I take for a mark of thy Favour and a Gift of thy Love. I implore thy grace that I may improve my time to thy Honour, and my Soul's further Advance in spiritual Goodness, that when my Body dies my Soul may live to the Lord; Death is the Raise of all Comforts, and the Fall and Sifting of all crosses; it is the sole Sanctuary which shall free us from all Sorrow, and Fear and every Vexation; it will change our Faith and hope in to Fruition; Faith's fair Field will be changed into Sight. Death in her consequence is lovely though her Aspect be ugly when all the World disdains Merit and desert: she Rewards it; therefore we will not with too sad a grief bewail the Death of our Friends, whom Mercy hath taken from misery. When we see the Sun Eclipsed we grieve not, knowing it shall come to its Form again; so we know our Friends shall rise again, and shall see God with the Eyes of their Body for though they are dead to us; they live to the Lord. All you that believe these Truths revolt from irreligious Superstitions to a truly Religious Piety, the Death of the Body, is the Freedom of the Soul from all miserie, and he who is willing at Gods Command to resign his Soul, into the hands of God, is an example Worthy of Immortal Memory, and his Name shall be Famous amongst all Christians; but some Men live in such Wickedness, that 'tis unfit the Sun should behold it. *O holy Lord suppress them, and withhold them from Villany.* Some observe that Beauty and Virtue are rarely found in one Person; yet others say that a beautiful Body is prepared to receive the rarest Qualifications of mind. Happy are they that are mild, modest, faithful and honest, and enimy or hurtfull to none; it is said of *Editha* the Wife of *Edward* the Confessor, the Daughter of Earl *Godwin*, that she was a most beautiful Damsel of excellent

cellent Learning; and for Behaviour moſt chaſte, and for Humility moſt holy. For 'tis ſaid of this King that he embraced Her, as a Siſter not as a Wife; She was a Lady of Incomparable Beauty and Virtue, in whoſe Breaſt was a School of all liberal Sciences; Her honourable Qualifications might have expiated to her Husband King *Edward*, for her Father's former Treachery to his Brother, She was no way Savouring of her Father or Brethren Barbarouſneſs; but mild and modeſt, faithful and honeſt jurious to none, ſhe was enriched with all the graces, ſhe could cover the Fire of Anger with the Aſhes of Diſcretion; not as ſome do, till they can ſhew it with more Advantage; all her Words and Deeds were as a Soveraign Medicine anointed with the Vertue of lovely Affections: ſhe planted a good Part of her Felicity in the Study of Learning; ſhe ſuppoſed that the Honour of her Birth would no ways avail her, except ſhe could render the ſame more honourable by her Knowledge in the Sciences; ſhe well grounded her ſelf in Religion by Reading the holy Scriptures, and became a Proficient by the Profoundneſs of her Wit; ſhe was of an undaunted Spirit, ſo full of Vertue, that ſhe left no Room for Vice; her Name is juſtly Tranſmitted with honour to all Poſterity; her Name ſurvives the Splendour of many worthy Actions.

§. V. A Mind free from Prejudice is the beſt Preparative for the Reception of Truth. Sincerity is abſolutly neceſſary to make our Obedience acceptable to God and our Converſation Valuable with Men. Integrity of Mind being the higheſt Character, and Commendation of a God Man; ſuch a one's modeſty is beyond Example, his Mind will produce fine Conceptions; ſo that he ſhall be able to become one of our Saviour's conſtant and Inſeparable Diſciples, a true Candidate for Eternity, Teaching others that true Greatneſs conſiſts in the Contempt of the World, and that a ſubmiſſive Spirit is neceſſary to qualifie us for future Happineſs; and that our Bodies muſt be kept in Subjection to our minds, to fit us for Acceptance with GOD, it Cauſes us to enjoy Freedom without Interruption; Quiet and eaſe being the beſt things this World hath to beſtow, 'tis the Seniority Felicity of this World, and an Earneſt to the future; where the Mind is rightly diſpoſed and the Affections bent towards Heaven it is a good Foundation, laid towards the attraining the Felicities of that glorious Place. God hath Eſtabliſhed with Man the Covenant of Faith and Obedience, with the Promiſe of a preſent Supply of Grace and Divine Aſſiſtance, and hath given full aſſurance of a future Reward to Crown every one that perſeveres in his Service. Faith is the governing Principle of a Divine Life, it compoſes the mind under all Events, by a firm Truſt and Confidence under the alwiſe Providence

vidence of GOD, and depends upon GOD for all necessary supplies, by a settled Perswasion that GOD will not with hold any good thing, that is needful for the Comfort and Support of that mind that depends upon him in well doing; to them that order all their Actions with a regard to the future Life, that wisely pass through all Temporals, whose Integrity is unquestionable; and their Credit firm and stable, whose Honour is clear in the sight of GOD, and without Rebuke before Men; he who examins the Estate of his mind will be careful to keep it in a right Frame, and offer his mind and Body an acceptable Sacrifice to GOD; well pleasing to the Heavenly majesty: this is a Theme the holy Angels are Imployed in, they excite one another to give Glory and Praise to GOD for his wonderful Works to the Sons of men, and 'tis our constant Duty to acknowledge his Majesty and Greatness, whose peerless Prerogatives of Power, Wisdom and Goodness appear with great lustre in bestowing donitues on Men; God's good Will to all his Children is the Peace the Angels congratulate. When we employ our selves in the Work of God, he will assist us in good, and preserve us from evil; if in all our Ways we have regard to the Promise of Everlasting Life, and the Threatening of Eternal Misery, this being the great Principle of Piety and Virtue of all good Men from the beginning of the World, *Heb.* 11. the highest Hopes, and the greatest Fears are sufficient Springs of humane Actions: for what can concern us more than Eternal Happiness and Eternal Misery? Those that are of high Birth should add to the grace of that an extraordinary Innocency of Life, which is to be preserved by withdrawing from all the Occasions and Temptations to Evil, and by a strict and severe Mortification, whereby the Body is to be kept in subjection to the Mind, The firm belief and Perswasion of the future Life, is the great Support of a good Man under all the Sufferings of this Life, because under all Calamities God assists his Faithful Servants with an extraordinary Communication of his grace; that no Opposition, or Calumny from bad Men shall discourage Christians from doing all the good they can. A good Man will summon up all his Courage and Resolution being engaged in the Defence of God's Cause, knowing that Patience and moderation best becomes the Advocates of God's Truth. Patience and Forgiveness affords a lasting and a solid stock of Pleasure it is the Perfection of Goodness to do Kindnesses; not only without Merit and Obligation, but in despite of all Obligations to the contrary, it is an argument of a sweet and a Molified Temper to do good to those that treat us with evil: such a Deportment will make a Man the Love and Wonder of the Age, because it shows a Divine Temper; and denotes a Man eminent for Holyness and Piety: and

declares

declares he is weaned from the Pleaſures of the Body; and wholly reſigned to the Will of the Heavenly Majeſty: 'tis good therefore to ſet our ſelves a Seaſon for Recollection and the Exerciſe of meditation, that we may examine the State of our minds how they are affected towards the Majeſty of Heaven; who knoweth all our Thoughts and Intentions, and how our minds are oppreſſed with ſorrow for having offended him, and will Influence our Wills to make our attonement with him, that when we come to leave this World we may be worthily qualified for the Converſation of holy Spirits; from the Receipt of thoſe mercies we ſhould always declare, a thankful mind truly ſenſible of ſuch Subſtantial Bleſſings as is the Revelation of his ſacred myſteries, where God and Chriſt are revealed to the faithful and his Bleſſings Diſtributed in the Ordinances of his own appointment in the Place and manner where God delights to be, God is to be found in the methods of his Grace.

§. VI. Reaſon is but the Twilight of the mind; and its Deciſions are as uncertain as obſcure; we draw the excellency of Religion from the records of Antient times, and thoſe leſſons that happy events hath taught us. Religion draws Authority from its great and Immemorial Antiquity, and from the Authentick Authority that delivered it. God hath commanded himſelf to be Worſhiped in ſuch a way as is moſt agreeable to him: every man has his peculiar Cuſtoms, and his particular Religious rite the Divine mind has diſtributed to all Nations particular guardians to conduct them in the ways of Truth. But differing Souls are Diſtributed to all that are born; as is the Opinion of ſome; though others are of a contrary Opinion. Wherefore they entertain different Notions of Religion; ſome apprehending this way and others the contrary way of Worſhip to be genuin. For 'tis the ſeveral Nations of men that cauſes them to apprehend the differing ways of Worſhip to be right, and all wiſe Men have a great deſire to preſerve that faith which have lived ſo many Ages: but the diſpute is to know which and what are the true marks of this faith, for when this Truth is diſcovered all honeſt Men deſire to give their Aſſent; and Vote in the defence of it; for Truth when it is known draws Credit with it, and bears down all before it; becauſe Truth comes from God that is the moſt powerful to ſave and defend all that adhere to him, to him therefore we are to ſupplicate for Support Protection and defence; without his Aſſiſtance our Strength is feeble and we are of no true value: God is the only object of our Worſhip. to him we are to Recur in all exigencies; and to render thanks for all Deliverances: every man is to render an account to him of his whole deportment in every thing, how he diſcharges himſelf of every Truſt; no private diſputes ought to interferr with Publick good; but every Man ought to preſerve and ho-

nour

nour the Face of Truth; and to give that the preference of all false Light. Real good Qualities recommend a man to the Love of others, and he that hath a true Genus will attract the Love of all; his Virtues need no exaggeration, they recommend themselves without Gloss; plain and honest Methods bear all before them, they bare a magnificent Authority with them. A man of Science will have more regard to the force of Truth than to the Elegance of Language. The Tongue of the Learned and wise, according to the Divine Scriptures, is Gold, which Inriches with Pompous words; and exults with a sort of dazling force of a brillant Eloquence; it blinds the Eyes of the mind with the Appearance of Beauty. But Beauty it self is of greater moment than the Appearance of it, believe not those whose pretences are noisie and specious; but what they defend is abominable, in Words they talk of God but in their Hearts and Actions they dishonour him. Here we live, but 'tis for Heaven we War, and God we ought to honour above all. On Earth we are to Learn the Warfare of Heaven; seek God that formed all things and Learn of him to Honour and Love Virtue, and all lovely Qualifications; for these are Heaven begun in the Soul while it is Imprisoned in the Body: the Old as well as Young ought to seek Amendment. 'Tis not the Ripeness of Years but the manners that demands our Commendation. There is no time too late to Improve our Knowledge, nor is it any Infamy to change for the better: and that is always best which revers the Divinity which is Immaculate, Immortal, Immense, all powerful, Wise and Eternal, everlasting and glorious. But this glorious being none can accost but by Divine Faith? this is the hand that reaches the Invisiable glory unseen Felicity. The first Victory of Chastity is to Conquer the desire of Wealth, to seek for Heavenly Treasure, that Treasure is rare that is permanent everlasting. The gift of God bestowes it on all the wise in Heart, who had rather be Inferior in Mony than grace; Divine grace is Infinitly superiour to the Richest Earthly Treasure; the Vintage of the Church is the grace of good Works, which in the beginning of the World Flourished in the Saints; but in the latter End diffus'd it self amongst the people, that Men might observe, that the faith of Christ stole not on the minds of the Ignorant. For without an enemy there is no Crown of Victory; but that Opinion which prevailed before being now exploded, tis with Justice we prefer the Truth whose Ancient Rites are Sacred; and yet all things are mended and improved by Art and time, in those who have preserved the Rights of their Forefathers; and ever held them in veneration; Years and Experience improves our Understandings; for Man in his Infancy has the imperfect Thoughts and apprehensions of Children; which we throw off

as Experience improves our Reaſon, How much better is the Light of the mind than that of the Body, and how preferable the Rays of Faith to the Beams of the Sun? The beſt Harveſt is the Faith of Souls; in the narrow Circuit of Life how far are the Succeſſes from being the ſame, how very different and contrary do we find them? But the way to Heaven is always one. Vertue is ever the ſame: the vertuous Man by Promiſes will delude no man; the Wiſe of Heart will replie to the Injurious as if not injur'd. The unjuſt have Rifled the Chriſtians of all their goods, and having envied them the very Breath of Life, denied them the common Benefit of Burial without conſidering how ſoon themſelves may need a Grave; they whoſe whole Life deceives them, by the Aſſiſtance of ſerious Thought ſhould reform and reduce their Life to Truth: Life in ſpight of all our Attention and Care makes haſt before us; our laſt Day coming cloſes the Scene, and all our mighty deſigns periſh, or at leaſt muſt be left unfiniſhed; we ſhould make a review of Particulars and correct the whole: our lives are imployed in providing for To morrow which to us may never come; the future takes up our whole Care for that which we may never find a time to enjoy; the Care of Salvation we ſhould not defer to the time to come, but Immediately provide for everlaſting Happineſs; he is not happy that abounds in Wealth, but he whoſe happineſs is plac'd in his mind. Every Man has his Stated and fixed end of Life; but no Man knows how near he is to it: we ought therefore ſo to conduct our minds, and regulate all our Actions, as if our laſt Hour were now at hand; let us avoid all manner of delays, and every day even our Account with Life. who ever ſhall ſuppoſe the preſent time the laſt day of his Life will never find his Time to ley on his hands; nor ſtand in need of more than God affords: we have already received more than is our due; improve it to the beſt, and render it as an offering to God: We ſhould look upon every day as a new Life, given by the Divine Being; even the Fortunate hath nothing certain, for Happineſs it ſelf ſtands on a very ſlippery Bottom. A good Man though in obſcurity is Maſter of no ſmall Wealth, the Art of getting and ſaving, either of which is ſufficient to make any man Rich. A full Tide of flowing money will not preſerve a Man from Death, he whoſe Induſtry has omitted no kind of gain, the Sea or Land could ſupply may be ſnatched away by a haſty and unforeſeen Death, He who hath many days attended his ſick Friend, whoſe Life was almoſt deſpair'd of, after having made a Hearty ſupper was ſuddenly ſeaſed on by Death. Time rolls about by a certain, but obſcure Law. Death like an armed Man ſtands cloſe by our ſide, though for want of Reflection we forget to conſider it; how fond and ſilly a thing is it to bur-

then

then our ſelves with unneceſſary Cares, and Diſpoſitions of our coming Life, which never may be ours? While we have not the command of To morrow, how fruitleſs is it to buſie our ſelves with diſtant Hopes? No man in Reaſon ought to promiſe himſelf any thing that is to come; for what we hold ſlips through our graſp like Water, and this Margin, this brink of the World we ſtand on paſſes away; Chance often undermines, and ſends us headlong, or heedleſs to the dark Regions of Death. Time rolls about by a certain but obſcure Law; we ſhould not be ſupriz'd at the event of one day, which may happen every day. We ought to conduct ourſelves, and regulate our minds, as if our laſt Hour were now in view, that we may not dread the ſtroak of death; ſo ſhall not unneceſſary Fear gnaw and devour the mind; A man of Penetration will conſider theſe things, and grow Wiſe by Prudence and Caution. He that can turn evil into good, no force can rob him of his Treaſure, becauſe he is of Judgment ſound and unſhaken: the Dignity of good Things are intrinſick. Fair Virtue is ever Delightful. A fixt and certain reading is ever pleaſant and beneficial to the Mind of him that loves Goodneſs; 'tis the goodneſs of Books, not their multiplicity that a Man ought to regard: 'tis a pleaſing thing to improve one's Mind in that which is Good; to ſwim to God by Holy Contemplation, is very delightful and Beneficial; if a Man be not a Maſter of Learning, yet it is good to be an Inquirer after it with Delight and Satisfaction: There is ſome Senſe of Good in Mens Minds, tho' never ſo depraved. Good is not ſo unknown as neglected; a good Conſcience loves the Light, and covers to ſtand the Scrutiny of Men's Inquiry; but Wickedneſs is afraid even in its Refuge and Obſcurity; the very Shades that hide it, give it a fear of Diſcovery. The guilty may happen to hide their Crimes, but can never have a Confidence even in that Concealment. The Criminals have no Advantage from the concealment of their own Offences; becauſe their own Hearts are conſcious of their guilt, and guilt ever carries a terrour with it. Though the Wicked ſhould be ſafe from the Eyes of Men, they cannot be concealed form the Eyes of God, who will ſeverely puniſh Sin unrepented of. The greateſt Puniſhment of Offenders is to have been guilty, evil Deeds are a perpetual ſcourge to the Conſcience; a Sinner in the higheſt Safety is not void of Fear, therefore even Nature her ſelf have an abhorrence of Sin; Fortune delivers many from Puniſhment, but none from Fear; the Reaſon is becauſe we have fixed in us an Averſion to what Nature condemns; hence it proceeds, that the guilty can have no Confidence in their Concealment, even while they are concealed, becauſe Conſcience accuſes and expoſes them

to

to themſelves; if a Criminal eſcapes the eye of the Judge, the Edge of the Law, and the viſible Puniſhment denounced againſt Sin; yet he cannot eſcape the guilt of his own Mind, nor the Terrours of divine Vengance; Nature hath affixed a weighty and preſent Revenge upon Sin; he who ſhould have been condemned for having been guilty of one Crime, cannot expect to be acquitted for multiplying the Offence; the guilty deny'd his Adultery to the Judges, while the Judges confeſſed theirs to the Accuſed; *Clodius* was favoured for the ſake of theſe very Crimes that made him an Offender, and to ingratiate himſelf with the Judges, acts them even while his Cauſe is pleading before them, ſo that by the inverting of Juſtice the Adulterer evaded the Puniſhment of his guilt; terrible is it to diſtribute and procure Wickedneſs of any kind. Every Crime is abominable in the ſight of God; if the guilty find a Pleaſure in offending, yet no Offence ſhall go unpuniſhed in the ſight of God; though with Men the guilty may eſcape Condemnation, yet with God there is no evading Punniſhment, unleſs Repentance hath interveaned; Men eaſily ſlide down to Vice, corrupted by Company and Example, though Vice hath ſo much Power over frail Nature, as to inſinuate it ſelf even in Solitude, without either Company or Example; to the diſhonour of humane Nature, and the grief of all awakened Minds. Vice ſolicites Men with Bribes, while Virtue offers nothing but it ſelf. 'Tis the work of an Age to ſubdue and reduce Vices, confirmed and grown ſtubborn by a long Indulgence; nor will that ſuffice, if we give them any Reſt or Intervals; all our daily Watchings and Application being ſcarce able to bring any one thing to Perfection. We ſhould enure our Minds to ſuch Thoughts that we may welcome Death whenever it comes. There is no Evil that does not offer its followers ſome Wages, as a Recompence for the Iniquity, though the Fruit it procures be deceitful Rewards; the way to fix our Minds on God and Goodneſs is to recollect and conſider the greatneſs of his Majeſty, and that on his Bounty depends all our good; to keep the Body in a temperate and good Frame, will cheriſh and preſerve a good diſpoſition and Frame of Mind: we can arrive at no ſincere Virtue or Pleaſure, without a great deal of Pain and Fatigue both in the purſuit, the attainment, or the preſervation of them. The Wars and Diſeaſes daily carry many out of the World, unprepared for a future State. Senſible men ſhould expoſtulate with themſelves concerning the State of their Souls, and not ſuffer themſelves to remain in an unſafe State, becauſe Death is not far from every one; he that is touched with the ſenſe of the danger of his Soul in an impenitent State, will

im-

immediately Repent, and put his Soul in a state of Salvation, that he may become the Object of Praise, and not of Reproach, by appealing to God with a holy Mind, and crave the return of his Favour, which he hath promised, and will readily give to all that make a due Improvement of their Minds. What a pity 'tis to see some Men live as if they were no part of the Common-wealth, or as if they cared not to share in the common Salvation: 'tis not that they renounce all Commerce, but that they care not to communicate with holy Souls, nor to trim their Lamps against the coming of the divine Bridegroom. The man of penetration will esteem his Salvation necessary, and provide for everlasting Felicity, and avoid all Rashness, though it assume the title of fortitude, least Vice should steal on him under the name of Virtue. He that errs in any Matter, errs at the expence of a great deal of Danger; set a certain and distinguishing Stamp on all things, that you may evidently know the counterfeit from the real, that ye be not deceived by any Mistake, for a Mistake can please even by the Wound it gives: therefore be able to distinguish justly between the fair Copy and the bright Original; though you sometimes receive a plausible Enemy, as a Friend; yet never suffer Vice to steal on you under the name of Virtue; if Evil befall you, divert it into good, that you may appear to be of Judgment firm and unshaken.

§. VII. The Soul of man is able to reflect upon it self, to measure its own Motions and its own State, and is capable to correct its own Errours, and to be aware of them. The Mind of man hath many Priviledges, it hath a perceptive Power of things present, and a large Sphere of recalling things past; it hath also a Solicitude and Fore-Thought of things to come: it is able to discern and pronounce of high and exquisite Beauty and Deformity, Excellency or Turpitude. Man can turn his eyes inward and study himself, and make himself his Theam, and Comments upon himself and his own Actions; and herein do the first Strictures and Essays of Piety discover themselves; the first point of discovering true and practical Wisdom is gain'd by studying a Man's self, and by making my self the Subject of my Meditations; the serious treating with our selves is the only way to stifle Temptation, and to extinguish the guilt of Sin, may we affect our Hearts seriously in secret, with the deep Apprehension of the Danger of Sin; and by quick industery endeavour to overcome it; all the discovery of Truth, which we in this State are able with all our Labour and Diligence to make, is but a Revival and Recovery of those Ideas of things we formerly had, and which now become obscure and con-

confuſed by our being immerſed in Matter and Body; Repentance is nothing elſe, but the change of a Man's whole Temper and Life, and the entering into a whole courſe of ſevere and conſtant Vertue, the ſubduing our moſt potent Paſſions, the denying our ſelves ſome of the moſt pleaſant gratifications of Fleſh and Blood; the breaking of old Cuſtoms and Habits; and this is abſolutely neceſſary to make us fit for the Kingdom of God, and the glories thereof. Whoſoever goes through with this Work, muſt maturely conſider the Enterprize, and call in all his Forces for the Atchievement of it; that Man is vain and unreaſonable that can hope that God will ſave men by force, by doing violence to their Natures; over-bear or ſuperſede their Faculties, and plant Grace in their Hearts by a mere Act of his Omnipotency, and new make them without their own concurrence, as he created them at firſt; thoſe that dream at this rate, neither underſtand God nor themſelves, and know not what Virtue means, nor apprehend whence comfort ariſes; they conſider not what a Judgment to come ſuppoſes; nor what the very notion of Rewards and Puniſhments ſpeaks. They make no difference between free and natural Agents. No man ever came to Heaven without his own Endeavours; nor is it reaſonable to deſire that he ſhould, becauſe God will put Men's Virtue to the Trial, and make them induſtrious, to work out their Salvation with Fear and Reverence. The Senſe of Mens Minds muſt be awakned, to make them vigorous after the queſt of Happineſs; the means of Grace effects upon mens Souls no other ways, but by a ſenſible Induſtry, and a conſiderative endeavour to be Happy; mens Hearts are made contrite by operating upon themſelves; the Underſtanding muſt bring the Senſe of a man's Duty to his Mind; the Underſtanding muſt make application to the Conſcience, to bring the Word of God cloſe to it, by the way of Conſideration. He that would be worthily acquainted with converting Grace, muſt diligently ſeek to obtain it; a penſive ſerious Conſiderative Temper, is a very near Approach to Converſion: When a man thinks upon his Ways he is likely to turn his Feet to Divine Precepts; *Iſaac* went out into the Fields to talk with himſelf, to entertain Diſcourſe with his own Heart, *Gen.* 24. 63. and he that will not give himſelf up to Thonght, hath little regard to his future Happineſs; 'tis Wiſdom to think upon our Ways, and turn our Hearts to the Lord, we are not to ſuffer our time to paſs ſuperficially, without Conſideration, and ſerious Thoughtfulneſs and Deliberation, by which I mean a manly and ſerious application of our Minds to Spiritual and Divine things, and by taking a juſt and impartial view of our ſelves, and of all ſuch things that moſt concern us, to the end, we may govern our determinations and carriage accordingly, and apply our Hearts and Thoughts to prepare for

the future Life; ever remembring, that this hastens away with speed; we are to retreat from all Vanity and to apply our Hearts to Devotion, because the Devout Soul only is chiefly acceptable to God, I mean above them who neglect all Concern of their future Happiness, for God will be regarded by all those that are acceptable to him. Let us therefore become Thinking and Considerative Persons, and wisely apply our Minds to the best Things, for a man of Thought cannot be Ignorant of the dignity of Good, because 'tis conducive to our Happiness; there is nothing perishable, whose Use conduces to Felicity; all things and Persons that promote Virtue is valuable, they are the object of Praise and Commendation, the Eyes of a Virtuous Man looks inward, and will not dote upon a mere superficial outside: A good Man's Eyes are the guides, but not the Tyrants over his Soul, his Heart is never to be seduced nor imposed on.

§ VIII. Our Joy, and Trust, and Hope, is to be reposed in God, our highest Worship is to be rendered him, that he may distill into our Souls Divine Joy: We must have a diligent Care in all things, to maintain the Religion of the most high God; no Worship can be lawful, but what is derived from the Fountain of Holiness, and is to be rendered back to the Holy God, from whence it is derived; that his Holy and Invisible Spirit may comfort his People, and lead them into all Truth: Let Christ be our Way, his Holy Spirit our Guide, and the Word of Truth the Holy Scripture our Rule; to light and guide us, that we may pass on with Comfort and Safety, and at length arrive at our promised Inheritance, so desirable and agreeable to our Nature to wish, Happiness is agreeable to the Image of our Minds, Virtue is the truest Wealth, and makes the meanest Man great and rich; true Wealth is derived from the Tongue of the Learned, and the Wise; good Advice will rouze the Minds of Youth, and direct them to seek the Treasures of Wisdom, a Nation is made Happy by the presence of Holy Men, whose example animates others to a like Imitation, an inherent goodness has in it many charms, which none can forge who hath not in him an innate Goodness, and can we to these shew less Gratitude, than a kind reciprocal Affection, by receiving and improving their sage Advice; some have wished to die the Minute they should be guilty of Ingratitude: and surely he's ungrateful that lets good Advice fall to the Ground without Improvement, and acknowledging the Receipt of such great Favours, which directs Religiously to meet what God shall distribute to us, as well Blows as Benefits; great is the force of Goodness and Truth, and of divine Precepts, these are able to allure the most dull and unthinking; all injustice is worthy of Reproach and Re-

pre

prehenſion, and he that have any Remains of Grace, will amend his Errors, and be reconciled to Truth and Reaſon, and look upon his Chriſtian Brother, as his fellow Citizen, or his Fellow Colleague, and treat him as ſuch with all civilized Kindneſs. We are to receive every good Man in the number of our beſt Friends. Let each wiſe Perſon not only live but reign in your Affections; for to theſe ye may fly and take Repoſe in their Boſoms; to them you may unload your unpleaſant and comfortleſs Thoughts; their Authority and Advice may turn to your Relief, the brightneſs of their Converſation, may afford you great Conſolation; their Perſons and Advice muſt needs be comfortable to you; their great Wiſdom will benefit your Souls. When wiſe Reaſons are laid before us, we muſt be monſtrous if we reject them; the fellow feeling of their Miſeries, do in ſome ſort ſupport us, ſuch is the Advantage of Learned Converſation, to prevent us from being overwhelm'd with Sorrow, that we may be in ſome Meaſure able to reſiſt it, even when we have no other Comforts remaining to us, but ſuch as Death has deprived us of, and we have loſt more Ornaments than we can recount; yet for many Afflictions we are allowed to be as truly Sorrowful, as with Wiſdom becomes us; yet we ſhould chuſe rather to debate the Reaſon of our Grief, than endeavour to promote it; yet he that was wont to perſwade others to comfort, ought by no means to grudge himſelf the ſatisfaction of being comforted: *Rom.*16.2. a Man ſhould have recourſe to the ſame Remedies he hath often ſucceſsfully experienced; there is no Grief but what length of time can leſſen, yet we ſhould not always wait for that time, but rather foreſtal it by Prudence, and a cheerful Reſignation to the Will of God: Virtue alone can occaſion a durable Delight. Great is the Content that good Actions brings; if Vice hath any Pleaſure in it, Grief and Repentance do always ſucceed it. Sloth and Luxury both tire and diſguſt us. What at firſt was a Satisfaction, becomes at laſt a Torment; a truly virtuous Perſon cannot alter his Courſe, without expoſing himſelf to great Infamy; but wicked Men have no Conſtancy in their Proceedings, which may induce us to abhor Vice and love Virtue: We may inſpect all manner of Good, and from thence form the conduct of our Lives. The Confidence of thoſe that are ignorant, exceeds the Ability of ſuch as are Skilful: Take no care to guild your Days with glorious Afflictions; there is nothing permanent and laſting in this World, therefore fix your confidence in God, be not overjoy'd at Proſperity, nor too much dejected in Adverſity: lay down a publick Charge rather with Reputation, than Riches; ever conſidering, that a good Name is at all times preferable to a good Eſtate: Riches are only of uſe to the Living; but Virtue is of

much greater Service to the Dead, prefer Knowledge to Wealth for one is Transitory, the other perpetual, Knowledge is preferable to Gain; do every thing as if every body saw you, for though you have a mind to be concealed, yet your Actions will at length come to be known: there is no secret Thought, nor Action hid from the Divine Eye of Almighty God.

§ IX. The Angels are called morning Stars, for the light of their Understandings, which most eminently shines in their Praises to the Lord, begun in the very morning of the Creation, and continued to all Eternity, *Job* 38. 7. *Rev.* 4. 8. These celestial Spirits do the Will of God with swift Alacrity; these Divine Messengers obey their Maker with Holy gladness; they are always by us attending our Motions, wherefore we should ever deport our selves with Gravity and Reverence, in privat as well as publick; our Obedience to God should be with cheerfulness, and Zeal; as theirs is; unspotted should be our Purity, and extensive our Charity, that we may engage the Protection of the Holy Angels in our Necessity, and escape the Temptations of Evil Angels, who set themselves in opposition to the glory of God, and the Salvation of Mankind, though they are restrained in the Exercise of their Power, beyond which they cannot exert it without Divine Permission, therefore while we depend upon God in well doing, we may be sure of Security, from him and his Holy ministring Spirits, who are appointed to Minister Holy Consolation to us, by the first and greatest Being, whose august Mercies momently adds new Comforts to us, who produced this beautiful Form out of Nothing, and has distinguish'd it into Heavens, Earth, Sea, and Land, and hath made the Heavenly Bodies to shine in their full Glory, to illuminate the Earth and cherish and ripen her Fruit; the Spring succeeds the Winter with its various and transitory Flowers, but it is the latter end of the Summer, that furnishes us with the Product and Fruit of all the Year. Man himself in his Infancy, has the imperfect Thoughts and Apprehension of Children, which we throw off, as Years and Experience improve our Understanding: We assert therefore, that there are many Vicissitudes of Life, and that every thing do not exactly continue in its primitive state, for the light of the Sun, did not at first appear, till after the World had been in darkness: We must wait for the Harvest, and not repine because it was not ripe sooner. Thus must we rejoyce for the Vintage in the close of the Year, and not reject the Olive because it is the latest of Fruits. the Day shines not out at its first appearance, but its encrease of Light and Heat rises from its Length and Continuance, and he that is now a Babe in Grace, may rise to a greater maturity of solid Wisdom: The Moon by which the Prophets Decipher the Church in her monthly Revolutions, finds its beginnings obscur'd with darkness, by degrees

degrees arrives at greater Light, till at length it ſhines in its full Glory: So our Underſtanding by degrees arrives to a more pure and refin'd Knowledge. Better is the Light of the Mind, than the perceptions of the Body; preferrable are the Rays of Faith to the Beams of the Sun; the choiceſt Harveſt is the Faith of Souls, the Vintage of the Church is the Grace of good Works; to encreaſe and multiply, in theſe is both profitable and commendable, for ſuch preſents as theſe will not be under-paid. Unſhaken fidelity, and Zealous love to God, ſhall abundantly be rewarded, the greateſt comfort a Man can find, is a clear and an unſpotted Conſcience; a ſhort time ſpent in Innocency and well-doing, I judge preferrable to an Immortality of ſinning; for when we are delivered from the Priſon of this Body, we ſhall find our ſelves abundantly recompenced for all good Works; when the Soul ſhall be permitted to bear her ſelf, through the ſublime Regions of the Air, then ſhe ſhall find the Conſolation of having done well; and in the time being reflecting on theſe things, will afford us abundant Satisfaction. The Thought of this will touch our Hearts, and variouſly delight us; may we therefore do nothing unworthy of our Dignity, as we are Chriſtians, and live in ſuch full Aſſurance of ſuch great Rewards of our honeſt and faithful Labour, which we have great incouragement to perſevere in; becauſe well-doing ever affords us freſh Delight. Good Actions fills us with holy Joy, and gives us freſh Deſires after unſeen Felicity, and creates in us a Pleaſure that is ever new. Good Works carry in them great Eloquence and Force; they are as pleaſant as florid Speeches; may they ſurmount the prize of Eloquence, they do not frighten and aſtoniſh, but produce extraordinary Conſolation; they make a Man ſwim to God with holy Gladneſs: Theſe give us Acceſs to God freely, and at all times, and we need not doubt his acceptance, he has in ſome inferiour degree given us leave to command his Audience, by incouraging us to call upon him, *whenſoever you addreſs to me*, ſaith our Lord, *I will hear you. come to me all ye that are weary and heavy Laden; and I will refreſh and comfort ye.*

§ X. 'Tis not a Sin to be afraid to die, but it is a great Felicity to be without Afflicting fear; Dreſs your Soul for Heaven and you will have no cauſe to fear Death. *Be not afraid to obey the Decree of Heaven*; *It is appointed for all Men once to Die, but after Death followes Judgment*; all unwillingneſs to obey the Divine Decree, is but a Snare to our Selves, and a Load to our Spirits, who dares be Angry with God or quarrel with Divine Providence; by repining againſt an unalterable Decree, a Natural and an eaſy, Sentence; to do this is an Argument of huge Folly, and the parent of great Trouble. Fear keeps a Man in Bondage all his Life, but Patience and Content ſets him at

Liberty; and makes him *Lord of his own Intereſt and Perſon, therefore poſſeſs your Souls with Patience with Reaſon and Religion, and you ſhall die with Eaſe*; he that hath a violent and tranſporting Fear of Death, diſcompoſes his Duty and his Patience; he Loves this World too much and dares not truſt God for the next. Prepare then for an never ceaſing Crown, and this will alleviate the Fear of Dying; Prayer of all the Actions of Religion is the laſt alive, and it ſerves God without Circumſtances: this adorns the Soul and ſets it in order for Eternity, and then a ſudden Death is but a ſudden Joy. If it take a Man in the State and Exerciſe of Virtue: Death is only then an evil when it finds a Man unready; preſent your ſelves to God by a general Act of Will and Underſtanding, ſeeing our Soul is Immortal, and perpetual Rewards are laid up for wiſe Souls, I can looſe nothing by my Death; the full Aſſurance of future Bliſs will ſupport my Spirit in my laſt Paſſage. Reſolving to Repent on our Death-beds, is the greateſt mockery in the World, ſeeing God requires good Works in order to qualifie us for Heaven, if a Mans Life be Vertuous it forces Honour from Contempt; and ſnaches it from the Hand of Envy, and it Shines through Detraction, as Vertue anoints the Head of the Living, ſo it Imbalms the Body of the Dead; let us then with ſpeed change our Life, from Criminal to Vertuous; from all evil Habits to chuſe what is good, our Repentance upon our Death-bed ſhould not begin, but ſhould then be finiſhed; our Sorrow for Sin ſhould then grow from fear to Love, from the Paſſions of a Servant to the Affections of a Son, becauſe this ſupports the Man and puts him into a State of Grace, and he is now become a well grown Chriſtian; for to hate Sin out of a true Love to God is very acceptable; for this is not the Condition or Felicity of a new convert or of an Infant Grace, becauſe it ſuppoſes a Man Habitually Vertuous; and tends to Perfection. Obedience to God is the firſt part of Love, and Fruition is the laſt; he that does not Love God cannot obey him, and he that does not obey him cannot enjoy him; a Man that is truly Senſible of the Glory of God, would willingly endure any Temporal Evel rather than be in his Diſfavour; or in the State of Sin, Confeſſion of Sin is the Gate of Repentance, it takes ſhame to our Selves as a Pnniſhment of Sin, and is an Accuſation of our Selves for our paſt Folly; a Man that hath not cleared his Soul by Repentance may be near Death, but is far from the Kingdom of Heaven; for when he is in the State of Separation his Spirit will be amazed to be ſeaſed with the Shadows of Darkneſs; to have the Guilt of evil Actions upon him; but to prevent this I will mourn for my Sins and ask God Forgiveneſs, and leave them with all haſt; and mortifie them with all diligence, and watch againſt them carefully, and deeply humble my Soul in the Sight of God for them;

them; and this will Crown my Cup with Comfort, and remove me far from all Unhappineſs; which is the happy Caſe of him who has the feweſt Wants, and has been the Happy Occaſion of Comforting others, and ſure ſuch an one ſhould not grudge himſelf the Satisfaction of being comforted. He that hath perſuaded others into Comfort ſhould not refuſe Conſolation himſelf. He that can debate with others the Reaſon of their Grief, ſhould ſurely divert Grief from himſelf, and by no means increaſe it; Godly Sorrow indeed may be of ſome Uſe, but Worldly Sorrow only worketh Death. And is therefore to be carefully avoided. Indeed a Man of Power may juſtly have Remorſe, if God ſhould take away his Ability of doing good; when he remembers he have done good to no Man, when he had Power and Opportunity to do it. But this is a Pain a Wiſe Man will never experience; though Power and Wealth ſhould depart from him: Becauſe he hath loſt no Opportunity of having been a Benefactor to Mankind, when he was in Poſſeſſion of Wealth, or Authority, the Satisfaction of having done well will never leave a Man though Fortune ſhould; for a good Conſcience will always ſtand by Us with Comfort: And he ſtill deſerves to enjoy good Fortune, that hath employed his Power well. A good Man would have all others to ſhare in his Happineſs, and taſt of the Favours of God with himſelf. Many are the Cares and Dangers that Surround a Throne; and a Prince may fall from his Royal Seat without his Fault, but he can never fall from the Favour of God, if he continue ſtill in Divine Grace. For God forſakes no Man till he is firſt forſaken, the thought of which is a great comfort and Encouragement to perſevere in Goodneſs; ſtrive therefore to be Worthy of God's Favours, and he will never remove his Mercies from you; for God is always pleaſed to Favour the Worthy at leaſt with inner Conſolation, though not always with outward Fortune: For Time and Chance happens to all Men; the Conciouſneſs of Benifits conferred will always remain both to him that beſtowed them, and to thoſe that receive them.

## CHAP. X.

*The full Aſſurance of the Reſurrection of the Dead is a Divine Conſolation to all diſcerning Minds.*

1. RICHES often make Men more illuſtriouſly Unhappy, he that truly feareth God, hath much Wealth, how mean ſoever his outward Circumſtances may appear to be. If he depart from Sin, and do that which is pleaſing in the ſight of God, he may with eager Thirſt, deſire the conſum-

mation of his Happineſs: Holy Men have in all Ages of the World applied themſelves unto the Lord for Succour, ſupport and Protection in all Conditions; God being Eternal, is immutable in his Mercy, Goodneſs, Power, and Providence over all. True Wiſdom is attained by the ſerious contemplation of the frailty of Life, and the certainty of Death; 'tis not in Riches nor in all that the World can afford, but in God alone, that all hope of true Happineſs is attainable; we muſt with patient Silence ſuffer the Reproaches of others, becauſe occaſioned by our Offences, and becauſe ſent from God for our Amendment, whoſe lighteſt Chaſtiſements do eaſily deface the Beauty, and decay the ſtrength of this corruptible Body. Reproaches are beſt anſwered with a diſcreet Silence; ſo was our Lord, *as a Lamb, dumb before the Shearers*; ſo are we to be ſilent when God's Hand is upon us: The only way to Die well, is to Live well, and he that will live well muſt often think of his future State, our Soul is always at God's Diſpoſal, and for ought I know it may expire at my next Breathing, ſince many thouſands in this very moment, do breath their laſt. Whatſoever we take in hand, let us remember our End, for this is a proper method to keep us from doing amiſs, if we ever bear in Mind, that *the Wages of Sin is Death*, to think that Death is the Wages of Sin, is a good Antidote againſt it; a preſervative to fortifie us from the Commiſſion of it; eſpecially if we conſider that all the things in this World are but a univerſal Vanity, and muſt ſhortly have a full Period: *it is appointed for Men once to Die, but after this the Judgment.* No ſooner ſhall this Houſe of Fleſh, wherein the Immortal Soul doth now inhabit, be ſhatter'd in pieces by the cold hand of Death; but in the ſame moment the departing Soul ſhall be conveyed by the Angels of God before his Judgment Seat, to receive its Sentence, according to God's Deſignation, for at the moment of Death, the Soul will receive a particular Judgment, when *the Body ſhall return to the Earth, but the Spirit to God that gave it, to give an account to God of all Works done in the Body, whether they be Good or Evil, and who ſhall then be able to anſwer one of a thouſand*, Job. 9. 2. Pſ. 130. 3. *if God ſhould be extream to mark what is done amiſs*; and if his great Mercy intervene not to mitigate the Rigour of his Juſtice, *yet our Chaſtiſements are far leſs than our Deſervings*; becauſe our guilt exceeds our Puniſhment. Therefore we juſtly deſerve far greater Evils, than God hath yet inflicted. God acts in all things by a Power managed with Wiſdom, ſeaſoned with Juſtice, and ſweetned with Goodneſs; and whoſo reſiſts his Will, queſtions his Wiſdom, taxes his Providence, accuſes his Knowledge, and undervalues his Proceedings, the greateſt of Mens Troubles are leſs than the leaſt of their Sins; Therefore we have more reaſon to give God Thanks, than to repine or murmer againſt his Proceedings; God's Judgments are Juſt, and our Afflictions for

our

our good: Afflictions makes the Providence of God ſweet, to an afflicted Soul, every brave and generous Soul will ſubmit willingly to God, in all his Diſpenſations towards him, and confeſs that the Lord is Righteous in all his Proceedings, which he readily acknowledges to be right and equal, therefore embraces them as from the hand of a moſt Merciful Father.

2. Our preſent Sufferings will make our future Reſt more wellcome: that beam of Light and Comfort that Hope Darts into my Soul, will enlighten my darkeſt Night; and walk along with me to my Canaan, when my Hope ſhall be Swallowed up into Viſion and Fruition, the Hope and Aſſurance of which is more Comfort to me, in the midſt of all Storms and Reproaches and Vilifings that the World can heap upon Afflicted Man, than thoſe Afflictions can prove miſerable; for by hope I enjoy the comfortable Favour and Preſence of God in my Soul, having the Suffrage and Atteſtation of God to my Innocency; together with his Aſſurance of my Acceptance with him; for this doth infinitly overballance the Frowns and Contempts of the World; as the Favour of the greateſt Prince doth over weigh the Reproaches of the Baſeſt peaſant; for having in the midſt of my Cloſeſt and Darkeſt Reſtraints, converſe with God and Angels; this is able to comfort me under all Difficulties; the ſtrongeſt Bars cannot exclude God's Preſence from me, the Preſence and Converſation of my Saviour *Jeſus Chriſt* is ever with me; the ſtricteſt guard in a Priſon cannot exclude the Divine preſence from me, the Bleſſed Spirit of God will ever be with me no Miſeries can exclude that Sacred Comfort from me: this Cures and Heals all poiſonous Venom of evil Reports; the Company of God makes the Vileſt Reproaches, exchanged into Comforts, and the cloſeſt Priſon by this will become a Temple of Honour; wherein I may magnifie and adore my God, my Soul and Mind is at Liberty in his Sacred Preſence; no Gates of Braſs or Iron can confine my Mind; Sedate thoughts will ſtill Accompany me, and counſel me to bear all Difficulties that ſhall be Impoſed upon me, for the Goſpel Sack with chearfullneſs and a brave Mind; that I may Triumph over all Oppoſitions to Piety and Godlineſs, that the Gayeties and Luxury of Life may have no Power over me to Inſnare me; that a Maſculine Honeſty may ever be my Companion; ſuffer me not to ſeek for Death in the Errours of my Life; but re-ſtabliſh my Heart with Grace, repair the Decays of my Spiritual Strength; make me capable of Immenſe Felicity: In all the Changes and Chances of my Life. *Let me Live to thy Glory: Let me ſeriouſly conſider the Shortneſs of Life, and the Certainty of Death. And from this Thought endeavor to become pure to the higheſt Degree; gives us ſuch a Degree of Grace that we may never think Evil. But ſo refine our Minds as we may always be Acceptable to thee; So aſſiſt me with Divine Grace, that I may never with Delight think Evil;* But conſider the Appendages of

my

my Happiness and square my Life acordingly. I will not dare to feed upon Evil with Delight; as knowing all Sinful Thoughts are of Dangerous Consequence. I will seek to acquire those Joys that are Permanent and lasting, Depending upon God, for Acceptance for my less perfect Service; through the Merits of my dear Redeemer, who continually showers on us Divine Blessings; and will continue them to us while we retain our Fidelity to him. He is our Delightful refuge and consolatory Comfort, all our Patrimony of Spiritual or Temporal Blesings are received from him. 'Tis God that gives his Blessings upon the Pulpit, the Bar, the Camp, and the Navy; his Blessing it is that preserves both Church and State, and upholds them from Destruction; for as the last Age produced a Sort of Men, who under pretence of Abolishing the Rites and Ceremonies of the Church, waged real War with the Patrimony and Lands of it; so might every Day produce Enemies to it, it God did not preserve and uphold it, with his Almighty Arm, as in that Age Villany sat impurpled, and the Royal Stag was chaced to Death; so 'tis God only that now preserves us from the like Calamities, which misled high-flown Spirits; who want not Will, though they want Power and Opportunity to put it in Practice; would Act against it, and may they for ever be unable to do Mischief.

§ I. Death doth undeceive and open the Eyes of the Children of Men; it teaches us to put a true Value upon every thing a it deserves, whether it be Riches, Honour, Pleasure, or Profit, Gallantry or Policy; when Death comes I shall perceive all these to be but Vanity; but Piety, Prayers, Charity, and Intereest in God; and in the Merits of Christ, and the Promises of the Gospel, we shall then see are the higheſt Riches, and worthy of true Value; and of the higheſt Prize; Wisdom and Virtue, we shall carry with us in the succeeding World; but all Temporary Comforts we shall then leave behind us. Earthly greatness we may lose while we Live; but we are sure we cannot keep them when we Die, and if they take their farewell sooner they do but their kind. I will therefore carry a loose Affection to them, so that if I loose them I will not over much Afflict my self; for the Loss of them; nothing that hath an End can make a Man truly Happy; nither can any Misery that will End make a Man truly Miserable, because he hath under the greatest Misery the lenitive of hope; and Expectation of Deliverance; and from this he may gain further Assurance in God, Peace of Conscience, and a surer Hope of future Felicity: This we learn from *Christ who brought Life and Immortality to light*; by this we may Enjoy Prosperity with Moderation, and undergo Affliction with Patience; for often these are means appointed by God to bring us back from Errour to Truth; and from Sin to Grace, by his infinite Mercy giving us suitable Remorse for it; may we there-

fore

fore Correct our Lives and purifie our Converſation, then God will endue us with his Grace, and enrich Us with the Gifts of his holy Spirit, which ſhall always be Conſolation and Comfort to Us; God himſelf will be our delightful Refuge, and Conſolatory Refreſhment, under all the Diſcouragements that ſhall Occurr to us. God is a preſent help in Trouble, the needy ſhall find Succour and Deliverance from him; *In God will I truſt he is the Rock of my Salvation, my Refuge* and Conſolation; in him I will for ever Truſt, who in our Nature is riſen from the Dead, and hath alſo aſſured me that I ſhall from the Dead Riſe; after my Body is fallen by Death. Since Chriſt is Riſen in our Nature, our Nature is already Riſen in him. God will bring Us to Life again and Crown Us with Glory, in that Life, where we ſhall Live to God for ever, and be equal to the Holy Angels; and not ſubject to Death any more, but for ever Live in Security, Joy and Bliſs; our Life will for ever be freed from Death, we ſhall become Immortal; and exempt from the Dominion of Death; and every part of it, and ſo be Happy and Bleſſed for ever; we ſhall be free from all Miſeries, to Live to God and with God in all Joy and Glory for ever more: In a full hope of ſuch a Reſurrection do we now Live, and for this Hope Sake endure many Contradictions here; the human Nature of our Lord Dyed, but the Divine Nature had ſuch a Power that it raiſed it ſelf; theſe ſhew his two Offices, his Prieſthood, and his Kingdom, his Prieſthood in the Sacrifice of his Death. His Kingdom in the Glory of his Reſurrection, the volvntary Death; and the Glorious and Powerful Reſurrection of our Lord are the Abridgement of the whole Goſpel; here his Mercy appears to be Rich, exceeding great and aboundant beyond Account; boundleſs, when Jeſus Lived to Man he Lived in much Miſery, now he Liveth to God he Liveth in all Felicity; with him is Life, and the Fountain of Life; of which we ſhall partake, if now our Spirits riſe to Grace, and our whole Frame be faſhioned like him. Let then the Spirit of God rule in Us and guide all our Actions, that we may grow Habituated in Grace; Rooted and grounded in it, ſo as not to be removed from it. *Mary Magdalen's* Reſurrection in Soul from her long lying Dead in Sin, was a greater Reſurrection ſaith St. *Auguſtine*, than her Brother *Lazarus's* Reſurrection that had lain four Days in the Grave: from Chriſt's Death and Reſurrection there Iſſues out a Divine Power, to inable us to riſe from Sin, to Grace. Jeſus gave his Breath from his Humanity; his Spirit from his Deity. God the Father gave the Soul when he Breathed into him, the Breath of Life; the Soul is the Author of the Life Natural; the Son of God by Breathing gives the holy Ghoſt; which is the Author of the Life Spiritual, and arms the Mind with Valour and Virtue; and renewes us in the Spirit of our Minds; he that does good in Secret ſhall have

an

an oppen Reward. God will make our Light break forth as the Morning; yet the less Reward we have on Earth, the more we shall have in Heaven: do good for Conscience sake and not for Fame; regard not Fame for Men have always spoken good of the false Prophets, but as for the true ones they have ever followed them with Disgrace: from whence we may learn the Injustice of this World, to give its good things to those that least deserve it. Those who never had any Reputation of their own, are prodigal of destroying and wasting the Honour and Credit of others, that none may seem better, or above themselves: They dispise noble active Souls, such as are deeply inlaid with the love of Goodness and Learning, and are intimately acquainted with the Mystry of Godliness, they give abundant Evidence of the greatness of their Thought. The spring of Learning is lodg'd within them; their Thoughts Travel in the higher Courts of the Christian Religion; to do good is their delight, as well as Honour; such an one giveth abundant Evidence of his Accuracy, in distinguishing and chusing, the lovely ways of God, whose Ways are all pleasant and pure, they labour to have their Hearts Established with Grace, as well as their Heads adorned with the lovely Ornament of Knowledge, their Hearts are warm with the love of God, they are powerful Perswaders of others, to seek after the Kingdom of Heaven, with delight and joy: their Souls are adorned with a Habit of Virtue, a Spirit of Piety hath prevailed upon them, they Merit the approbation of the highest genius, because the Spirit of Holiness have infused light into their Souls; they have the Presence and Conversation of their Saviour, his blessed and sacred Spirit is with them, with a chearful Heart they magnifie the Lord, their Soul and Mind is at liberty, no Gates of Brass, or Bars of Iron, can with-hold them from the Spiritual Worship of their Lord. True Grace is perfect Freedom, the Expectation of a happy Resurrection, affords them fresh Joy and Comfort, our present Pains, Sickness and Weakness, are Harbingers of our Dissolution; which must waft us to Glory, the end of this Life is the beginning of a better, the greater the violence of a Disease is, the sooner it will finish our Misery, and render our corruptible Carcases capable of Immortality; when the Angels shall transport our Soul to the Life of Glory, and this may give us great Tranquility of Mind, even now before we are possess'd of those Joys we expect. I will therefore have respect to all God's Commandments, since the careful observing them will waft my Soul to those Joys; I will by Divine Grace forsake all things that Offends thee, because 'tis thy Command: *Lord keep me from all Transgressions, make my Obedience Angelical and Willing, Cheerful and Joyous; thou, O Lord, knowest that I desire to serve thee with a perfect Love; make me watchful and attentive when in thy*

*Service,*

*Service, make my Affections to thee to be as ſtrong as Death; aſſiſt me for ever to Adore and Reverence thee.* I know my diſtance from thee is exceeding great; yet thou art pleaſed to admit the Worſhip of the meaneſt; thou needeſt not my Service, yet I am glad to be employed by Thee; my diſtance from thee is infinite, *yet O Lord, be graciouſly pleaſed to accept me, unite my Soul to thy Self, make me more and more ſenſible of thy infinite Glory and Majeſty; give me light to underſtand Thee; and Faith to aſſent to all the Difficulties that I underſtand not*; Thy Precepts are all Holy, Juſt, and Good, I freely and heartily aſſent to them all: *O be pleaſed to ſhed abroad thy Love in my Heart, make my Love to Thee be proportionable to Thy abounding Kindneſs to me; ſhew me the greatneſs and fullneſs of thy Love to me in* Jeſus Chriſt; *let all my Thoughts, Words, and Works be Univerſally ſubject and Obedient to thy revealed Will; purge my Heart from Vain and Unprofitable Thoughts; let my Thoughts be ſuch as becomes thy Preſence; let them be ſuch as becomes that Heart where* Chriſt *is pleaſed to dwell; Pious, Charitable, Pure, Chaſt and Clean, Sober and Humble, fit to attend my glorious Lord; waſh my Tongue from all polluted Words, make me conſider that I muſt give an account of every Idle Word; let my Speeches glorifie thy Name, and edifie thoſe with whom I Converſe; let all my Words be true, profitable, ſeaſonable, ſerious, charitable, diſcreet. Theſe Mercies I ask for thy Goodneſs ſake.*

§ 11. To want, or to enjoy the things of this World, is equally tormenting; the one thirſts after them, the other loaths them; 'tis not real Pleaſures, but Amuſements Men purſue; they repay our Labours with defeated Hopes; but if we ſeek for Heavenly Things, they are over and above our Expectation: it was a bright Imagination of one of the *Divineſt* Writers amongſt the Moraleſt, that if Virtue could put on a Humane ſhape, and preſent it ſelf viſible to Mortal Eyes, the perfect Beauty of it would raviſh all Beholders; it would every way diffuſe incredible Light, Delight and Joy, and kindle in Man's Mind inextinguiſhable Love to God and to his Laws, and learn a Man to imitate the Holy *Jeſus*, the moſt exalted Pattern of Piety: Faith is the firſt Ray of *Divine* Brightneſs, and muſt be kindled in our Hearts by the Love of *Jeſus*; yet the Faith of the moſt inlightned Saint ſees but through a Glaſs darkly. All true Piety is founded upon Faith in God; the Love of God in us is the immediate and genuine Effect of Faith, and generally proportionable to the light of our Belief, is the warmth of our Affections; Viſion is more excellent than the Things not ſeen; or than ſome Inpreceptible Evidence of them. The hardeſt Uſage nor the ſevereſt Tryals could not diſcompoſe the evenneſs of our Saviour's Mind, but he perform'd the beſt Works, with the beſt Intentions, without vain Glory; he endured the worſt Accidents, to which humane Nature is ſubject; without the leaſt Murmuring or Complaints he expreſs'd indeed humane

Affections

Affections upon several Occasions, he grieved for the Sins of Men, and pitied *Jerusalem* in Regard it was to be destroy'd. When he assum'd our Nature, he took the Passions of it along with him; but he used them as Servants only to Virtue, and Instruments of Piety, they were never exercised but upon right Objects; he contemned Riches, and vain Applause of Men; in every thing he sought not his own, but his Father's Glory: his Practice of Holiness far exceeded his Precepts; he lov'd the Salvation of Men much more than he loved his own Life; he freely gave himself to Death to save our Souls; we ought to part with our Goods to save the Life of the indigent and oppressed; our Lord refreshed the Hungry Multitude, with a miraculous Increase of Bread; he gave Sight to the Blind, and Strength to the Lame, Hearing to the Deaf, and Speech to the Dumb, and Life to the Dead; his Life was made up of all the Virtues and Graces that were scatter'd abroad severally, and thinly amongst the best of Men; he led a life of nicest Justice, and strictest Temperance, and Angelical Chastity, of profoundest Humility, and invincible Patience, of the highest Devotion, and most enlarged Beneficence, ever enflamed with Zeal towards God, and Charity to Men: let us endeavour to Transcribe this Divine Copy; the force of Example overcomes our Fears, and makes things easey and familiar to us, by being reduc'd into Practice; *Jesus Christ* is the only pattern of Piety that perform'd the whole Law; he is the only perfect Example, in which there is nothing deficient; he is the only Person that never committed the least Sin; and therefore the only safe Pattern in which there is nothing dangerous to imitate; but as to the best of Men, *we are to follow them, but as they followed Christ*, 1 Cor. 11. 1. What can be so high an exaltation of our Nature, as a similitude of the Divine Perfections: our desire to be like God in Holiness can never be excessive or criminal; Jesus Christ upon the account of the Infinite Dignity of his Person could have expiated for the Sins of the whole World, by some less Satisfaction than by Dying for it, chose also by Living exactly Holy, to teach us to reform them; and purposely continued so long with us, that Practising all kind of Virtues, he might in every Case be our Leader and Example: God exacts from us no other Duties, but what are excellent in themselves; our Saviour's Life was in every thing great Holy and Divine; yet was it also Sweet and Affable, and complying with Human Conversation; Familiar and Natural, free from Niceness and Superstition, not affecting the Solitude of the Desart, or the Severity of the Cloyster; though he had his Time of Retirement in the Wilderness, yet he Lived not there; *he taught Dayly in the Temple:* He conversed freely in the City; he was present at Publick Entertainments;

he

*he came Eating and Drinking*, and that with all Sorts of Persons; he Dispised no Man's Table, but often sat down with *Publicans* and *Sinners*: great was his Purity and Innocency, Humility and Patience; the Meekness and Gentleness, the Sweetness and Candor that adorned his Conversation, in the Miracles he wrought for the Confirmation of our Faith; we may not presume to assay to imitate him, but in his Works of Mercy and Goodness, wherein he Set himself as a Pattern of our Obedience, we may; by the strongest Ties of Gratitude, we are bound to offer our Souls and Bodys to him, who instructed us in Holyness and merited Happiness for us too; for as his Passive Obedience unto Death Redeemed us from Death, so the Active Obedience of his Life purchas'd for us Immortality; when our Lord Christ fasted forty Days, and baffled the Tempter, and was Ministred to by Angels; he chose to be alone in the unfrequented Wilderness. His Greatness he Studiously concealed; but his Goodness he every where and upon all Occasions, as industriously display'd; an Evident token, that in all his Actions his Main Design was not so much to be Admired as Loved; not so much to appear Glorious and Wonderful; as Gracious and Imitable to Mankind. When we do but read of the Virtues of Men, especially such as have been the high Examples of Magnanimity and Patience, and Mercy, and Largeness of Mind, and Universal Charity, we cannot help Entertaining a Secret Value and Inward esteem for their Characters; though we our selves share nothing of their Goodness, or were ever at any Time Blessed with their Bounty; but all the above named Excellencies, as they Shined forth in their fullest Luster in our Blessed Redeemer, so they have the neareſt Relation; and are of Infinite Concern and unexpressible Advantage to us: every good Work of his was Performed for our Sakes, in order to fulfil all Righteousness, to make up our Deficiences, to Perfect that Obdience which was Indispensable due from us to the Divine Law; but which none of all the Sons of Adam were able to pay: the thought of this must Raise in us admirable Veneration for his Person and Actions; we must needs Love and revere a Goodness so great, of which we our selves so Plentifully partake: and what is a more Genuine and Natural Effect of Love, than a Desire of Likeness, a Study of Imitation; and an aspiring to a Conformity with that Excellency with which we are enamoured: and can we do less than by all Possible means strive to comply with his merciful Design, who became Miserable and vile, by being made like us; that we might be made Happy and Glorious by being made like him: Can we do otherways than to hate and avoid all Sin, which was the only thing in which he would have no likeness to us; may we Love and pursue all Holyness for his Sake, who for ours lead so Holy a Life among us; such a

spot-

spotless Life as was not only Instructive enough to teach us to Live like him here, but of Virtue enough to Merit for us to reign with him for ever hereafter, may we then have continual Regard to his most Holy Life, and labour faithfully to express it in our own: let us set his holy Example constantly before our Eyes, and sincerly strive to refine our own, there is Perfection enough in Jesus to overflow and supply all our Defects, and our Imperfect Copy shall be accepted for the Infinite worth of the Original Let us therefore earnestly strive to Imitate him in all his Imitable Perfections, and God that sees the Willingness of our Spirits will accept the Weakness of our Minds, and Assist us with his Grace to Accomplish those things that are pleasing to him. Let us steer our Course by the Light and Courage, we Receive from the Influence of his Example, till we Arrive at Perfect Happiness where we desire to be; that being first made like him in Holyness, we may finally be made like to him in Glory, And from treading in his Steps below, we may be advanced to the Honour of filling his Train Above, and may *follow the Lamb whereſoever he goeth; may the God of all Power and Glory enlighten our Understandings, to know and approve those things that are good, and enflame our Wills to Love and Desire them;* then shall our Souls be enriched with all Divine Virtues, and our Affections elevated to God, and our whole Soul entirely resigned to his Divine Will, and our Minds turned immediately to him; he is the true Life by which all Creatures live and encrease. *O Divine and amiable Essence, how doth my Heart leap with joy to think of Thee, the Eternal Author of all Created Beings;* your invisible Spirit quickens all things; O that my whole delight were in you! O the joy of my Soul when it thinks of your eternal and immense Beauty, that is the Original Source and Essential Cause of all created Beauty; the Soul of Man is more Glorious and Beautiful, than the Sun: If it be in a State of Grace; *To thy Eternal will O Lord will I Resign my self, Spiritualize and Refine my Mind for thy Acceptance; that I may be able to Receive and Treasure up all Good in my Heart, and fix my Mind upon thee O God; be graciously pleased to give me a true Sense of thy Infinite Glory and Majesty, give me a true Sense of that Infinite Debt of Obedience I owe to thee; for my Being and Protection by the product of thy Infinite Power, make me truly Sensible of thy great Condescention in beholding and regarding us Vile Creatures; I adore thee forgiving me Sense to understand thee, and a Desire to Magnifie thee: Chase out of my Nature all Corruption, and make me willing to Submit to thy Divine Laws, subdue my Heart in all things to Love thee. Sprinkle my Obedience with Christ Righteousness, forgive and cover all my Defects, and be pleased to accept and reward what is thy own, teach me to wait upon the Will of thy Counsel; with an humble and an attentive Regard. I will not Dispute the Reason of*

thy

*thy Command in any thing; but gladly and readily obey what thou requirest in every thing. I thank thee that thou art pleased to Accept of my poor and small Service; I will not delay to obey in all that I am able, thy Holy and Just Command, which is Reasonable and Righteous; O that my Obedience were Angelical and Heavenly, speedy, swift and ready, perfect and humble; I owe an infinite Obedience to thee; O that I were abler in some small proportionable Degree to Pay it; Lord accept of Sincerity instead of Perfection. I am Sensible of my Imperfection, Lord refine and make me pure, thou O Lord needest not my Service, yet be graciously pleased to Accept my Sincere endeavours, Crown my Sincerity with thy Acceptance; the distance is Infinite between thy great Majesty and my Meanness; yet thy Mercy is magnified in admitting my Service; what I cannot perform in works I beseech thee to Accept in Desires.*

§ III. We find in the third Epistle of St. *John* the Divine, 1 Chap. *ver.* 5. That he greatly commended *Gaius* for, *that whatsoever he did was very faithful whether he did it to his Brethren or to Strangers*; this should stir up you to be like minded, to put on Bowels of Mercy and Compassion, as well to Strangers as to your Neighbours and dearest Friends, and that for the sake of your great Master, our Saviour Christ, who so plentifully Shed his valuable Blood, as well for them a far off, as them that are near, and if you thus Imitate his Charity Vertue and Goodness, which certainly you may as far as your Qualifications and Capacity will reach to do it, then your Souls may Shine and Prosper, as St. *John* saith *Gaius*'s did; which caused him to wish that his Body might also flourish and prosper both in Health and Comfort, as that more noble part his Soul did, *verse* the 2. And it followes that he greatly rejoyced that this Truth was faithfully attested, *verse* 3, because he was found to walk in the Truth, which branches it self out into all commendable Vertues: and in these Excellencies you may Imitate Christ, and his Followers our Ancestors; for in and by this Rule you are to be judged at the last great Day: though indeed not for the Merit and worth of the Actions; but for the Promise Mercy and Goodness of God. For truth it self hath said, *do this and thou shalt Live*, Luke 10. 22. And this doing we may say with King *Hezekiah*, Isaiah 38. 3. *I remember O Lord I pray thee how I have walked before thee; in the integrity and uprightness and Singleness of my Heart.* And if this be your happy case you need not fear to say with the same *Hezekiah*, if you are in any Affliction or Oppression: *O Lord I pray thee undertake for me*, Isaiah 38. *ver.* 14. And if your Hearts have had the same Sincerity as his had, you may also find the same Success according as the God of Wisdom shall see fit, for he is the same unalterable, *Heb.* 13. 8. What he hath done in Ages past, he can do in the present, and in Ages to come; if his Omnipotency sees fit. But we

have not the Wisdom nor Spirit of Ancient Piety, as our fore-Fathers had; and the Cause of it is our own depraved corrupted Wills and Affections, we want the Life of the Spirit that our Progenitors had, *Isai.* 38. 16. which is the cause of our want of Peace, and that our Souls are filled with Bitterness and Oppression; and yet this is even in Love to our Souls, that God may cast all our Sins behind his back, and cleanse them in his Wounds, which Cures all Sins, and takes away all Stains and Guilt, as St. *John* Saith in the first Epistle Chap. 1 *ver.* 7. For God is allways ready to save us, *Isa.* 38. 20. Therefore let us allways meditate on the Excellencie of his holy Name, which is great, lovely, wonderful, and holy.

§ IV. Reader, heither to; have you found nothing according to our modern Fancies of Fanatick Inventions, but such Truths as are agreable to the Ancient Catholick and Apostolick Church, of which the Church of *England* is a most sound part, as has been before fully shown; according to its present Establishment; but if it should in any thing vary from her Doctrine, I am more ready to Retract, and Renounce it; then you to discover it, and if you have found it; found as it ought to be, I hope you will read and use it with as much pleasure Delight and Satisfaction, as I have Written it, allthough you put your self to the same expence of taking from your usaul rest and Comfortable repose; and yet you will not deprive your self of much; but only exchange your natural Rest, for your Spiritual Repose and Refreshment; for what more true and Pleasant durable delightful Comfort, than frequently to converse with God, which we are said to do; when we read his Holy and Blessed Word; *which is Sweeter then the Honey and the Honey Comb*, Psalm. 19. 10. as the Royal Prophet Speaks whose acute Wisdom is worthy every Man, imitation, for he saith *the good Mans delight is in the Law of God, and therein will he meditate Day and Night*, Psal. 1. 2. may we all imitate this Royal Prophet, and become Fellow helpers in the truth, 8 *ver.* of St. *John* 3 Epistle, then shall we with *Demetrius* have good report of all Men, and of the Truth it self, 12 *verse* and this is the way not only to *contend for*; *but also to adorn the Doctrin that was once delivered to the Church*, Jude 3. *verse.* This good Rule is the only way to multiply Treasures to our own Souls, and new converts to the Church; for good Example, is very prevalent to the wining of many Souls to God; for if this did more abound the Salvation of Men would become according to its first design common to all, that they might be presented faultless before the Presene of his exceeding great Glory; this is to make Men pleasing in the sight of the Lord, and honourable in the sight of great Men, *Isai.* 43. Chap. 3. *verse.* For God made Man for his own Glory, 7. *verse.* and no Man can better glorifie him than by doing his Will, and abounding in good Works; by this Men may become

*Abraha*

*Abraham* was, the Friend of God, *Isa.* 41. 8. verse. and obtain the same Blessings and Mercys; for God would uphold them with the right hand of his Righteousness, &c. and make their Faith to be spoken of throughout the whole World: he would fill Men with Wisdom, Strength and Holyness; and this would produce holy Joy springing from devote Tears, and Christ would reign King in our Hearts, and take possession of them as his own Throne; for God weigheth the Intentions of Men more than they deeds, which is the cause that according to Men's purpose is the Success of their Profit, and reward; which if they consider they would not weaken the Merits of Christ, by thier Doctrine of a daily Sacrificing of Christ in Mass; and Transubstantiation. For St. *Chrysostome* is full and Eloquent to this purpose. For to be offered more than once is an Evidence of Weakness in the oblation it self: and thus the *Roman* Church indeavours to weaken and lessen the once offered and powerful all-Sufficient Sacrifice that Christ made of himself for all true Repenting Sinners; and by his holy Spirit he still dispenses upon his Church the Gracious Offers of that once offered but everlasting powerful Sacrifice, which he conveyes to Men by his present Intercession, who with an humble and contrite Heart, daily pray to him; because it is in Gods sight a very great Sacrifice when it is performed with a Sensible and thankful Heart, to the Father of Spirits who hears and answeres all Pious and devout Prayers, which is a great Incouragement to all such qualified Christians, who pray not only to God the Father, who gave the Son; but to God the Son who gave him self, and was once delivered up to be a perfect Sacrifice for the Sins of the whole World: for St. *John* saith 1. Epist. 1. 7. *That his Blood cleanseth men from all Sins*, when it is applyed to their Conscience by Faith; for Penitent and Thankful Hearts, become an acceptable Sacrifice to God, who is a God of Purity and Wisdom, and accepts of gratitude from the meanest of his Creatures: for God is ready to indue and invest all Men, with his first and second Graces, to wit; preventing and assisting Grace: but what do I name them; when he bestows Multitudes of Graces upon all those that desire to be guided by him; for this we may discern because it is sensibly discribed to us by the holy Motions of the Spirit of Wisdom: for thus God has abundantly assured his Love and Kindness, and Respects to Men, whom he has so highly Honoured by letting his Son, take on him their Nature, *for verily he took not on him Angels, but he took on him the Seed of Abraham*, Heb. 2. 16. For this abundantly appears by the great respect God had to the Oblation of his dear beloved Son upon the Cross; which cannot be reiterated without a prodigious Sacriledge, in that it was infinite, and left nothing to be afterwards done, by any redeeming Sacrifice: for that first Sacrifice

of Christ, was of everlasting Vertue to Satisfie the Justice of God, and to expiate for the fouleſt Sins, and to wipe away the Guilt of the whole World, and to Redeem without any Exceptions all and every Man upon Repentance, and forſaking of his Sins and becoming *a new Creature (without which) no man can ſee the Lord*, Heb. 12. 14. So that if all Men would but come to God with Faith and Repentance, they would doubtleſs be accepted; for there is no want in the Sacrifice, which if it be reiterated, it does imply want of Perfection in the former, to wit; when it was firſt offered, which reiterating ſupplies; but there is no want of ſo mean a thing as that of being renewed, becauſe it was ſo full and perfect at firſt, when it was ſo freely and fully offered for the Sins of the whole World; but why do Men trouble themſelves and ſpend their Time, which is ſo precious that it cannot be valued, with theſe and ſuch like diſputes, but rather become good, humble, and meek; for it is not Diſputes that will bring Men to Heaven; but the imitation of their great Lord and Maſter, who firſt become a Sacrifice for them. What great Reaſon then have Men to ſacrifice all their Vices, which drew our Lord Chriſt from the higheſt Heavens, even to the Torments of the Afflicting Croſs; the thoughts of this great Love and Suffering of Chriſt ſhould make Men live holy Lives, dying to the World and to Sin, and Living to Chriſt; by thirſting after Holineſs, and abounding in deſires to do the Will of Heaven: then Men would no longer live unto themſelves, but to God; who beſtowed on them his only Son for their Salvation, and hath revealed to them his heavenly Secrets: and does not this ingage Men to ſtrive earneſtly to pleaſe their Creator, who hath abundantly ſent his holy Dew into their Souls; *Gal.* 4. 6. may we therefore ſtir up our ſelves mightily; to do ſome acceptable ſervice to this our bountiful Patron who has caſt forth the Beams of his brightneſs from above, and beſtow'd on us his glorious Rays; purge our Affections, and illuminate our Underſtandings, we beſeech thee, O Father, and pierce the inward Corners of our Hearts, that we may rejoyce in Spirit by the power of thy holy Love, that we may cleave unto thee with all our Hearts, and be filled with unſpeakable Joy, that we may always aſpire with an earneſt mind to celeſtial Happineſs by keeping the Court of our Conſcience from all ſtains of Sin having our Hearts waſhed by thy heavenly Dew, that the Waters of Devotion may puriſie and refreſh our Spirits, that our Mind being lifted up to thee, by Grace, our whole Deſires may be drawn up to Heaven, and there taſte of thy celeſtial Goodneſs, that our Sins being diſcharged by the Merits of Chriſt, our Souls may participate of ſeraphical Dainties.

§ V. Theſe divine things, tho' they are not ſo eloquently diſplay'd as thy dainty Appetite doth deſire, yet indeavour to become Spiritual, that thou mayeſt reliſh Divine and ſpiritual

things

things, though they are not diſhed out to thee, accordingly to their Worth and Excellency, yet they are written with a ſincere deſire and an honeſt Intention: for my Aim is only the Glory of God, and if I could be ſo happy as to edifie you in any thing, or to win any Soul to God, I ſhould have great cauſe gratefully to return Thanks to our bountiful Creator, for beſtowing any the leaſt ſparks of his unexpreſſible Love on me, who am leſs by infinite then the leaſt of his Mercies which is boundleſs, and therefore cannot be worthily valued: but as for me, I am mutable, and not to be mentioned, only in this, that God hath been infinitely merciful to me, that I want words to expreſs it, and thoughts to imagine it; but how much more a melting, lowly, penitent, thankfull Heart, to return due acknowledgements to him, for this is all he requires of us; but how far ſhort are we of this, when inſtead of Thanks we add Sin unto Sin, and multiply our debt; that were it not for that Ocean of Merit and Mercy in Chriſt, what could become of us! for our deſtruction is brought of our ſelves, but our Salvation cometh of him, who hath more merit in one ſingle drop of his Blood, than can be Guilt in us; ſo that he has doubly ſatisfied the Juſtice of his Father for the Offences of his vile Servants. What then! is all done for us; and are we to ſit ſtill and do nothing? no ſure, this cannot be the Caſe, but our Diligence ought to be double in applying his Merits for our Defaults, for our Salvation cometh not to us whether we will or no, but we muſt be willing and obedient, if we intend to be Favourites of Heaven, and eat the good of the Land; which overfloweth with Spiritual Dainties, which are freely ſet open to all that will reach out their Hands to taſte them; for here the Prophet *Iſaiah*, the 55 *Chap.* ſpeaking to you, *O every one that thirſteth come ye to the waters, come ye, buy wine and milk without money; and without price*; for this is the only ſatisfying good *i. e.* our Thirſt after Spiritual and Divine things; he goeth on and ſaith, *wherefore do ye ſpend your ſtrength and precious time for that which cannot ſatisfie*, but this word Satisfie, imports that there ſhould be firſt an Appetite, a Hungring and Thirſting, before it can deſire to be ſatisfy'd; this ſhould make our Deſires to be more freſh and ſprightly, and our ſelves be more ready to die, than to depart from the good Rule that Almighty God have ſet, and deſcribed us, that the ſtreams of Religion may ſtill grow, I do not ſay more pure than it was at the firſt planting of Chriſtianity, becauſe it cannot be more pure than it was in the primitive Times; but it may be more ſpreading, becauſe we have greater Advantages, than the firſt Chriſtians had, for we have the Experience and Example of ſo many Ages; and this may diſtil to us the Comforts which flow from the fountains Head, and make them ſweet and refreſhing to us, becauſe we may eaſily draw from them Abundance of ad-

vantage; though we live at so remote a distance, yet by looking back we may behold the Vertuous lives of so many Heroes, which may greatly incourage us to tread in their good steps, so that though we did not live in these early times as to see these noble Worthies with the Eyes of our Bodys, yet our Ears may open the Eyes of our Faith, that we may clearly behold *them*; *whose noble* Acts *may* greatly incourage us to do the like, for so St. *Paul saith your Zeal hath* provoked very many 2 *Cor. 9 Chap. verse*, 2. so then we have great Cause to imitate them who lived their own Doctrine and Preached their own Experience, who stired up the Devotions of their Minds and the Reverence of their Hearts, mighty to the Imploring the Mercy of God who hath secured to us, so worthy a Religion, which if we follow the Method that it prescribes us, we shall at last arrive at no less than the Salvation of our Immortal Souls: And will not this command our Reverence to its pure precepts which Teaches us the way to celestial Bliss, which is so plainly chaked out to us, that we need not miss of it. Let us not than have less Wisdom and worser Manners then those who Reverenced Honored and obey'd it, and that for the sake of that God whose Glory it only aimes at, and who hath preserved it from the Corruption of so many wild headed Hereticks, which long have disturbed its Peace and order, Quie and repose; and thus still they complain of its decent Rule, and will not come near nor pertake of its Sanctity, although it appears in a most Virtuous Dress; but our Blessed Saviour showed us a better Example, when neither the Tables of mony Changers, nor the fond Traditions of the Pharises, could disswade Him from going in, and also carrying his Disciples into the Temple; but these Men dare to presume to despise and forsakes the Church; they would be great, but by no means humble, and have a Church of their own making; that they might become the Head of a Faction, and that not only to Gratifie themselves, but to destroy others; and thus they separat and cut off themselves from the Church of God; and yet still they pretend to the Spirit, although it be very falsly; for so St. *Jude* saith in his Epistle at the 19 that being separate are sensual having not the Spirit, and these are those whom the Apostles did as it were for know; would come into the World, nay the World was not quite without them, even in those pure and Innocent times, when holy Joy was infused into the Hearts of all Gods Servants; and they were filled with Heavenly sweetness and their Lives were Virtuous, surely these are installed with everlasting Crowns in Heaven, which are infinitely more to be Valued then any thing that passeth away with time; for of very little worth is every enjoyment that will end; but on the contrary of infinite Worth is the Grace of God, for it fills

the

the Mind with ſweetneſs and Comfort; and ſettle it firmly and ſtidfaſtly on the Rock of Ages Chriſt Jeſus: for Chriſt ſaith, that he maketh the humble Mind to underſtand hidden and unſearchable Miſterys, by the Heavenly light and Spiritual ſweetneſs; and thus inſenſibly God inflames the Heart and inlightens the Mind; for it is he that giveth Men knowledge and makes a mean Capacity have a clear underſtanding: This is the cauſe that every true believer Profits ſo much in the Divine Spirit, for the Graces of the holy Ghoſt were ever known to ſeek an humble Heart to dwell in. Wherefore he that eſteems any thing of himſelf hinders the Grace of God from coming into Him, it is ſaid that the more a Man departeth from himſelf and earthly Comforts, the nearer he approaches unto God, becauſe he flyeth to him by Prayer and holy Meditation, and is not Scrupolous concerning what God hath allowed Him; neither are they eager of any thing that God hath forbidden, this is the way whereby Men may purifie their Souls, and in ſome Meaſure bring them into that pure holy Angelical State, that they were in before they were defiled with Sin: for if Men would deſire the Father of lights, he would Dart the bright Beams of Love and Obedience into their Minds; for to thoſe only that do not oppoſe nor prevert the goſpel of Chriſt, it is, that he promiſes Bleſſedneſs too, becauſe they are humble Contrite, meek and Righteous, Merciful, pure and Peaceable. They are not willing only to be Happy, but alſo more willing to leave their Sins; which togather with Chriſt's Merits is the cauſe of all Mens Happyneſs; theſe Men are not like thoſe high flown, ſtubborn, ſeditious and contentious Gnoſticks, which Troubled the Church in the *Apoſtles time by* forſaking the regular Aſſemblies, as St. *Paul ſaith the manner* of *ſome* was, even in thoſe early and pure times, when Men were Orthodox, and holy, not like the Separatiſts of our preſent time, who lay hold of all opportunities to ſpurn at Government, and depart from Peace themſelves; and indeavour to deprive others of it too; and will not follow that good and holy Rule, that the Ancient Church hath beaten out to them, which is to ſubmit to all Lawful Authority, and eſpecially when it commands Decency and Order in the Church, which is agreeable to the Good Will and pleaſure of God, and hedged in and fenced by the Laws of the Land, which are both Wiſe and Good. And as for Matters of Speculation and points diſputable theſe rather put an outward Gloſs and an empty appearance upon Religion, than recover the inward life of it; for the true vigour of it, is Charity, and brotherly Love, and not only to diſpute well, but much rather to live better; *therefore ſeek ye the Lord whilſt he may be found, and call upon him whilſt he is near.* For this is to add more Luſter and Beauty to Religion, it is this alone that can

make it venerable and lovely as it was in the Primitive Times, for these things would much help to bring it back to Ancient purity, and make it in present request; insomuch that it would extort an ingenious Confession from even the worst of its Enemies, that of a truth God is in them, that do not only press; but Live up to, the principles of this holy and venerable Religion.

§ VI. And now I hope that you will not neglect worthily to honour the Fathers of this Religion, because they watch for your Souls, Heb. 13. *ver.* 17. *As they that must give an Account to God for you, that they may do it with joy, and not with Grief; and esteem them very highly, in Love for their Works sake.* Thessalo. 5 Chap. 13. *ver. and to pay them as reverence and veneration, so also maintenance too, because they wait continually upon this very thing,* Roman 13. Chap. 6. *vers. They Sow to you Spiritual things, it is a very small matter if they Reap your carnal things, for even, so the Lord hath Ordained, that they that Preach the Gospels, should Live of the Gospel,* 1 Cor. 9. Chap. *ver.* 14. *surely neither Death nor Life nor Principalities nor Powers, nor things present nor things to come should perswade you from the Love of them;* because they represent the Person of Christ, and are to you in God's stead, for they officiate for him for your Souls good; which is more by infinite to be preferred, than all Earthly Treasure; besides their Education is Chargeable, their breeding costly, is not this worthy of a Temporal Maintenance, yea doubtless and also of Eternal Rewards for the Prophet *Malachi,* Saith *that those that turn many to Righteousness, shall shine in the Kingdom of Glory, as the Stars in the firmament for ever and ever, where it shall be discern'd betwixt the Righteous and the Wicked, betwixt them that truly and sincerly serve and fear God, and them that fear him not,* Malachi, 3. 18. *ver. And behold the Day cometh that shall burn as an Oven, when all the Proud, yea, and all that work Wickedness shall be as the stubble; but unto you that fear my Name,* Saith the great Jehovah, *shall the Sun of Righteousness arise with healing in his wings, and ye shall judge the vain World,* Ibid 4. Chap. 3. *ver.* Rev. 2. Chap. 26. ver. *for they shall be as ashes under the soles of your feet, in the Day that God shall bring every secret to Judgment: therefore turn ye, turn ye;* ( Saith the great Judge ) *lest I smite you with a Curse,* Malc. 6. *ver. Therefore be perswaded to do your duty to God, in obeying and paying what is right and due to Man;* because God hath commanded you so to do; then shall you escape the Punishment, that is justly due to all Offenders, and receive the great Rewards that are promised to obedient Servants; for doubtless there is a Reward for the Pious, verily the Almighty ruleth the World, *Psalms* 58. *ver.* 10. Be perswaded to be guided by what is according to Godliness, Wise Innocent Holy and judicious; for this will bring you Peace and

Pleasure,

Pleaſure while Living, and Comfort and Satisfaction when Dying; ſo adorable is the Goodneſs and Mercy of God, that he inlivens our Faith and excites our Hope and ſupports, and inſtructs our Courage in our Paſſage towards the Celſtial City: Which the Holy Scriptures have ſet out to us in ſuch a wonderful manner, and the more we ſearch into that Divine Treaſure, the greater Divine comforts do we find continually in them, that we with the Holy Apoſtle may cry out, how unſearchable is the Wiſdom and Goodneſs of God, whoſe Rewards and Treaſures are paſt finding out, whilſt we are below; but we are enlightned with great Glimpſes of it, even whilſt we are in this Earthly Tabernacle, which may make us earneſtly to deſire the Eternal Reſt and repoſe of our Souls, as the Saints departed do, for the haſtening of the Kingdom of God, that their joy may be conſummated and perfected; therefore let our thoughts and deſires be duely imployed in Devotion and Piety, in order to our happy Arrival to that Bliſsful Place; where all happy Souls are for ever to Remain: for whilſt our Minds are thus employed, we tread as it were upon the Brinks of Paradiſe, and begin to enjoy the Bliſs of our Lord, which is the higheſt and moſt perfect good, to which our upper Souls daily aſpire; becauſe that Celeſtial Happineſs is endleſs: Our great care ſhould be therefore to ſettle this Bleſſed proſpect ſtedfaſtly in our Minds, that our deſires after it may not be eaſily removed, but ever dwell upon that Comfortable proſpect which Removes all Sad and diſmall Fears from us, and quite Extinguiſhes them; becauſe we are ſure that when we are laid in our Graves, our Souls do return to God; that Planted them firſt in our Bodies, and requires holineſs and purity in both; Body, and Soul: for this is the only Gate that opens to to us unexpreſſible Felicity, for before this was revealed unto the Church by the holy Scriptures, we never heard of unexpreſſible Rewards to Mortal Men; but now Bleſſed be God we have a clear Demonſtration of them by the holy Word of God, which is the comfortable Light of our Souls, by which we daily Receive new Graces, whereby we ſee the great cauſe of renewing of our Lives, for if we do not this we fly from Life; but doing this with ſpeed then we honour God and Rejoyce his Celeſtial Miniſters the holy Angels, when we are acted by this powerful means of frequently Receiving the Life giving Sacrament. In which the Majeſty of Heaven is dreſſed up in Myſteries, and is the divine Food of every pious and devout Soul, which gives us a happy Paſſage out of this Vain and miſerable World; for by the holy uſe of theſe holy Miſteries, God is greatly mindful of us and regards our Petitions and anſwers our Requeſts, when we put them up to him in Humility and ſincerity, to him I ſay that Dwells in the Higheſt Heavens; but is not ſeen by our Bodily Eyes, yet he is and even now Dwells in

our Hearts by Faith, therefore let us Imagine him to be always by us, that we may greatly Reverence and Love him, and desire his Almighty appearing; and for this cause Tye our Souls fast to him, that we may more and more abound in all the holy Fruits of his Divine Spirit; which will Inliven our Devotion and raise our Spirits above all Anger and Peevishness, and doth not terminate in our Hearts only, but is of great Power to Influence in us a holy Life, invested with Heroick Actions; which do not only please God; but also rejoyce his holy Angels too, who carry up the Welcome Message of our willing Obedience to God; both their Makers and ours, and therefore we should be very careful to do nothing but what is pleasing unto God as those celestial Creatures do: and to this End, knowledge is requisite for us, because it is that, that must show us to be Imitators of the holy Angels, but it is holy Affections that must make us to be good Christians, which is the only way to bring us to Eternal happiness, which will brighten our Souls, when all other things Vanish and disapear; for all earthly Glorys, are but as so many empty Names in Comparison of the true Heavenly riches, which never Vanish but are always pleasant Beautiful and Delightful; and will not all this exite our Love to, and pursuite after them, which will make us shine as bright as the light, *and as* Stars *of the* first Magnitude, for St. *Paul* saith that *our Labour shall not be* in vain in the Lord, 1 *Cor.* 15. *Ch.* last *Verse.*

§ VII. Let us then seek to knit our selves to the Mind and Spirit of Christ; which is the most amiable object in the upper World: therefore let us send Messengers to him even our Hearty pious and devout Prayers, which is to him an acceptable Sacrifie when they Issue from a true contrite Spirit, which God will never despise, but will have Great regard too, because it is aggreable to his good will and Pleasure; for those Divine things being imprinted in our Hearts, they make us become acceptable to the Author of our hope, if we delight in Gods holy Spirit, which Works in our Hearts by the invincible force of his Heavenly Love, which excites and quickens our Hearts more and more to Love him, and does not cease till it have brought down Blessings from Above; let us then resolve not to desist in our pursuits till we have prevailed with *Jacob* for a Blessing; for our selves from God's Omnipotent goodness; who Measures our Lives more by Virtuous Actions then by Number of Days; for to Lengthen our Days is not in our Power, but to multiply good Works by God's grace is, because God leaves to us a free choise of Will to imbrace the Good, and fly from and forsake the Evil; and thus God hath made Man perfectly Wise and Capable of being perfectly Good, as humane Nature can be, so that we may invite and provoke one another

to Love and good Works; which is a mighty advantage when we ſhall with united ſtrength ſerve God with one Heart; and with one Mind; and Mouth; till at laſt our wearied Bodys ſhall arrive at everlaſting Joy reſt and peace, to remain with Chriſt for ever, and that we may ſo do, God gives us Grace that we may ſtand ſtedfaſt unmoveable and continually abounding in good Works; that thou O God may'ſt relieve our fainting Spirits and bring them into thy Serene and undiſturbed Regions of Bliſs; and unſpeakable joy, that they may be inveſted with the Wings of thy holy Angles, that they may more and more haſten to thy Eternal reſt, where the fulneſs of the Godhead dwells Bodily, who is the only Support to bear up our ſinking Spirits and ſettle them in his Eternal Strength, which ſettlement rejoyces our Hearts, becauſe then we ſhall not be Capable of either Alteration or Change, but we ſhall be filled with Gods unchangeable and univeral Righteouſneſs; for that having prevailed in our Hearts below, ſhall greatly advance our Bliſs above, then it ſhall have nothing left that is mutable or corruptible to feed upon, but the Mind will then be like to the holy City it dwells in, altogether Heavenly and Divine, and this is a moſt Famous way of making our ſelves happy Eternally, whereby our memory may ſurvive our ashes when we ſhall love God with moſt enlarged Spirits, and not only love him but greatly admire him too; and then ſhall we leap for Joy when we find our ſelves thus infolded with Gods, Imbraces, and will not all theſe delights invite and compel our Hearts to love God abundantly, who is the Light of our Eyes and the Joy of our Hearts! O come then and let our Raviſhed Souls greatly rejoyce in this our great Salvation, which if it were Poſſible to add any Advantage to him, as it is not; becauſe his fulneſs is not Capable of any Acceſſion, our Praiſe would make it more Illuſtrious by the brightneſs of our exceeding great Glory; which *God* has Bountifully beſtowed upon us, which will dazell our Eyes when we ſhall behold our ſelves with thoſe Harmonious Spirits the glorious Choir of holy Angels; who dwell for ever with God in light inexſeſſable; and will not this, be Abundant great Joy to us to behold our ſelves as bright as thoſe celeſtial chores who lighten at their Lord's command, thoſe that ſit in Darkneſs and in the Comfortleſs conſternations of their own diſquieted Minds; for this is the Office of thoſe Bleſſed bright Spirits to comfort thoſe that are deſolate and diſquieted and Comfortleſs, and give and reſtore to them their former Fortitude of Mind, and make them willing to give their hearty aſſent to all the adorable Articles of the Chriſtian Faith, which is to chuſe and reſolve to do nothing but what is according to Wiſdom and Goodneſs, and regain and redeem that Time which we cannot recall; for this is in the liberty of our own acting and choiſe, for if this be not Mens Rule, their Condition will be very unſafe, becauſe they let themſelves

themselves loose to the liberty of thinking and acting contrary to the good Rule and Principles of the Gospel precepts, which no Man should do, *no, if his Friend that is as his one Soul should intice him to it*, Deut. 13. Chap. *ver.* 6. he is not to consent upon Pain of Death; for if he do, without a speedy Repentance he is in Danger of Damnation, therefore let no Man dare to presume to Live in any one known Sin, upon any pretence whatsoever, though never so Secret to the World, yet; it is known to God as well as to his own Conscience, who will most certianly and severely Punish it; therefore put away from thee every accursed Sin, *Deut.* 13. Chap. 17. *ver. That the Lord may turn from the Fierceness of his Anger and show thee mercy, and have Compassion on thee, for if you do God's Will; gladly, great will be your Reward*, Cor. 9. Chap. 17. *ver. For they that Minister of holy things are to partake thereof*, 1 Cor. 9. Chap. 13. and not only so but your Praise will also be great, as St. *Luke's* was, 2 *Cor.* 8. Chap. 18. *ver. In the Gospel and throughout the Churches, for by this experiment you glorifie God*, 2 Cor. 9. Chap. 13. *ver.* And gain to your selves his exceeding valuable grace, 14. which being put into Action, *it will make your obedience come abroad unto all Men*, Rom. 16. Chap. 19. *ver.* Which graces being found to abound in the Apostles and Disciples of Christ, made St. *Paul* glad as he ingenuously Confesses in the above mentioned Text, *Therefore be you also holy in Body and Spirit*, 1 Cor. 7. Chap. 34. *ver. That you may attend on the Lord without distraction*, 35. ver. *That your Righteousness may Remain for ever*, 2 Cor. 9. Chap. 9. *ver. and therefore the Fruit of your Righteousness shall be Multiplied to you, and the increase of your Righteousness shall overspread the Hearts of your Spectators*, 10. ver. *therefore be thankfull to God for his great Mercy to you*, 11 ver. *and suffer not your minds to be Corrupted from the Simplicity that is in Christ*, 2 Cor. 11. Chap. 3. ver. *but whatsoever ye do, do it freely as unto the Lord; and not unto Men: for of the Lord you are to Receive the Reward of your Labour, for by these holy Actions you shall cut off occasion of evil Speaking from them that seek it, and God will be glorified by you*, the 2 Co. 11. Chap. 12. 13. *Verses, because you put to silence deceitful workers.* And now consider what hath been said, and the Lord give you understanding in all things; so wishing you all spiritual Comfort, with all Health and Happpiness; begging also your Petitions to God for me, who desire to share in the Benefit of all good Peoples Prayers, I steal away in silence.

*O thou whose Mercies forsakes not the Innocent, show Pity upon all the Innocent and Afflicted, for thy goodness sake; make them so to fear thy threatinings that they may never feel them, and suffer them not to Pervert nor desperatly undo themselves; but Cherish and kindle in them a burning and shining Charity, that they may stand Prepared by a constant and stedfast Faith fear and Love; against thy Glorious Appearing, and then be admitted to thy Acceptance*, Amen.

# The twenty third Article of the Church of ENGLAND.

## Of Miniſtring in the Congregation.

*It is not Lawfull for any Man to take up on him the Office of Publick Preaching, or Miniſtring the Sacriments in the Congregation, before he be Lawfully called and ſent to execute the ſame, and thoſe we ought to judge Lawfully called and ſent, which be choſen and called to this Work; by Men who have Publick Authority given unto them, in the Congregation to call and ſent Miniſters into the Lord Vineyard.*

*The Church may not expound one Place of Scripture to be repugnant to another; Article the* 20 Lin. 5. *and* 6. *for this ware to pervert Mens Minds from being drawn up to high and Heavenly things, Article* 17. Lin. 21.

## A Collection out of the great Hallel, or Paſchal *Hymn*, which was Sung by the *Jews* at their Paſſover, and by our Saviour and his Apoſtles, at the inſtitution of the *Lord's Supper*; conſiſting of *Pſalms* 113, 114, 115, 116, 117, 118.

*YE Prieſts of God, whoſe happy Days,*
*Are ſpent in your Creator's Praiſe,*
*Still more and more his Fame expreſs,*
*Ye Pious Worſhippers proclaim*
*With ſhouts of Joy his Holy Name.*
*His Prieſts ſhall mix their Hymns with mine,*
*His Goodneſs to record,*
*And all Jeruſalem ſhall joyn,*
*With me to Praiſe the Lord.*
*Ye Nations who the Globe divide,*
*Ye numerous People ſcater'd wide,*
*To God your grateful Voices raiſe;*
*To all his boundleſs Mercy ſhown,*
*His Truths to endleſs Ages known;*
*Require our endleſs Laud and Praiſe.*
*Glad Hymns, and Songs, of Praiſe rehearſe,*
*To the Maker of the Univerſe;*
*Whoſe goodneſs does ſo far extend,*
*Whoſe wonderous Mercy knows no end.*
*Let Iſrael now no more oppreſs'd,*
*With quiet and with plenty bleſt'd,*
*Praiſe him who all their Bliſs did ſend,*
*Whoſe wondrous Mercy knows no end;*
*Let Aaron's Sons, who round his Throne,*
*In ſacred Hymns his goodneſs own;*

While his bleſſed Service they attend,
Confeſs his Mercy knows no end.
Let all who with Religious Fear,
Approach his Gates, and every Year,
With gifts fair Sion's Hill aſcend,
Confeſs his Mercy knows no end.
With deep Diſtreſs incompaſs'd round,
To him I cry'd, and ſuccour found;
He me from exile did retrieve,
And ſafe and free as Air I live.
He's on my ſide, and I'll deſpiſe,
The efforts of all my Enemies;
On him 'tis ſafer to rely,
Than Princes who may fail or Die.
At once my Enemies oppreſs'd me all,
Yet ſtaid by God, I could not fall;
My Saviour he, to whom belongs,
The Tribute of my grateful Songs.
Nor ſhall my ſingle Thanks be paid,
Lend me, ye Saints, O lend your Aid,
Let Health and Joy be ſpread around,
With Praiſe let your glad Gates reſound.
God's own right Hand, has wonders wrought,
And conquer'd thoſe againſt him fought,
He Smiles, and grants me happier Days,
And here I now my Saviour Praiſe,
Heavy his Angry ſtroaks did fall,
But ah, I well deſerv'd them all:
Yet in the Confines of Deſpair,
And Death, he found and ſav'd me there.
Now to his Holy Houſe return'd
Who late a helpleſs exile mourn'd,
Through the Everlaſting Gates I go,
And pay him part of what I owe.
A pious Crowd, I'll with me bring,
And with glad Heart my Saviour Sing;
This is the Day the Lord hath made,
Therein let all our Vows be paid.
Still hear and ſave, O ſtill defend,
And heavenly Joy and Comfort ſend.
We who from his high Altar bleſs,
Will for his People ask Succeſs;
He from the confines of Deſpair,
Has raiſed us to the lightſome Air;
Thy Goodneſs Lord, doth far extend,
Thy wonderous Mercy knows no end.

# CHAP. XI.

*A Holy Panegyrick on the Venrable Biſhop* Andrews, *Biſhop of* Wincheſter. *He was alſo Lord* Almoner; *Dean of the Chappel, and Privy-Counſellor to King* James the Firſt; *after he had been Dean of* Weſtminſter; *then Biſhop of* Chicheſter, *then Biſhop of* Ely. *He was the greateſt and moſt remarkable Divine of that Age, he was juſtly called a walking Library, A miracle of Learning and Goodneſs, he caſt his Epiſcopal Eye and Heart up to God, in the behalf of all Men; for whom he offered the Sacrifice of Interceſſion, according to the Apoſtolick Advice,* 1 Tim. 2. 1. *He had Learned that Art in which we ſhall never excell; till we are fitted for the Quire above.*

*He put forth all his ſtrength in the ſervice of God. This honourable Prelate lived in the Reign of Queen* Elizabeth, *King* James the Firſt, *and King* Charles the Firſt.

COmmendation when it is without Flattery, is no fault in the Opinion of the beſt Men. The Ancient Cuſtom of the Church did celebrate the Memories of Holy Men; to the praiſe of God that gave ſuch eminent graces unto Men; and to animate others by their Example, to Imitate their Virtues. Our Hero (Biſhop *Andrews*) was in his Life moſt Innocent, in his Learning eminent and flouriſhing, in his Purpoſe and Life; Holy and Devout; his Carriage was ſo happy, no Man could diſcommend him, no evil Words were able to Diſgrace him. Thoſe that ſpeak the Truth muſt ſpeak well of him; but if they ſpeak falſe his Life and Manners would confute them. In Learning he outſtript all his Equals, and his indefatigable Induſtry, had almoſt out ſtript himſelf. His Anſwers to the Enemies of the Church were unanſwerable. He was one of the rareſt Diſputants in *Chriſtendom*; his Knowledge was great and rare, his Memory greater, his Judgment profound, his Pains and Induſtery was infinite; ſo that I may propoſe him as a great Example. There were none before him, that in all things he could imitate, and in probability the ſucceeding times in all things, may hardly arrive

arrive to imitate him; such were his Virtues, that they were rarely to be overtaken; he was ever found to be greater than Fame could make him; those Gifts and Knowledge which he loved in himself, he honoured and rewarded in others; he was a diligent and painful Preacher, milliked extempore Preaching without the Study of Antiquity; what I have spoke of this Reverend Prelate, is much short of his true worth.*

He that seeks Mercy is to shew Mercy; a sorrowful Spirit, is a Sacrifice to God, and a Chastised Body is so too; Repentance is the Physick of the Soul and Body both; we are then to change our Mirth into Pensiveness, our worldly Joy into Mourning; they that weigh their own Fruits, weigh them by their own false weights; there is no trusting to a Proud, no more then to a fruitless Repentance: he that hath no Fruits at all, cannot be saved no more than he that hath bad ones; we must seek for Fruits as worthy as the possibility of our Nature will reach to, as good as our Soil will bear, such as the Saints and Servants of God did prodnce, whose Lives were happy, and their Death comfortable, and their future State blissful and glorious. The Primitive Christians lived so perfectly, that they were the terror and envy of the surrounding Nations; they were as famous for their liberality, as for the Valour of their Hands, and the World that trembled at their Arms, with love admired their Bounty; But Charity and good Works in some men is now sunk so low, that the Age is now almost become Inglorious; men seem rather to envy a great example, than endeavour to equal it; noble atchievements is a Stranger to them. Generosity and Charity is removed from their Breast, Largeness of Soul for which the liberal are admired, is abdicated from their Court, they strive not to imitate the amiable Perfections of Soul which adorns all pious Worthies; vastness of Intentions, will not inspire their Breast with generosity. Serious and sedentary Contemplations, they little care to entertain; they spurn all sacred things; what a good man humbly craves, they proudly claim; they are destitute of accurate Ingenuity; they discard the ways of Wisdom, they will none of her Counsel. Pompous eloquence is not their sphere; plural mercies they seek not after, they rather fill up the measure of their Iniquity; but for these things the holy Soul mourneth in Secret with the Sons of Sorrow; but a wise man will not suffer the Concerns of this Life, of what importance soever, to rifle him of time to provide for a better, nor while he is supporting a dying *Body*, neglect the providing for the felicity of his immortal Soul; seeing that infinitely deserves his highest

* *The Reader is desired to observe, that* P. 77 *was compiled out of this Venerable and Renouned Auther except the Quotation of Eugenius the* 6. *which was borrowed from the present* LORD *Bishop of* W.

highest care; but will with a silent fear guard his Mind from Vanity, and will live in a regular Subjection to, and a strict Union with, his Spiritual Governours the Bishops and Presbyters of Christ's Church; who are his Representatives here on earth, who did by his glorious Resurrection declare to all the World, that he hath discharg'd our Debt, and that the full Satisfaction he made for the Sins of Men was fully accepted; all Penitent Sinners are therefore by his all-glorious Merits fully discharged from the scarlet guilt of their Sins; for if Christ Jesus had not risen from the Dead, we had yet remained in the bitterness of the guilt of our Sins; his Resurrection from the Dead proved him to be the Messiah, and evidenced the Truth and Divinity of his Doctrin; for if Christ had not risen, our faith in him had been in vain. 1 *Cor.* 15.

§ I. Another Dignitary of this See, is lately arriv'd at the top of felicity, Dr. *Peter Mew*, Lord Bishop of *Winchester*, who took leave of this World the 9th day of this present Month *November*, 1706. full of Years and holy Qualifications, his Life having been renowned for excellent and worthy Deeds; I pay all due reverence and respect to the Memory of this Renowned Prelate, whose Actions were invincible, his Life gave Counsel to the most Heroick. What he perswaded was strengthned with Reason drawn from Experience and sound Judgment, which in all Cases is likely to prove successful and advantageous, he adopted his sage Advice to the Affairs and Capacities of his Auditors, in a most accomplished manner; with courtse and elegant Morales, that added lustre to his Precepts; his Admonitions carried Power and Authority with them, and produced magnificent and rare Effects; he perswaded those in adverse Fortune, to bear it in all chaos with inconcievable Patience, for this will make Sail to a fair Gale: He was a Person of a most generous Spirit, and scorn'd to be enslav'd to the Opinions of others, when he saw there was no foundation for it; he loved to utter bold Truths.

§ II. And here I might mention and her worthy Contemporary to many surviving Heros; the late Reverend Dr. *Granville* Dean of *Durham*, whose Piety and Holiness was not inferiour to the two Reverend Prelates above consider'd; † who desired all Men to take notice, that as he had liv'd in the Bosom of the *Church of England*, and had the honour to be a Priest, and had therein born Office, and been Dignified for three and thirty Years; which Church he believed to be the most pure and sound for its Doctrin, best regulated for its Discipline and Worship of any Church in Christendom, and consequently the most happily and unexceptionably reformed of all those Churches; which

† (These are the Reverend *Dean*'s own words) *

were by the Impositions, Abuses, and Corruptions of the *Church of Rome*, forc'd to depart from her. He declared to all the World, that the more he looked into and consider'd her Constitution, the more he found her what he ever believed her, since his first acquaintance with her excellent Rules; the Most beautiful Daughter of the holy Catholick Church, being of all others he knew of; the most Apostolick, and conformable to the purest primitive times, and so clear from the Imputation of Novelty, whereof she is by the *Church of Rome* falsly accused, that all the Doctrine which she makes essential to Salvation, is as ancient as the Apostles themselves, whose Religion in Substance was as renounced as the *Jews*, who were once God's own peculiar and beloved People, whose Religion was the oldest in the World; * in this Religion this holy and devout Prelate resign'd his Soul to God, whose Piety arrived to perfection as near as human Infirmities would permit; and yet he renounced and disclaimed all Self-sufficiency, and the seeming or real worth of all others; and firmly hoped to be saved and admitted into the kingdom of Heaven, to enjoy everlasting Happiness and Glory, by and through the Merits of Jesus Christ only, who hath promised to wash all Penitent Sinners in his Blood, from all the guilt and defilements they have contracted in this sinful World; Jesus Christ is the sole Mediator and Advocate of all Penitent Sinners, who return to him in sincerity and truth. This Renouned Worthy dyed a right Loyal Member and Pastor of the *Church of England*, as she is Orthodox and free from all Errors and Novelties, Abuses and Corruptions, and Superstitions, or Innovations; this renouned Dr. *De Grandville* Dean of *Durham*, resigned his Soul to God, the 7th day of *April*, in the day of Grace, 1703. full of days and holy Dispositions. He approved not of those who would be prevail'd on to prefer an unjust Reward to a just Praise, this Divine Person, the Piety of whose Temper proved him worthy of the Dignity he enjoyed; in Holiness excelled the most perfect, he was admired by the most Devout of that Church who pretends to the highest Sanctity, and said of him, that his Piety reproached the Life and Manners of those whom they believed more Orthodox; and though in this latter Expression they were mistaken, yet this may shew how much they honoured and valued Piety, even in one whom they called an Heretick, through their mistaken Notions, and the prejudices of Education; for if they extolled the Piety and Holiness of one that differ'd from them in point of Doctrin, how much more would they have admired his Doctrin too, if they could have seen the beauty of it; but when even an Innocencive People are lead by dark and corrupt Leaders, how much infelicity do they draw upon them, to shield them from the

light

light of true Knowledge, and thereby corrupt their Judgment, and breed them up in Darkneſs, infuſing into them prejudice againſt the Truth, and the bright ſhining light of the Goſpel, but the final deciſion of theſe we leave to their Divine Maſter; who will Sentence them according to his own good Pleaſure no doubt, with abatements according to the Darkneſs, and Errors, and Prediuces of their Education, but thoſe who know the Truth, and yet will retain evil Notions, ſhall one day feel the ſeverity of his Divine Sentence, which ſhall be according to Truth and his declared Pleaſure. If theſe Men will conſpire their own eternal Death, they muſt take it for a Reward for abuſing Truth; and here I am at a loſs how to mention the reverend Dean ſuitable to his true Honour, but the future day will ſhew how glorious his Graces abounded, the mildneſs and benignity of his Temper gave a check to many that convers'd with him, and were admoniſhed and reclaimed by his Example, the Piety of holy Men upbraids the negligency and careleſneſs of Offenders, every action of Goodneſs is a rebuke to the Profain, who are reproached by the Humble, whoſe ways are lovely and deſirable, they win others to Felicity; each action of a good Man, wins upon thoſe who hath any genius to attract by Example; the good conſpire the Felicity of all, I cannot find Expreſſions ſuitable to praiſe the lovelineſs of Virtue, and am at a loſs to proportion my thanks to God for inſpiring Grace into the hearts of holy Men, I am too poor in underſtanding ſufficiently to adore the God of Glory, for the many obligations confer'd on holy Souls; yet the gratitude of my Temper ſhall Eſſay to magnifie his holy Name, for giving me a ſenſe of my own Infelicity, while I am yet cloathed with Mortality, as knowing when I ſhall put it off I ſhall be better habituated; when this Mortal ſhall put on Immortality, I owe all theſe glorious hopes to God who hath promiſed it, and twill queſtionleſs in due time be performed, and in the preſent Tenſe pity thoſe who affect a falſe Grandeur, and contemn and neglect the true Glories in reſerve. Though in temporal affairs they are ſpirituous and wiſe, yet in the affairs of their future felicity they are quite otherwiſe, negligent and careleſs of their durable Happineſs; ſuch a Wit is not ſolid, it ſwerves from wiſdom, for whoever do not regard future Felicity, are defective in their Intellects, their ſenſes are ſurrendered up to forgetfulneſs, and their chief aim and end dedicated to folly; their Wills are enſlav'd while their Underſtanding is at liberty, their time is ill ſpent, their good Name ſully'd, their Hearts hardned, and their Conſciences ſeared, for theſe are the ill effects of forgetting the main end of their Creation, and the conſequence of all evil practice will be direful. Let the Example therefore of all vertuous, holy,

and worthy Men admoniſh others to reform and become better, that they alſo may arrive at eternal Felicity. This Prelate was one of an exalted Sanctity, and Brother to the late Earl of *Bath*, famous for Piety and Holineſs, and of an exemplary Zeal in the vindication and defence of the Doctrin of the Engliſh Church, whom he ſhewed to be the ancienteſt Church in the Chriſtian World, free from Corruption and Superſtition, and of ſuperement Integrity; and here I could make an honourable mention of another Perſon, near allied in Blood and Vertue to this reverend Prelate, but I dare not preſume; whoſe Character here is right honourable; and in the Records above will be much more ſo.

§. III. As Hiſtory and Chronology hath informed me. This late Prelate Dean of *Durham*, was of the Deſcent of the moſt noble Family of the *Grandvilles*, or *De Granavilla*; vulgarly called *Genuiles*, or *Greenfields*; Deſcended from the Dukes of *Normandy*, as ſeveral Records now extent proves, faithfully collected out of ſeveral ancient Writings in the Tower, and elſewhere, in the Year of our Redemption, *Anno Domini* 163[illegible], from the Lord *Hamon* ſurnamed *Dentatus*, who was the ſixth Earl of *Corboile*, and Lord of *Thorigny*, and *Granville* in *Normandy*, in the times of Duke *Robert* and *William the Conqueror*; and was the Son of *Richard*, the Son of *Robert*, the Son of *Hamon*, the Son of *Rollo*; who was the firſt Earl of *Corboile*, and the ſecond Son of *Rollo*, the firſt Duke of *Normandy*, and the only Brother of Duke *William*, called long *Eſpee*, or long Sword. The Reverend Dean's Father Sir *Bevill Granville*, or *Grenville*, the chief of this moſt noble Family of *Stow* in *Cornwall*; was Son and Heir of Sir *Bernard*, and the Grandſon of Sir *Richard*, that moſt famous and renouned Sea Captain, and Vice Admiral of *England* in the Reign of Queen *Elizabeth*; which was a Queen of ſo much honour and virtue, endowed with ſo magnanimous and generous a Spirit, as gave life and vigour to all her Subjects. The Dean's Father was juſtly eſteem'd by all Men, to equal any of his Renouned and Illuſtrious Anceſtors, he poſſeſſed the Virtues and Inheritance of his noble Predeceſſors that were before him ever ſince the Conqueſt; the ancient Lordſhip of *Bideford* in *Devonſhire*, which with other Lands was given by the *Conqueror*, to his great Anceſtor *Richard De Granville*, for his ſignal Services in the Conqueſt of *England*; who was the ſecond Son of the Lord *Hamon Dentatus* the *Norman*, and the only Brother and Heir-male of the great *Fitzhamon* Prince of *Glamorgan*, and Conquerour of *Wales*, &c. His Brother *Robert Fitzhamon* ſtiled himſelf thus, Sir *Robert Fitzhamon*, by the Grace of God Prince of *Glamorgan*, Earl of *Corboile*, Baron of *Thorigny* and *Grandville*, Lord of *Gloucester*,

*ſter, Briſtow, Tewksbury* and *Cardiffe*, Conquerour of *Wales*, near Kinſman to the King, and General of his Highneſs's Army in *France*. The Pedigree of the Dean's moſt noble Brother, the late Earl of *Bathe*, is well known; when Sir *John Granville* was created Earl of *Bathe*, by King *Charles* II. upon the twentieth day of *April*, in the Year 1661, three days before the Caronation of the ſaid King *Charles* of bleſſed Memory; to whom the noble Earl was made Grome of the Stole, and firſt Gentleman of his Majeſties Bed-chamber, and one of the Lords of his Majeſties honourable Privy Council, in which he ſucceeded *William* Duke of *Somerſet*. Upon the death of the ſaid Duke 1660, the Dean's moſt renouned Father Sir *Bevill Granville*, was the nine and twentieth Earl of Corboile, who was ſlain in his Majeſties Service King *Charles* I. at the Battle of *Lansdowne* near *Bathe*, fighting moſt valiantly againſt the Rebells; where though he moſt honourably loſt his Life in the Field, yet he at the ſame time gain'd the Victory over the Rebells Army, to his Immortal Fame; and dyed with the ſame honour he had lived, after the Example of his famous and renouned Anceſtors; the Dean's Brother, the late Earl of *Bathe*, was the thirtieth Earl of *Corboile*, &c. The Reverend Dean of *Durham* dyed in *France*, in the midſt of thoſe who endeavour'd to diſturb his Chriſtian Faith and Piety; but he continued ſtedfaſt to the Doctrin of the Goſpel, to wit, the *Church of England*, to the laſt Period of his Life, and expired full of Chriſtian Hope and Divine Joy. The example of ſo true a Worthy, may excite others to Imitation, the lovely Charms of his Piety are inviting, it animates all to place their love and hopes on God only; 'tis dangerous to have our Paſſions ill placed; any thing leſs than God deſerves not our intenſe Love, who hath an abſolute controul over our Perſons and Reaſon, our Bodies, Minds and Souls, are his, to him we ought intirely to devote them, and give him the full poſſeſſion of them, that we may receive them out of his hands more holy and refined; the life of that Man muſt needs be ſuperlatively bad, that is not devoted to God, he that will not obey his Maker, his Infamy can never dye, I wiſh with an earneſtneſs not to be expreſſed, all Men would conſider this, and from this thought amend their practice, and hoard up Treaſure amongſt the many changes of fortune, not in the bowels of the earth, but with the poor and needy, the Friends of God and goodneſs, who do not diſdain to accept good Advice, the gifts that ſage Counſel beſtows; modeſty and goodneſs are the greateſt of human Bleſſings, for Virtue is ever preferable to all other qualifications, in the want of that, and thoſe that are adorned with her, their memory is Immortal, and ſhall out live time it ſelf; they are the true objects of

praiſe and not of reproach, he is not happy who abounds in Wealth, but he whoſe comfort is placed in his Mind, this Man is furniſhed with Weapons ſuperiour to others, I mean with Counſel, Authority, and Reputation, yea, and a good Conſcience too; therefore his honour cannot be vanquiſh'd, he is not inferiour to any, force and numbers muſt bow before him, he is not broken nor dejected, ſuch is the power of a great and valiant Mind: Virtue will make Admirers extreamly numerous, my friendſhip for ſuch will not ſuffer me to be ſilent in their praiſes; I have more occaſion to congratulate their honour, than condole their ſorrow; yet ſhould they be in Jeberty by the communication of virtue, I ſhould be the next concern'd in grief. I confeſs 'tis a grief almoſt beyond conſolation, to ſee a Man oppreſſed for virtue ſake, becauſe he will retain his primitive Integrity; when probity, honour, prudence, nor dignity, will not ſecure a Man from oppreſſion and cruelty; yet ſuch virtues when all others are extinguiſhed, will ſtill ſhine out, as ſome great luminary to Mankind; Wiſdom and Prudence, can at all ſeaſons adminiſter conſolatory Advice, Wiſdom and Prudence, gives caution to prevent all pernicious evils; for theſe lay down Motives how to avoid or leſſen Troubles; with the zeal and candour of a Friend, from whence a Converſant may draw comfort and ſatisfaction; he that hath given a good Example, cannot but find great comfort from his paſt carriage, and particularly or chiefly from the conſciouſneſs of his paſt Councils and Conduct. Some Men think whatever they can bring a precedent for, lawful, how pernicious ſoever in its conſequence it may be, both to the Souls and Bodies of Mankind; but as to theſe I ſhall paſs them over in ſilence, ſince I can give them no very high Incomium, 'tis generally look'd upon, equally the ſame to calumniate, and not to give a Man his due praiſe, eſteem flows from the excellency of the Perſon whom we commend, and from ſome inherent virtue in him; but the wiſeſt of Men, are alas too apt to ſwerve from Wiſdom, and the moſt arduous matters are too apt to be managed with ill Conduct, the wiſeſt of Men may ſometimes err, and their Actions and Counſels miſcarry, where the Foundation is not well ſetled, the Superſtructure will be in danger of falling, the nobleſt Structures of this World are founded only on Sand, how ſumptuous ſoever they may ſeem, a ſmall blaſt of Wind may overſet them, a little heat of Proſperity fire them, the leaſt drop of Adverſity drown them, and a ſhort ſpace of time bring them level with the ground; although their Pillars are of Silver, and their Walls are of Gold, their Inhabitants of the nobleſt blood, yet they muſt yield to time and fate, this being the condition of the ſons of Vanity, ſuch is the miſery of ſhort liv'd Mortals:

But

But there are two things which God hath left free to us, that is; either a good, or a bad Name, and rewards and punishments in the future Life, where our Persons time and wealth must be accounted for; a City long in building, may come to nothing in a moment, may we not therefore put trust in the World, for she ever deceives those that believe her, but depend upon God who is always faithful, and will do more and better than we can expect, in this Life, the greatest Disasters may succeed the greatest Happiness; the lowest Infamy, the highest Honour; the vilest Death, the most glorious Life; a bad Death may expose a good Life to risque, as repentance and dying well, may in some measure attone for living ill; a Man is sometimes exposed to danger, when he believes himself in the greatest security, therefore we should always have thought and consideration about us, to be wise and weary, and in some measure prepared for all events; the great *Alexander*, dyed, not in his many Expeditions abroad, but was poyson'd at home. *Julius Cæsar*, tho he had escaped the fate of two and fifty Battels, yet at length was slain in the Senate-House. *Asclepius*, Brother to *Pompey* the great, after ten Years escaping the dangers of the Sea, was drown'd in a Well. The good *Drusus*, having conquer'd the *Parthians*, and being about to receive his Triumph, as he was going into the *Sella Curulis*, a Tile fell on his head, and dash'd out his Brains. And this may shew us the Inconstancy of Fortune, some Men lament continually by day, and grieve immoderately by night, in Company are uneasie; and in solitude, desponding; sorrowful and aking hearts, cannot be expected often to have dry eyes.

§. IV. This Dignitary, the renouned Dean of *Durham*, had many wonderful Excellencies, his Merit out-did the most perfect; in his younger days he had a Cloud upon his Mind, and feared God had withdrawn his favours from him, but by the conversation of that reverend Prelate, *Peter Gunning*, Lord Bishop of *Ely*, who had in his minority been his chief Monitor. And the Application of some Texts of holy Scriptures, it pleased God to remove it; and to Dart into his Soul the Spirit of joy and gladness, in the removing from his Mind the dark conceptions of sadness, and the fear of Divine Displeasure: He was particularly remarkable for his wonderful Modesty, and Chastity, and Devotion; he had true generosity and greatness of Mind, he administred and communicated fresh delight to all his Conversants; his good Qualifications was most evident to all Men, he delivered many that were in Bondage, from their Chains, both of Sin and Confinement; he commiserated the Miserable, and freed those in Durance; he overflowed with compassion for the Distressed, those also of mea-

ner Rank, as well as those of the first Quality; he applied himself to comfort afflicted Minds, in the most pathetick manner; he took on him to mediate in their behalf, to obtain for the Liberty of Mind, for he who had felt what it was to be under bondage of Spirit, knew how to commiserate those that were under the like restraints; he admonished all Men to consult their own safety, by avoiding the precipice of Sin, which is the Souls bondage; the loss of any from Grace so affected him, that he mourned in secret for their retrieve, he knew the true value of a Soul, therefore he bemoned its loss; he looked upon a Soul as lost, when it was involved in guilt, till it had recovered its former spritelyness, by returning from Sin, and laying hold on the Merits of Christ for a Pardon; he admonished Men, 'twas for their own safety, to return with speed to God, and recover his ancient favour; he said, the loss of a Soul from Gods favour, ought to affect a whole Kingdom; for since it prealed Jesus Christ to dye to save it, ought not every Man to be afflicted for the apprehension of its loss; sure a Man's Enemies as well as Friends should share in this sorrow; all other losses may eatily be repair'd, but the loss of a Soul is past retrieve, if it dyes or expires in Sin; therefore 'tis the highest Wisdom, for every Man immediately to retreat to God for pardoning Mercy, which alone is able to inlarge a Soul; this concern should reach every one who is a friend to Souls, that they may escape the danger of future punishment. This venerable Gentleman, the Dean of *Durham*, had so tender a concern for the Salvation of all Men, that had he been called to it, I believe he could have imitated his great Master Jesus Christ, even in rendring his Life a Victim for their future good, and shall the Servants of God be thus highly affected for us, and shall not we share the concern for our selves; O! forgetful Man, that will not be concerned for thy own good, but ignore the Mercies of God, and fly from Pardon, by flying from Amendment: O ye Sons of Men! How long will you reject the Grace of God against your selves, shall the fame of this Worthy, under our present consideration, administer fresh Delight to all wise and good Men, for his concern for Mens future felicity, and are Men so stupid as not to be concern for their own immortal good? I derive a Joy from every favour I hear conferr'd on Men of desert, and shall not a Joy devolved on Souls affect me more. I with all the Worthies arrived at felicity, heartily bemoan the neglect of Divine Grace, and the little regard Men shew for their own eternal good. There's not a Man of Sense but would be full of Professor the felicity of his Country, and shall not our heavenly Country have as great a prevalence over us; this World at most cannot last long, but the future World is ever durable,

and

and our Felicity in it will never end; a Man of desert will lose no opportunity of being a Benefactor to Mankind, and should not this thought animate us to benefit the Souls of Men? A Person of a loyal Principle, will prefer the doing his duty to his Prince, even to Life it self; and every Man is equally interested in the Joy of his King, who is of a celebrated Fame, and should we not be more concerned for the honour of the King of Kings, whose honour is our Souls renown; 'tis in his power to deprive us of all the good we enjoy, whensoever he pleases, and therefore to him we ought to have the highest regard; but the reward of the Benefits we have conferr'd on Souls, he will never divest us of: Surely a Man of Power can have no greater remorse, if God should take his Power and Ability from him, than the memory of having done good to no Man, when he was in the Possession of it; but this is a Pain a good Man will have no occasion to experience, in that he hath lost no opportunity of being a Benefactor to Mankind. This Satisfaction will never leave a Man, though Fortune should, but will always stand by him with comfort; believe me, O Christians! 'Tis highly worth your while to be executing the will of your great Master, according to the great Example of our present Hero. The glory a Man purchases by heavenly Inclinations will never decay, the fruit of good Works are immortal, the consciousness of Benefits distributed will remain for ever, both to him that hath bestowed them, and to him that hath received them: This is a Fruit and Possession not at all to be dispised, even in Adversity, this will supply a Man with Pleasure, not to be exhausted. If I might prevail in Counsel, I would advise all Men never to be weary or tir'd with good Actions, since they never breed a Satiety, but each good Word, or Action, constantly producing a fresh Delight: A good Man ever deserves to enjoy those Blessings he hath employed well.

§. V. And now we commit him to the funeral Pile, in full assurance of a happy and and glorious Resurrection, as we have lent him all the expressions of Sorrow imaginable; now we return with joyful hopes, to meet him in the future day, with unspeakable Glory, with him to behold the Vision of God for ever; as he has been wept over by those who never knew him, so will he be accompanied in the heavenly Orbs by all the glorious train of Saints and Martyrs: May all that shall yet hear of him by fame, practice in their own lives his Holiness; the greatest Strangers are ready to be moved, by the Example even of a foreigne Hero. The magnanimity of a great General, or the grandure of a mighty Prince, affects those that hear of them, and though a great Prince fall in a great and mighty Action, yet those that survive him, could wish

even

even in this to imitate him, such a power has worthy Deeds over heroick Souls, that they will stick at no difficultie to Imitate them; but I fear to offend against honour and friendship, in exceeding the bounds of my Intention, which was only to revive the memory of so brave a Worthy, and not to give a narrative of his life and worthy deportment, my design is not to be tedious in the commendation of one who when living, neglected his own just praise; but only to interest your Affections in the favour of all holy Virtues, from the Example of one whose life and practice tended all to this center, and if any should be so invidious as to invalidate this Testimony, they are much in the wrong, his Life was so pure that it stands not in need of Vindication; but why should I say more on this head, because I know that all who knew him both love and value his memory: The goodness of his Disposition, and the holiness of his Life, and the greatness of his Birth, deserves a more accomplished Remembrancer, yet from the knowledge I had from the greatness of his Mind, I could not forbear to say this, from the high esteem I bore him when living, and the true value I have for his Remembrance, and owe him being dead; my Mind accompanies the sallies of his Soul in the Regions of Bliss: If any while living hated his high Virtue, they now may be admonished speedily to repent, and instead of reproach be Converts to his Piety, that they also when the change of time is passed upon them, may enjoy everlasting repose, in those Regions where holy Souls enjoy endless Life and true Felicity; and they also may live in the heart, and reign in the affections of those that survive them; however, for the present lay aside all reproaches and complaints against the Worthy and the Brave, and partizan their greatness; envy no Man's rise, though you fear his valour, and keep in memory the last Commands of your great Master, love and honour all Men, a new Commandment saith our Lord, I give unto you, that ye love each other. In the Bosom of holy Men unload all your melancholly Thoughts, and expel the vapours of your Mind by their bright Conversation, a good Man will supply both publick and private Comforts; the Conversation of a good Friend, is a great prop under the highest Sorrow, learned Conversation affords great Consolation, I will therefore resort to the wise and the good, in them I shall find repose; their great Wisdom will inform us how to bear Affliction with great fortitude of Mind, that we may not by any event be overwhelmed with sorrow, for by this means you will not want those Comforts which good Persons can administer unto you, they will avert your Sorrows by equivalent Consolations, so that Death it self shall not be able to deprive you of Divine Joy, but rather immediately waft you to it:

If

If you deport your ſelf thus, there is no Ornament that you can recount, but ſhall ſpeedily be adminiſtred to you; for the authority of a Friend you truly eſteem will turn to your relief, for you will be aſhamed not to bear affliction with that fortitude of Mind, which their great Wiſdom thinks fit, conſidering thoſe Comforts which others in like caſes have enjoy'd, and by this adminiſter Conſolation to our ſelves, by recalling to mind things truly worthy; there is no grief but what length of time can leſſen, yet we ought not always to wait for that time, but rather to foreſtal it, and draw it in, to our ſuccour, before it comes of it ſelf; we ſhould not refuſe our ſelves that ſatisfaction which we have ſometimes adminiſtred to others, nor afflict theſe Friends of ours which almoſt dye to ſee our grief: But why ſhould I write any more upon this Subject, unleſs I ſhould ſeem diffident of the readers Wiſdom, they that have managed themſelves with a prudent Conduct in Proſperity, let them ſee how they are able to behave themſelves commendably in Adverſity; you that have often comforted others, ought by no means to grudge your ſelves the ſatisfaction of being comforted; have recourſe therefore to the ſame Remedies you have ſo ſucceſsfully experienced: Yet in the caſe of loſſes, either of Relations, or other Afflictions, we may be as truly ſorrowful as becomes us, yet may we not lament ſo much that all Men in our Eyes or Actions may read our concern, yet may we rather chuſe to debate with our reaſon the cauſe of our grief, than endeavour to promote it; every Man is liable to the inconſtancy of Fortune, ſhe has already depriv'd many of us of all we ought to eſteem, why then ſhould we be extremely afflicted at any loſs or calamity? What though the honour and grandure of ſome, overballances the joys of others, let us conſider that both joy and ſorrow will end e're long. The confidence of thoſe that are Ignorant, often exceeds the ability of ſuch as are Skilful; hence it comes, that Fortune is made greater than ſhe is, by thoſe whoſe folly encreaſe her power, more honour and eſteem is due to a King, than to a private Perſon: I will never take care to guild my days with glorious Affliction, all happineſs to my Friends delights my heart, the World is not able to afford me a dearer or a better Friend than a good Perſon, becauſe Virtue alone can occaſion a durable delight, but grief and repentance muſt ſucceed the Pleaſures of Sin, and what at firſt has been an ill Man's ſatisfaction, will at laſt prove his torment; there is a vaſt difference between Virtue and Vice, we are to abhor the latter, and love the former, for the one leads to Felicity, and the other to Miſery; there is nothing permanent in this World but Virtue, be not therefore over joyed at any thing, but the receipt of Divine Grace, a good Name is at all times preferable

ferable to a good Estate; Riches are only of use to the living, Virtue is of true service to the dead. Enure your Mind to thought and contemplation, and by this gather in Divine Succours; Virtue will make a Man surmount the meanness of his Birth, and baffle all the attempts of Envy; nothing but Sin can ruin a Man of true honour, 'tis Sin only that obscures of all true content and just esteem; but while a Man is on this side the Grave he may recant his Errors, and return to his Duty, and regain the favour of God.

§. VI. *Thomas Moor*, born in the City of *London*, of a Family honest, though not very famous, was yet very conversant with Letters: Who after he had pleaded several Causes in the Hall and City, had been Judge in the Sherriff's Court, he was by the invincible K. *Henry* VIII. to whom only the unheard of Glory happen'd to be still'd Defender of the Faith, which he bravely deserved both by his Pen and Sword: This King sent for Mr. *Thomas Moor* to Court, and made him one of his Council, and Knighted him; he made him first Vice Treasurer, and then Chancellour of the Dutchy of *Lancaster*, and at length by the wonderful favour of his Prince, was made Chancellour of *England*, but in the mean time he was chosen Speaker of the *House of Commons*, and Embassadour at several times to several Princes, and lastly, at *Cambray*: A Companion and Colleague, joyn'd with the head of the Embassy *Cuthert Tunstall*, first Bishop of *London*, and afterwards of *Durham*, than which Lord Bishop the World sees not at this day any Man more Learned, Prudent, or Virtuous; there amongst the chiefest Monarchs of the Christian World, the league renewed, and much wish'd for Peace reflor'd: this he saw with Joy, and was an Embassadour present at the Treaty. (The Mighty Lord send Peace to the Christian World, and Confirm it, and make it lasting.) And while Sir *Thomas Moor* was employ'd in the course of these Offices and Honours, the best of Princes could not blame his Labours; nor was he odious to the Nobility, nor offensive to the People; Thieves and Murderers found him troublesome, for these he would find due Punishment, and see it executed. His Father, Sir *John Moor* Knight, was advanced by the King to that Rank amongst the Judges, which is called, a Justice of the King's Bench: A Person in his behaviour, Civil, Pleasant, Innocent, Mild, Merciful, Just, and Upright; loaded with Years, but of a Constitution of Body above his Age; after he had liv'd to see his Son Chancellour of *England*, judged that he had staid long enough in this Life, willingly he travelled to Heaven, to whom the Son compar'd when living, the Father was call'd the younger Man, and seem'd so to himself, yet the Son lamented and miss'd his absent Father, and weighing in his Mind

that

that he had four Children, and eleven Grand-children, began to seem old; he was followed with a bad state of health, which is a sure sign of approaching death, he was full and cloy'd with Terrestrial Affairs; he withdrew himself from the hurry and business of the World, and meditated on Immortality, he resigned all his Affairs to God, he looked upon Death but as a Door to enter into Happiness, In his younger days he had ever wished that the latter part of his Life might be free from trouble and fatigue: He had two Wives, his first loving Wife was named *Joanna*, by whom he had three Daughters, and one Son; as himself expresses it, before his Prime, or vigorous Strength was gone. His second Wife was named *Alice*, who was a kind and tender Mother over his Children.

" To whom such love was by *Alice* shown,
" (In Step-mothers a Virtue rarely known)
" That the World believ'd the Children were her own.

They were both so pious and good, that himself said 'twas hard to judge which was the happier choice, so that in them he wanted no higher blessing which they could administer to him; he was a Man of Universal Learning. The Monument of Sir *Thomas Moor* is erected in *Chelsea* Church, which Town of *Chelsea* is the first place beyond the Verge of the Bills of Mortality, towards the West, a Town sweetly situated upon a rising gravely ground, on the Northern Banks of the *Thames*, adorn'd with that magnificent Hospital, founded by King *Charles* II. beautify'd with several large and pleasant Gardens, and celebrated for the residence of many of the Nobility and Gentry; near this noble Structure is the House and famous Gardens of *Richard* Earl of *Rivelagh*, late Pay-Master-General of all her Majesties Land Forces, and Chief Governour of the Royal Hospital at *Chelsea*; this Noble Earl, was Nephew to the Earl of *Burlington*, and to the Honourable *Robert Boyl* Esq; who was so famous in his Life for extraordinary Piety and Charity, the Bishop of *Sarum*, who preached his Funeral Sermon, in it declared that in his life time, he gave away in private Charities above one Thousand Pound a Year, yearly; which by his Order was privately distributed in useful Charities, to several Parishes who knew not from what hand it came till after his Death, when this Bounty ceased to be reiterated; and before his Death, he ordered near six Thousand Pounds to be well laid out in Purchases, for a yearly Income for ever, to be given for the propagation of the Gospel beyond the Seas; and lastly, he hath founded for ever a Lecture-Sermon, to which he hath assigned fifty Pounds a Year for ever, for the perpetual security of which, he hath purchased Land,

and

and dedicated it for ever, for preaching of eight Sermons a Year, till the end of time; which the Truſtees in that Affair, hath ordered to be preach'd in the Cathedral Church of St. *Pauls*, in *London*, upon the firſt Monday in the Month, for eight Months in the Year for ever; *viz. January*, *February*, *March*, *April*, *May*, *September*, *October*, *November*; the ſtated time is at the Morning Service, beginning at ten of the Clock. This Earl hath ſeveral Daughters, the youngeſt of which is taken notice of, for her celebrated Holineſs and Piety; thoſe who have only obſerved her holy and devout Deportment, hath thought her honour very particularly good, before they knew her to be the Right Honourable the Lady *Catherine Jones*: This Renouned Lady hath worthily addreſſed her ſelf very frequently to the Holy Communion, for many Years upon the return of every Lords Day, and ſometimes oftner, and is eſteemed by all People of very great Sanctity and Holineſs; I wiſh all Ladies of her Quality, and of all ranks, would alſo exemplifie themſelves for Piety and Holineſs, that the World might long flouriſh by the methods of Purity and Devotion, and I doubt not but that there are a countleſs number that do live as holy as 'tis poſſible for the Children of Mortals to live while they are cloathed with Mortality; ſuch is the honour of the *Engliſh* Church, that in Holineſs they lead all other Churches; the Sun in all its Travells ſees not more Holy and Devout People than theſe in Communion with the *Engliſh* Church, ſo that not only our Doctrin, but our Lives can challenge all the World to produce the like for pure Truth and ſpotleſs Innocency; ſolid is the Faith and Principles of our Church, tho ſhe hath not always been treated kindly by her Neighbour Churches; nay, ſome within the verge of our own Nation have preſumed to deviate from her; tho the Conſequence of it, is only their own determent and reproach, for they only will be the Sufferers by dividing from her, they loſe both the Glory and Advantage of being in Communion with her; for could we ſee the Beauty of a Soul arrived at Felicity, who was bread and educated in her Communion, and reſigned it ſelf from thence into the hands of God, we ſhould ſoon be enamoured with the Glory it now enjoys; 'tis ſtrange if wiſe and good Men ſhould not give our Doctrine a moſt kind and favourable Reception, and alſo give an additional Grace to that which is ſo amiable already; for this would be to Adorn the Doctrin of God our Saviour in Reality and Truth, becauſe our Doctrin is the moſt Regular and Perfect, the moſt Beautiful and Inviting Syſtem of Religion that the whole World is capable of producing; lovely and inviting is the Doctrin of the Church of *England*, 'tis powerful enough to win all the World to its Communion, if it were received with a becoming

coming Candour; ſhe will not ſuffer her greateſt *Enemies* to eſcape her favour and friendſhip, ſhe beſtows Donatives even on thoſe that rebel againſt her, and oppoſe her righteous Principles; ſhe gives all the World to know, that while there is Life, and a power of doing good, and any opportunities left of being good, to love, and to ſhew pity, is ever in ſeaſon: May we therefore learn from her, that nothing but true love; the love of God, of Righteouſneſs, and of one another, ſhould have any abode with us, and then our Lord, the Lord of Life; will ſpeedily come and keep his Court in our hearts, then ſhall we ever enjoy the Feaſt of a good Conſcience, the heavenly Banquet, the Divine Solice of Peace, and Joy in the Holy Ghoſt; let then our hearts be prepared as a Throne to entertain our Lord and Saviour, that we may be ſealed to the day of Redemption, when we ſhall meet with Joy all the lover of Truth and goodneſs, and live with them for ever.

§. 7. 'Tis ſaid of Sir *Thomas Moor*, that he excelled in Wit and Wiſdom, he was open and pleaſant, full of Grace in delivering his Judgment, none more Prudent to ſpeak truth without fear; one whoſe Integrity made him a Miracle of Nature while he was living, and whoſe Books have made him an everlaſting Monument now he is dead: This great Man was beheaded on *Tower-hill*, as ſome Authors ſay, for not taking the Oaths of Supremacy, in the Year 1535, and ſome Hiſtorians ſay 1532; he lies buried in *Chelſea* Church, where 'tis reported *Biſh Fiſher* lies buried with him in the ſame Grave; the night of whoſe Death was the noon of his Age, and the loſs of Chriſtendom, of whom I cannot make too honourable a mention, his Fame is renowned throughout all the Chriſtian World, in him were compleat all the Virtues. *Thomas Cromwel* having done him this honour, to eternize the noble Deportment of his Life, ſays of him, that he was of a pregnant Wit, Diſcreet, and well adviſed in Judgment, Eloquent of Tongue, and had an incomparable Memory, he had more regard to the Inſtruction of his Mind, than the Pleaſure of his Eyes; he declared to all Men, 'twas more adviſeable to follow the good in the Path of reaſon, than the bad in the common Opinion; his Happineſs did not end with his Life, nor his Glory ceaſe with his death; true life begins at the Grave, and ſprings from the very boſom of death; our Souls revive as it were from our Aſhes, then are our Names eternized, then have Envy and Malice no more power to obſcure true worth, I had almoſt ſaid merit; after death but few will diſpute our Title to Fame; the Privileges of our Souls are not ſubject to the corruption of our Bodies, it would be better to enter into Oblivion, than not to be happy in the future State; but this cannot be, becauſe God hath appointed Eternal Life for them that

that love and fear him, both which will I do if God permit, I will also be more careful of keeping my word than my Money, it being not a little commendable for a Man to behave himself so, that he may be trusted as much on account of his honesty, as his Band. I will enure my Mind to thoughtfulness, that I may ever be meditating on that which is good, and avoid, or avert, Agitation of Thought, and in all things as near as possible qualify my self to reign in the Bosom of God by obtaining his Favour; God loves and honours those who love and honour him, obey and honour their Parents, respect their Friends, obey the Laws; first Divine, and then Human. Virtue is the most noble and secure Possession a Man can have, Virtue is the only good that is ever durable, this will ever remain with that Soul that hath once entertain'd it; Virtue is preferable to noble extraction, pay therefore a great deference to Virtue, and to those who suffer not themselves to be overcome by Ease and Idleness, and to those whose chief regard is for Immortality; by the life of these you ought to regulate your own, taking a pattern of your Proceedings from their Practice; shew due respect to your Friends, though they be never so remote from you: A bad Man will only value his Friend when he is present, to reform the Mind is more needful than to reform the Manners; for he whose Mind is well instructed, will thirst after Wisdom and Glory, he will be full of Courage and Bounty, the first will make him feared of his Enemies, and the other cause him to be beloved of his Friends; whoever breeds his Children well, gives them much, though he leaves them but little; the condition of the Mind is alone to be respected, and he that can despise Glory for the sake of Virtue, is a gallant Man; 'tis true Virtue that acquires Glory, but all Ignoble Glory is to be despised; the Glory of Virtue is preferable to Vainglory, as much as Health and Discretion differ from Sickness and Folly: Not to love and obey ones Parents, is extream Impiety, but to trample on their Fame is worse than Parricide; neither Wit nor Words are able to express how commendable and necessary a thing obedience is to Parents, the utmost extent of time owns it self at a loss to reward such Children as are dutiful; nothing ought to hinder the vehemence of Virtue and Affection, which a dutiful Child will pay to defend the Glory of his Parents; for dutiful Actions to Parents will gain Immortal Renown, because in honouring Parents we honour and obey God, who hath commanded it, and whom they represent; the Vices of Children obscure the Virtues of Parents, and clogs the Wings of their Fame, and deprive themselves of that Fame and Renown that would devolve on them from their Parents Virtues; wicked Children deprive their Parents of true Content, and themselves of all true esteem.

§. 8. There

§. VIII. There is in Parents a neverfailing Spring of kindneſs and good will towards their Children, which flows with that life and vigour, that nothing is able to interrept; if the Children prove ſingularly Good and Vertuous, then Paternal Affection bears a mighty Stream, and overflows all its Banks; the Parents feel an unſpeakable delight and ſatisfaction, and their Children are then the Crown of their Age, their Joy and Triumph; yet, if they prove otherways then good, they cannot ceaſe to pitty them, there ſtill remains a Propenſion in them to do good to them, yet the Parents kindneſs will not diſcharge or ſuperſede the Childrens duty; there is a noble Contention between them, the Parents would demonſtrate more Love, and the Children ſtrive to equal that with Ingenuity; it is hard to obſerve decorum in Paſſion, but Paternal Affections are quick and ſagacious, and will fly toward the good of the beloved Object, to ſee what we love affects us much; 'tis natural for the ſight to affect the heart, ſoon is the heart of a Parent diſſolved into kindneſs to their Children, the Children ought to return dutiful Obedience to their beloved Parents; a Father's Paſſion prompts him beyond the gravity of his Years, the dignity of his Relation, and above the remembrance of juſt Offences; a Father is prone to forget all former Undutifulneſs in his Children, from whence he makes the fulleſt expreſſions of Joy and Endearment, upon all occaſions to his Children; a Parent that hath loſt his Child, ever carries the Image of him in his Thoughts, and cannot loſe the remembrance of him, but he, upon every the leaſt occaſion occurs to his Mind, he is quick in the apprehending the firſt approaches of him; but yet a much more tender Love hath God to Men, and ever retains a mighty concern for their Good and Happineſs, becauſe God's Mercies out-go all merciful Men; God takes notice of the firſt beginnings of good in Men, God is very compaſſionate and tender to Men under great Agonies of Mind, yet without the weakneſs of human Paſſion; God is very gracious in the Reception of a Sinner that is truly Penitent, and relents for his Sins, but a Man muſt not truſt to the Prefaces and firſt aſſays of Repentance, but muſt perfect it, till he hath obtained full remiſſion of his Sins, which is not otherways to be obtained but by forſaking of Sin, Repentance muſt have its perfect work, and Sin muſt dye before the Soul can live; God requires not ſorrow for its ſelf, but for its end, which is Amendment; it is no ſatisfaction to him that his Creatures lie under frightful Apprehenſions, our own Conſciences tell us, we may then dry our Eyes, and be comforted, when the cauſe of Sin is taken away, but not before; when godly Sorrow hath effected ſuch a Repentance as is not to be repented off, 2 *Cor.*

7. 10. Herein lies the great uncomfortableneſs of a Death-bed Repentance, 'tis madneſs to truſt the iſſues of Eternity upon extemporary Preparations: If it ſhould pleaſe God to give a Man both Grace and Opportunity to repent, 'tis in all probability then too late ſeriouſly to bethink ones ſelf, if he then feel remorſe for his Sins, yet the want of time and ſtrength is very dangerous; what may it avail to make Reſolutions, and to renew ones Baptiſmal Covenant, when there is no time to put thoſe Reſolutions into practice; for in ſuch a caſe a Man cannot give himſelf any proof of his own Sincerity, becauſe he cannot repair God's Honour, he can then make no Conqueſt over Sin, he cannot leave a good Example to the World, he cannot by habit and exerciſe make the ways of God become eaſie and natural to him, he cannot be ſaid to have lived the Life of the Righteous, and therefore cannot comfortably conclude that he ſhall dye ſuch a Death; Men are apt to have recourſe to the Example of the Thief upon the Croſs, bu his caſe was very different from any that are now on a Sick or Dying-bed, he never had the means of obtaining Divine Grace, before; he had always lived in great Darkneſs and Ignorance, moreover it was not unagreeable to the Divine Wiſdom and Goodneſs, to do ſomething extraordinary at that great time; to ſignify, or ſignalize the efficacy of our Saviour's Mediatorſhip, by ſome remarkable Inſtance at that time, when the Dignity and Glory of his Majeſty was moſt clouded and obſcure; there never was, nor never will be, ſuch another occaſion as this; it is therefore great and deſperate folly for any Perſon to truſt to ſuch an experiment. St. *Matth.* 20. *v.* 12. Thoſe Labourers that came into the Vineyard at the Eleventh Hour, are rewarded equally with thoſe that had born the burthen and heat of the Day; yet it is to be obſerved, that tho they came late, yet not ſo late, but that they did really work in the Vineyard; not that I would diſcourage any to return late, that were not ſo happy as to be early Penitents, but I would forewarn all Men to make ſure of Salvation before the Day of Grace is paſt, for God is pleaſed with thoſe that early approach the Gates of Mercy; not that I would dare to preſume to limit the Mercies of God, which are boundleſs: God is able to foreſee what a late Convert would have done, if he had obtained opportunity according to the extent of his humble deſire, and God may extend Mercy to him accordingly, ſeeing God is compaſſionate, and can extend Mercy and Pardon as beſt pleaſeth him; but yet he will indulge no Man in Sin, but will ſeverely puniſh all Impenitent and Unrelenting Sinners.

CHAP.

# CHAP. XII.

*The great Privileges of* Mankind *purchaſed for them by the Merits of* Jeſus Chriſt, *who brought* Life *and* Immortality *to light, through the* Goſpel; 2 Tim. 1. 10. *with* God *both* Sects *are equally acceptable, as in the* Doctrin *of the* Goſpel *is illuſtrated, and what is there advanced is* true *and* real.

§. 1. HAving ſpoken ſo largely of the Maſculine Sect, give me leave to ſay ſomething of Holy and Devout Women. There is no ſhadow of Reaſon why a Man may not pronounce a Modeſt Woman the greateſt of Humane Bleſſings, and the moſt noble of Temporal Deſires, ſhe is the ſafety of that Houſe whoſe affairs ſhe Adminiſters: A diſcreet and good Wife, is the tender and careful Nurſe of her Children, *Prov.* 12. 4. ſhe is the joy of her Husband's health, and the cure and relief of his ſickneſs, the Partner of his good Fortune, and the Comfort of his bad; ſhe ſooths and breaks the headlong Violence of Youth, and tempers the moroſe Auſterity of Old Age. Will any Perſon perſuade you that Production and Education of Children, which are the very Images of their Parents, the Pictures of their Minds, in whom they ſee as it were their very ſelves born again a-new, which affords a Delight ſincere to the laſt degree; for 'tis a great ſatisfaction when we come to obey the Laws of Fate, for a Man to ſee a Son of his own, to whom he can bequeath thoſe Honours and Poſſeſſions of his Family which he received from his Parents; what can be of greater uſe, or more neceſſary, than to have the Publick ſo abound with People, as amply to ſuffice either for manuring of the Ground, managing of Trade, exerciſing as well as improving of Arts and Sciences in Peace, and furniſhing ſupplies to the War, in the room of thoſe that fall, either for the Defence, or Glory of their Country, the Women being Inſtruments of all this and much more good, I ſhall ever give them real preference; eſpecially thoſe that are endowed with a ſuperior Senſe, though theſe many times can hardly be treated civily, yet ſtill they have the Royal Pleaſure of doing Heroically, to the glory of the weaker Sex, and the Univerſal good of the World. Happy then are all thoſe of both Sexes that religiouſly follow the Evidence of Truth, on what ſide ſoever it lies; theſe are all beloved of God, who is an inexhauſtible Fountain of good, who will

do great things for those who assay to imitate him in all useful and excellent Perfections, these he will be with and assist by his holy Spirit, he will illuminate their Understandings, and sanctify their Wills, and fill them with a clear and comprehensive knowledge of the Revelation of the Holy Gospel, so that they shall promote the Peace of the Church, and of all the Members of it; the God of Peace and Love will ever be with these, and fill them with an Inexhaustible Joy and Comfort, as a present reward of their Peace, Unity, and Charity; these shall ever be blessed with the inward Testimony of a good Conscience, no ill-wish shall disturb the Tranquillity and Serenity of these Divine Souls, because no evil can find admittance with them, therefore they must needs enjoy a continual plenitude of Peace and Satisfaction; though the World may oppose them, yet God will be ever with them; though the World hate them, yet they cannot be disturbed; though they are injured, yet they cannot be made miserable, but shall ever be blessed even to all Eternity; these shall find Consolation in the Day of Judgment, they shall have full assurance at the great Audit, having in this life been perfect in Knowledge, in Faith, and in Charity; having not only been good, but eminently so, and this renders them dear to God, and secure of their Salvation; though the Iniquity of Men should deny us Peace without, yet we shall ever have Peace with our selves and with God, whose all-seeing Eye is ever on them to administer good to them that reverence his Name, by a wise and vertuous Life, for this is the best way of glorifying God, as hath been abundantly proved in the foregoing Pages; for nothing less than a Holy Life can approve any Person to Almighty God, whose Wisdom is sufficient to enable him to see through all the Series of Causes, and to fore-know what will be their event; yet this is no Argument, that he either ordains them, or effects them; he approves of all things that are good, but dislikes all its opposites; he foresees all things that is to come, but is no ways the cause of any evil that does come; happy then are all those who from their Youth are Principled with a sense of Piety and Religion. 'Tis said of St. *Cyprian*, that he so early and presently conceived a sense of Piety, that his Proficiency almost prevented all Instruction: Nor may it be unobserved, what St. *Gregory Nazianzen* hath left upon Record concerning his own Father; he was saith he, a Sheep of Christ's Flock before he came into his Fold, and a Christian before he came within the Church; the Probity of his Temper, and singular Vertues of his Life, made him a Christian as it were by Anticipation; there are some Persons of whom the Grace of God takes early hold, and the Spirit of God inhabits in them, and prevents them from all evil, and

carries

carries them on in an even and constant course of Holiness; their Christianity bearing equal date with their Manhood. Reason and Religion running together, make up one web of a wise and vertuous Life, this is a most happy Case whereever it happens; there is no more sweet nor beautiful thing in the World, than the early buds of Piety, upon which account it is supposed that our Saviour gave such signal Tokens of Affection to St. *John*, calling him the beloved Disciple; 'tis a very comfortable thing to escape the pollutions of the World, by an early engagement in a holy course: He that begins his holy Race betimes, hath all along the comfort of his Progress and Proficiency, and feels himself daily approaching to his desired and happy End; but he that sets out wrong, hath the hard and uncomfortable part of going quite back again, and undoing all he hath done, besides the Agonies of Conscience which he must suffer; for every wicked Man hath done great dishonour to God, therefore the state of his Salvation must needs be hard and hazardous; but a Person that hath been good from his Youth, labours all the days of his Life in God's Work, and equally carries on the affair of his Glory, to which is always added his own Comfort, and this truth is not too florid or rhetorical, but an honest and plain truth, and whoever will experience it shall find it so; for though a Person that hath ever been good cannot assign any particular date of his Conversion, by reason the change was not so palpably great, nor so sudden, as in the Conversion of notorious Sinners; yet the good Person hath ever the preference of evil ones, because goodness ever carries a comfort with it, and hath some present reward in it self, but wickedness is a torment to him that acts it, and carries turpitude and venome in it; the wicked Man can never pretend an equal share to the Mercies of God with the Man who in some measure may be stiled good, from the veneration he hath ever had for God and his holy Laws; therefore the Person who hath ever had the fear of God before his Eyes, hath no occasion to make so severe Reflection upon himself, as one that hath dishonoured God all his Life, and comes but late to taste of the sweets of Religion, therefore the good Man hath not the same occasion to shew the like sensible and discernable change in his Life, with him whose Life hath been very evil; to which effect may be understood the words of *Origen*, in his Books against *Celsus*, Christ Jesus saith he, was sent a Physician Indeed, to cure and recover Sinners, and to improve and instruct those further in the Mysteries of the Kingdom of Heaven, that were already vertuous; happy then are those that are of a constant and unblemished Sanctity, such are termed to be the Elder Brother in the Gospel, to whom

the Father ſaid, all that I have is thine: Thus have I given a ſtrict and Philoſophical Account of the great diſtinction between a Vertuous and a Vitious Perſon, the former being always dear to God, but the latter becomes ſo by his after diligence, and ſincere amendment; now let every Man apply this to himſelf, and upon the Premiſes you will ſee great reaſon to become early good and vertuous Perſons, this having ſo great a preference to a late Repentance; for every guilty Conſcience anticipates its own Puniſhment and Torment, a Man as ſoon as he is ſenſible of his guilt, is full of Anguiſh till he hath obtained a Pardon of the Mighty Lord, who is a God of Mercy, and full of Compaſſion; his merciful goodneſs are infinitely above the meaſure of a Man, for his Compaſſions are Infinite and like himſelf, God hath more Goodneſs than Man Ingratitude; the Lord is a God of unſpeakable goodneſs, his great Name ſpeaks his Nature, he will not contend with Duſt and Aſhes, Infinite Perfection cannot be cruel; his Wiſdom from the beginning foreſaw all poſſible Contingencies, his unchangeable Will obliges him to be good, far and wide will he extend his Mercy, kind and many are the Inſtances of it, he will admit and accept of Man's ſubmiſſion; every Penitent will therefore take ſhame to himſelf, and acknowledge his own folly, and accept the Puniſhment of his Iniquity, and earneſtly deprecate the Divine Diſpleaſure, and deplore his Mercy and Pardon, and deſiſt his former courſe, and as much as in him lies undo all that was amiſs, and make amends for all that was miſdone, by future Zeal and Diligence, and by Univerſal Holineſs; for as much as all ſincere Vertue is awakened to greater Diligence, by every ſenſible Declenſion, to which add eſpecially, that whatſoever Sin, how little ſoever it be, if not repented of when it comes to our knowledge, is by that means become a voluntary Tranſgreſſion, increaſing its guilt, theſe are the principal ſtations of Sin, or the ſeveral ways upon which a Man is denominated a Sinner in the Language of holy Scripture, and of all wiſe Men; for Sins of Infirmity in the moſt proper ſenſe are not without guilt; at leaſt if God ſhould proceed in rigour with Men, yet in conſideration of the goodneſs of God, together with the evident pitiableneſs of their own Circumſtances, they leave no horror upon the Mind, no ſtain or ill mark upon the Perſon, much leſs a Scar or Maim, but all willful Sin beſides their great guilt, terribly afflict or lay waſte their Minds, and ſtupify the Sinners Conſcience, they harden the heart, break the powers of the Soul, and quench the Spirit of God, as we ſhall further expatiate *i. e.* before I conclude this Section. St. *Luke* 1. 16. *It is ſaid of Zachary and Elizabeth that they were both of them Righteous before God, walking in all the Commandments of the Lord blameleſs;*

that

that is, they were ſincerely good and virtuous Perſons, their hearts were principled with the fear and love of God, and though they were not without the errors and failings incident to humanity, yet they ſtrictly made conſcience of their Duty, and did not deliberately depart from the ways of God's Commandments. 1 Kings 15. 5. It is ſaid, *David did that which was right in the Eyes of the Lord, and turned not aſide from any thing he commanded him, all the days of his life, ſave only in the caſe of Uriah the Hittite.* Yet the Scripture reckons up ſeveral failings of *David*; as Paſſion for *Abſalom*, his numbring the People, his approaching too near the Lords anointed, when he cut off the ſkirt of King Saul's Garment, for which his heart ſmote him, his deſpondency of Mind, and diſtruſt that he ſhould one day fall by the hand of *Saul*, his rage againſt *Nabal*, &c. but in regard theſe were but imperfectly voluntary, therefore they made no blot in his Character, but in the guilt againſt *Uriah* the Fact was horrible, there was time for deliberation, the uſe of cunning and contrivance, and therefore full conſent, wherefore this was quite of another conſideration from all the reſt, and left ſuch a ſtain upon him, as required many Tears and Prayers, and a very ſerious and ſignal Repentance to cleanſe him from it; and here we may ſee a wide difference between the Sins of Infirmity and the high guilt of Preſumption. St. *Clement* of *Alexandria* made four ſtations of Perfection. 1. Not to Sin at all ſaith he, is the felicity of Divine Nature, and to be ſure not the condition of any Man in this World. 2. Not to commit any willful or voluntary ſin, which is the attainment of the perfect Man, or true Chriſtian. 3. Rarely to be guilty of Inadvertency, or involuntary Lapſes, which is the condition of a good Proficient in Religion. 4. When a Man hath ſinned, to recover himſelf early by Repentance, and not lie under the guilt, nor much leſs grow into a habit of Sin; habitual Sin, not only brings a guilt, but deſtroys the Powers of the Soul, and lays waſt the Conſcience, and abuſes the Talents God beſtows upon the generality of Mankind, and hinders Divine Illumination; for Vice imbezels all Virtues; Pride, elation of Mind, and ſelf-confidence makes the firſt ſtep to univerſal ruin, pride goes before a fall, and a high Mind before Deſtruction; it intoxicates the Underſtanding, and makes the Mind giddy and inconſiderate, it ſuffers a Man to take no ſober Counſel, to hearken to nothing but what ſooths and flatters him, and thence he becomes raſh, precipitant, and adventurous; it permits him not to make true meaſures of himſelf, but over-rates his Deſerts, and over-values his Capacity, and is blown up with a conceit of himſelf, and grows male-content with his own Condition; and finding himſelf reſtrained, the proud Waves of his Paſſion rage and

ſwell againſt all that bounds and checks them: It is the current Opinion of Divines, that it was only this height of Pride which ruined the Apoſtate Angels; they being before their fall bright Intellectual Beings, no cloud of Ignorance could probably ſo overwhelm them, as to betray them to that fatal Miscarriage; for being pure ſpiritual Subſtances, they lay under no corporeal allurements, to draw them either into Pride or Folly of any kind, and this is ſuppoſed to be the ruin of our firſt Parents; when Mankind firſt turned Prodigal, God had dealt moſt liberally with them, as a gracious Father, he brought them not into the World till he had largely furniſhed it with all neceſſaries for their Accommodation and Delight, night and day were diſtinguiſhed, Sea and Land ſeparated, the Earth bleſſed, a Paradiſe planted with all Delicacies, and then he brings the youngeſt Man, as to a plentiful Table of moſt delightful Entertainment (for if compared with Angels Man may be called the younger Son) and beſides this, God put all Inferiour Creatures in ſubjection to him, and makes that higher Order of glorious Spirits; the holy Angels to miniſter to him, and keep watch about him; and above this, God hath placed him under his own eye, and in his view, under the light of his Countenance, and has deſigned him for yet greater Felicities; as his Favourite and Darling, and hath ſweetned his whole Circumſtances with great Obligations of Love and Kindneſs; and all that is required of Man in return for theſe great and vaſt Bleſſings, is only to be dutiful and Obedient.

§. II. It is abundantly manifeſt, that a ſenſe of God is the greateſt ſupport and comfort of all good Men in trouble and diſtreſs that poſſibly can be, and a great encouragement to all good Duties, and hath a mighty efficacy to preſerve us from Temptations to evil; but the notices of God are equally a dread and torture to all wicked Men, and if it do not check and reſtrain them from Wickedneſs, it will be ſure to deprive them of Pleaſure in it; they can by no means hinder that obſervant Majeſty from over-looking them, yet are they ſo abſurd and ſottiſh as to turn away their Eyes from beholding him: Thus *Adam* when he had ſinned hid himſelf in the Garden, from the Preſence of the Lord; the Majeſty, Power, and Juſtice of God, ſtrikes a terrour to a guilty Conſcience; the contemplation of his Purity and Perfection ſhames and reproaches the Sinner, the thought of an Omnipreſent Majeſty, an all-ſeeing Eye, an holy and righteous Judge, cooles the heat, abates the courage, and ſtops the career of a Sinner. By the far Country in the Parable in the Goſpel, is meant forgetfulneſs of God; St. *Jerome* ſaith, to depart from God is not local, for God is every where preſent, but to be alienated in our Minds and Affections from him, the *Pſalms* tells us,

*Pſalm*

*Pſalm* 5. 26. *They that forſake the Lord ſhall periſh in their own folly and perverſeneſs*; Wherefore, he that would obtain the favour of God, muſt preſcribe to himſelf a profound Humility, as the moſt Sovereign Antidote againſt Sin, and only Principle of ſtability of Virtue; for ſince Man hath fallen by Pride, the Foundation of his recovery is lowlineſs of Spirit; we are therefore enjoyned to ſubmit our Reaſon to the Wiſdom of God, and by Faith depend upon him, and by this we may cut off all the Avenues of Satan, and everlaſtingly ſecure our ſelves againſt all Temptations; for if we conſider that we are ever under the Inſpection of God, this will check and reſtrain us from Sin; he that hath a true and lively Faith will ever ſee him that is inviſible, and having God before us we are ever upon an ample Theatre, and nothing will be able to corrupt our good and wiſe Reſolves; our approaching to God by the Exerciſe of Devotion, will ever refreſh and comfort us, this will ever refreſh the worthy notions of our Minds, and newly engraven them on us, and make them legible upon the Table of our hearts, the Divine Law will be written afreſh by the Finger of God upon us, whereby we ſhall diſdain every ungenerous Action; the approaches of God's Glory will diffuſe moſt glorious Rays upon us, ſo that without great violence we ſhall not eaſily be drawn to offend God, becauſe the fear of God is an Angel-Guardian about our Souls to prevent us from evil, and to conduct us to good, we ſhall generally diſdain to be guilty of any Sin, or ungenerous Action, and ſuch a Practice will bring us to endleſs Felicity; but a Man that lives without the Senſe of God, hath no care of, nor value for himſelf, he hath not a Mind large enough for any generous Deſign, he is poor ſpirited, hurried by every fear, baffled by every Danger, ſurpriſed and carried away by every Temptation; the vigorous notions of God are extinct by the profaneneſs of his Life, or languiſh by the neglect of religious Duties: there is no Angel-Guardian about his Soul, no generous diſdain of Sin in his Heart, he hath neither the help of God, nor the ſtrength of a Man, and as to his Temporal Affairs he will quickly reduce the greateſt Summ to a Cypher, and bring himſelf to want all things, who before had need of nothing but Grace and Wiſdom, to imploy well that which he had, and now he preſently ruſhes into all kind of Debauchery, and beſides the black guilt he derives upon his Conſcience, he waſtes and imbeziles the Talents and Abilities God had endowed him with; God according to his Paternal Prerogative and Wiſdom, may and doth variouſly diſpenſe his Gifts to his Children, 'tis certain he ſends none of them out into the World without ſome Talents to employ themſelves upon, and to make vertuous Improvements of; he gives them *Firſt*, freedom of choice,

*Secondly*,

*Secondly* Understanding Mind or Conscience. *Thirdly*, Experience of a wise and gracious Intertexture of Favours and Chastisements in the course of Providence. *Fourthly*, special Intimations of his own Mind and Will; and first I account Freedom of chusing for our selves, as part of the common Portion of Mankind in general, so that nothing can make us miserable without our own act and consent, so may we have the comfort and delight of co-operating freely to our own good and felicity; and this accomplishment of Human Nature, is a great and inestimable Talent to Man, as no one can doubt, for hereby Man is made to be what he is, that is, to be Master of himself and his own Actions, and obnoxious to none but God himself; he is not drawn by invisible Wires, but moved voluntarily and from an inward Principle, not hurried by external accidents, but steers his own Course, is not at the mercy of every Temptation, but can make his own choice, and ought therefore to chuse the Service of God.

§. III. In memory of the much honoured and truly vertuous Madam *Catherine Trevor*, Sister to Sir *John Trevor*, Master of the Roles, who departed this Life on the 9th Day of *November*, 1704. born *Ibid.* the 5th, and lived 75 Years and 4 Days.

The Virtues of the Pious have ever been had in veneration, the Righteous shall be had in everlasting remembrance, their Name shall be precious beyond all time; this Lady the subject of our present thoughts, was a Person of extraordinary Virtue and Piety, even from her Minority; being very young, she embraced the ways of Holiness, and took a true Delight therein to the Period of her Life; many worthy Deeds of private Charity she extended to the distressed, pitied all, and relieved many; she spent her Days in single Life, which she devoted strictly to Religion; her Life was very Innoffensive, yet her Mind was full of doubts concerning the safety of her Immortal part; she depended upon God's pardoning Mercy for acceptance, and rested upon the Merits of Jesus for a free Pardon, for though her Life was very spotless. yet her Humility was such, that she esteemed nothing of her own Virtue; she was as humble as if she had been a Stranger to all the Virtues, though she was in truth superabundantly adorned with them, her Minority was blessed with an early Piety, which continued to increase till it grew to perfection; when God saw her ripe for Felicity, he removed her from Earth to Heaven, to be a Companion with holy Souls and glorious Angels, where she will behold the glorious Vision of God for ever, with adorning Angels to worship the undivided Trinity, her active Soul was deeply inlaid with the love of Goodness and Learning, but that which was her chief delight and honour was to be intimately

mately acquainted with the Myſtery of Man's Redemption, ſhe had great and noble thoughts concerning God and Religion, ſhe was a true Member of the *Church of England*, as eſtabliſhed by Law, as looking upon that to be the moſt agreeable to the Primitive Religion, when the Goſpel flouriſhed in its Meridian Purity; ſhe had bright Ideas of God and Heaven, her Thoughts continually travelled in the higher Regions of Chriſtian Purity, ſhe gave abundant Evidence of her Accuracy in having made the wiſeſt Choice in placing her Affections on God and Heaven, and loving the converſe of thoſe that loved God moſt; ſhe could well diſtinguiſh between Perſons and things, with undaunted Courage ſhe encountred Death, as looking beyond the Grave to the bright Regions of Glory, truſting in the Lord *Jehovah*, to obtain a Paſport to inviſible Glory; her Faith was firm without wavering, in Patience ſhe poſſeſt her Soul, the Holy Jeſus was her hope and ſtay, on this Rock ſhe ſtood firm; her holy Soul is now gone to Glory, God hath removed her from Earth to be an everlaſting Inhabitant in Heaven, where ſhe will ſhine as the Stars for ever, having wiſely turned her Soul to Righteouſneſs; her Graces were great beyond Minority, many valued and honoured the Virtues that dwelt in her, and now lament her loſs, and are real Mourners for ſo true a Worthy; ſhe was bleſſed with a penetrating Mind, and an active Fancy, in fine, Grace ſhined in her with Divine and Spiritual Glory; various were the Tryals wherewith God had exerciſed her, but his abounding Grace encountered them all, ſo that in her Patience had its perfect work, conſidering ſome difficulties ſhe underwent in the various Relations and Capacities in which ſhe ſtood, but theſe made flouriſh the ſeveral Graces wherewith we was adorned; yet I pretend not to amplify her true worth, for that would ſuppoſe I knew all ſhe was; I only ſubume ſhe was a gracious Perſon, and that in her was laid a laſting Foundation of Greatneſs and Honour, to wit, the Seed of Life and Felicity, to aſpire after which, I had rather invite the Living, than praiſe the Dead. However, if I ſhould attempt a Panegyrick on her, I only aſſay to put Paint upon pure Gold; ſhe, it is certain, feared the Lord greatly from her Youth, and was early planted in the Beams of the Son of Righteouſneſs, and daily ripned to Perfection, till it pleaſed God to remove her from hence, to view the full Viſion of Felicity, and to reap the Fruits of her holy Deportment. I wiſh all Perſons would aſſay to coppy after ſo perfect an Example, that made Religion the chief Theme of her Life; her goodneſs was not like the Morning Cloud, or the early Dew, but like the ſhining Light, which ſhineth more and more unto the perfect Day; ſhe may invite all to her Imitation. King *Solomon* will ſend the thoughtleſs

leſs to an Inſect, to be his Teacher, and ſome unthinking Chriſtians may be ſent to the Inanimate part of the Creation, to learn to worſhip God in their particular Relations. *The Ox knows his Owner, and the Aſs his Maſter's Crib, but my People do not know, they do not conſider,* Iſa. 1. 3, 16, 18, *Verſes.* The Stars in their Courſes fought for God againſt *Siſera*; true Grace is ever inviting to Imitation: He is the beſt Chriſtian that honours God moſt in his particular Relations, who when he draws to the concluſion of his Life, can truly ſay, after our Lord's Example, *I have finiſhed the Work thou gaveſt me to do,* St. John 17. 4. A wiſe Man will not loſe his preſent Opportunity, but will do the work of God this preſent now. St. *Paul* could truly ſay, *I have fought a good fight, I have finiſhed my courſe, I hope to receive the Crown laid up for me.* The Promiſes of God are the Objects of our Faith, the good things contained in the Promiſes are the Objects of our Hope, the Grace and Mercy making the Promiſes, and is the Invitation, or the Load-ſtone of our Love; if we purify our ſelves we are made Partakers of the Divine Nature, this will aſſiſt us to perfect Holineſs through theſe Promiſes; Grace is a Spiritual Building, which needeth a ſure Foundation. The Word of God is ſure and ſtedfaſt, the Lord hath ſuperadded many Divine Bleſſings in it. The Promiſes of God are ſure and unchangeable, they are aſcertain'd and confirm'd by the Death of Chriſt, from whence our Hearts become purified, and our Minds ſanctified, and our whole Life fruitful in good Works; herein lieth the growth and improvement of Grace; whatſoever ſoftneth the Heart improves Grace; a hard and rocky Heart is an unkind Soil for Grace, as ſtony Ground is for Corn, it cannot take Root to any good purpoſe; Trees of Righteouſneſs are planted by the Rivers of Water, which is a tender Soil, every high Mountain is laid low before Chriſt, the pleaſant Lillies grow in the Valleys, low and ſoftned Ground; ſo Grace thrives beſt in an humble and a tender Soul; that which increaſeth our love to Chriſt doth increaſe our Holineſs, and addeth to our Graces, Love will long for a more cloſe Union with Chriſt, 'twill ſtudy the moſt intire compliance to his Will, it will ambitiouſly ſtrive to advance, and honour, it will without ceaſing endeavour to pleaſe, by keeping the Divine Commands.

§. IV. In Memory of *Paſchal P—t*, who was born the 28th day of *Auguſt*, 1706, (and made a Chriſtian on the firſt of *September*, Ibid.)

And of the much honoured and lamented M——E——P—— who arrived at Felicity the ſame day, *Auguſt* 28, 1706, of Man's Redemption.

After having led a holy Life in ſtrict Piety and Virtue, having in the time of Life wiſely imployed a large Eſtate in holy and pious

Uſes

uſes, being a general Benefactor to many holy though diſtreſſed and indigent Perſons, who were ſome of them arrived at future Felicity before their Benefactor could reach the Porch of Glory, who thought her ſelf too long detain'd in the ſtate of Infelicity, when drawing near the time of her Deliverance from the burthen of the Body, one ſaid to her, Life was very ſhort; ſhe replied, that hers was very long, ſignifying thereby her great deſire to arrive at that future and better Life; ſhe was a very wiſe religious and underſtanding Perſon, well acquainted with both Law and Goſpel, not ignorant in State Affairs, but underſtood the Methods of Government, and the neceſſity of ſubmitting to chief Rulers; for Order and *Decorum* could not otherways be maintain'd, but by being ſubſervant to the higher Powers: She had great commiſeration for all under Oppreſſion, or in Exile, thought it very inhuman, that Perſons of no conſideration ſhould exalt themſelves above their Betters; Humility in all Ranks of Perſons is very becoming, for this above other Virtues gives an inſight into the moſt arduous Affairs; I mean the care of ones own, and others Souls; the humble Man will treat his Friends with all civility, yet not do it by flattering them, but by endeavouring to make them ſuch as may truly deſerve our hearty Eſteem and Kindneſs, that all our Converſants may become wiſe and good, and truly ſuch as God himſelf eſteems, ſuch was our Friend lately departed; I wiſh all Perſons would ſtudy and practice that Wiſdom and Virtue that was to late M——P——inherent, and by all other ſuitable good Deeds recommend it to others; I pay therefore to the Memory of this holy Perſon, that ſet others ſuch an Example a mighty Deference; ſhe was a Lady of a moſt refined Converſation, ſhe approved not of thoſe that would abuſe others that were abſent, though it were in a well-bred way, for the late and preſent Age hath taken a liberty of ſpeaking too largely, and unbecoming of the Abſent, where as 'tis noble to treat thoſe that are not preſent to anſwer for themſelves civily; we ſhould view the good Qualities of all Perſons and not ſee, or elſe overlook their bad ones, for 'tis better that evil Actions are buried than remembred. When this Perſon drew near her End, ſhe was not eaſie that any thing ſhould engroſs her Time and Thoughts, but God and her Soul, and the Salvation of all others; ſhe having a Reverend Divine of the Church of *England* attend her, ſhe called for Prayers frequently, according to to the Prophet *David*, ſeven times a day; ſhe yielded up her Soul to God at *Little Chelſea*, but was buried in the Pariſh of St. *Anne*'s, in the Liberties of *Weſtminſter*, where ſhe had lived a conſiderable time, by the *R*—— Mr. S—— who attended her in the time of her laſt Weakneſs. May all others who aſpire to Felicity, take a Pattern by ſuch like Piety, and endeavour

to

to approve themſelves and others in all Divine Graces. If the Felicity of Souls were the chief Aim of all Perſons, we ſhould ſee another Scene of things than now we do, how Holy and Innocent would the Life of every Perſon be, how careful of their Time and Thoughts, Words and Actions; the Preparation for Heaven would be the firſt and the laſt thing upon our Spirits, how earneſtly and careful ſhould we ſeek for Divine Grace, how meek and patient ſhould we deport our ſelves, how ready to aſſiſt others in Spiritual Affairs; as to human Neceſſities, Providence ſupplies many times by an inviſible and indiſcernable Method, but the care of this too much engroſſes the Thoughts of many to the prejudice of their more Divine part, which ought to be conſidered above, and before all other things, for to the Soul we owe our chiefeſt Care, and every Perſon of a ſuperior Senſe, will apply himſelf accordingly; for to act thus, is to gain to our ſelves the Lawrels of diſintereſſed Glory, and to be bleſſed with the Royal Pleaſure of doing Heroically; this is to be a Univerſal Benefactor to all Mankind, every holy Perſon is capable of performing great things, if inſpired by the Spirit of God; yea, though they are not much encouraged by the Smiles of Fortune, nor ſupported by Temporal Power? 'Tis generous and worthy Actions only that can ſecure any Perſon from Oblivion, and theſe will keep alive in perpetual Memory, the Perſon under our preſent Conſideration, whoſe Wiſdom and Virtue I wiſh all may Emulate; this is a Perſon whom none ought to criminate, being in all her Deportment diſcreet; for, who in any Affair can blame her Conduct; what Affair ſo Ardorous but ſhe was capable of, her Wiſdom and Prudence never ſuffered her to be yoked for Life to any diſagreeable Perſon or Temper, ſhe did not approve that Folly, or Ignorance ſhould tyranize over Wit and Senſe, ſhe thought them too low in their genus, that ſhould give themſelves up to one that ſhould contradict them without, and againſt Reaſon, in every thing one does or ſays, ſhe thought that Grandeur unhappy which made any Man too Great to be Good, neither is that true Wit which ſets a Man at defiance with Wiſdom; ſhe had many Acres and much Coin, and yet ſhe preſerved her ſelf from being enſlaved, for Money is often the ruin of thoſe whoſe low Diſcretion do not prevent their own Misfortunes, but believe every Man whoſe firſt Inquiry is, What will ſhe bring? Not that ſhe thought this an unſeaſonable Queſtion, for ſhe approved not of thoſe of either ſide, that Match themſelves unequally, to the grief of their Parents, and the ruin of their Poſterity; for after Ages often owe their Miſeries to the Indiſcretions of thoſe that lived before them.

§. V. It

§. V. It is a commendable thing to be Illuſtrious, by the Nobility of a generous Mind, yet many Eyes will look with Envy upon Worth, and Malign that which they cannot equal; where Admiration ceaſeth, Cenſure begins, the beſt of Men are liable to this: But if a Man would praiſe, he cannot praiſe any ſo ſafely as the Dead, for they are not in danger of valuing themſelves thereon; he that is made up of Learning and Virtue, will deſpiſe Praiſes, though he be made up of as many Virtues as Mortal Nature can receive, or Induſtry make perfect, tho Men leave their Riches, yet they cannot diſpoſe their Wiſdom to others; yet we may learn, that in religious Men's Works, which the dying Authors had not power to bequeath us; when we have loſt the Treaſure of a good Man, it is ſome ſort of reparation to have the Jewel in his Works; Religion and Wiſdom is a worthy mixture, it is an excellent thing to ſpeak wiſely, and eloquently, both at once; but if a Man be not Eloquent, yet if he be Wiſe, it may ſuffice; if theſe Perfections meet not, yet Wiſdom is preferable to Oratory and Eloquence, Wiſdom is of more value than Eloquence; Chriſtian and religious Wiſdom, can alone preſerve Truth, Peace and Unity; ſome chuſe rather to have their Humour fed, than their Souls edified, the chief Acts and Inſtances of true Wiſdom, are to form right Judgments of things; of their Value, and of their Solidity, to form great and noble Thoughts of God, and juſt and proper ones of our Selves, to know what we are capable of, and fit for, to conſider what is the true good and happineſs of Mankind, which makes Societies ſafe, and Nations flouriſh. This is ſolid Wiſdom that is not miſled by falſe Appearances, nor impoſed on by vulgar Opinions, this was the Wiſdom that taught and corrected Man's Nature, and eſtabliſhed all the Art and good Government that was in the World. Wiſdom in groſs is the forming true Principles, the laying good Schemes, and the imploying proper Inſtruments, and the chuſing fit Seaſons for doing the beſt and nobleſt things that can ariſe out of human Nature, *Wiſdom gives Life to him that hath it; it is better than Strength, or Weapons of War*; It is the Image of God, and the Excellency of Man, it is the Choice and rare Gift of God, the Seed of it is laid in our Nature, but there muſt be proper Diſpoſitions of Body, a right Figure of Brain, and a due Temper of Bloud to give it Scope and Materials; theſe ought to be cultivated by an exact Education whereby to ripen the Mind for an accurate Apprehenſion, for though Wiſdom comes from God, yet Man muſt prepare his Mind to receive it, and there are particular happy Flights, and bright Minutes, which open to Men great Landskips, and give them a fuller proſpect of things; which do often riſe out of no previous Meditations, or chain of Thoughts,

and

and theſe are flaſhes of light from God the eternal Source and Fountain thereof; theſe often break in upon pure Minds, which gives them true views of things; a pure Mind is ever prepared to be enlightned from above, which cauſes a ſecret commerce between God and the Soul, which prophane Minds cannot be ſenſible of, but a good Soul feels the Influences of Heaven upon his Mind, and in his heart, and is hereby made wiſer and better by it, the thoughts become noble and free, but Vice and Defilement robs Men of all theſe noble Acquirements, but Purity and Knowledge opens the Mind, and fills it with great Notions to view the Works of God in a general Survey, which gives inſenſibly a greatneſs to the Soul, whereby 'tis more enlarged by variety of Obſervations, and is capable of many things, being bleſſed with a ſort of nobleneſs above that which he could not without theſe aſſiſtances have acquired, he has a larger ſize of Soul, and vaſter thoughts, than can meaſure the Spheres, and enter into the Theories of the heavenly Bodies, which enlarges a Man's Empire over the Creation, and gives his Mind a flight, a raiſedneſs, and a refined Joy, that is of a more exalted nature than all the Pleaſures of Senſe, yet theſe high flights of knowledge do more clearly diſcover the weakneſs of our ſhort-ſighted Powers, and ſhow us Difficulties that we underſtood not before, and ſo gave us no pain, becauſe we apprehended them not; but when we know our Miſery then 'tis our Sorrow begins, ſo that in this reſpect, *He that encreaſes knowledge encreaſes ſorrow*; and yet it is a real Pleaſure to be a Searcher after Truth, to be undeceiv'd, and to ſee how far he can go, and where he muſt make his ſtops, and here he cannot but find that all he can compaſs is but little in compariſon of what he deſires to attain to; yet his entertainments are noble and comprehenſive; great Notions and fine Apprehenſions are ſuggeſted to him; his Views are large and extenſive, but theſe Bleſſings are the Gift of God to the Soul of Man; 'tis not meerly the effect of thought of Labour and Induſtry, though theſe are good means to acquire them; the capacity of our powers, and the diſpoſitions of our Minds are in a great meaſure born with us, but the circumſtances and accidents of our Lives depend immediately upon Providence; that in all theſe reſpects knowledge comes in the preparation of it from God, 'tis he that enlightens the Mind of Man to behold all his Works of wonder, in their beginnings and in their Progreſſions; *Without me* (ſaith our Lord) *you can do nothing, but of him and to him and through him are all things to whom be Glory and Praiſe for ever.* A good Man may truly rejoyce both in God and in himſelf in obſerving both the Works and Ways of God, and in feeling the Teſtimony of a good Conſcience; he is happy in the ſituation of his own Mind, which he poſſeſſes in

in a calm contented Evenneſs of Spirit, he curbs and prevents the Agitations of Paſſions, the Ferments of Deſigns and Intereſts; he ſubdues the diſorders of Appetite, ſo that they may not darken the Mind, nor create to it many imaginary Troubles; but rejoyces to ſee ſo many hidden beauties of God's Works; thoſe things afford him great variety of Thought, hereby his Employments are much diverſified; from theſe he receives a newneſs of Joy, his Views are great and his Deſigns are noble, he loves Mankind, and adores the author of Nature, and every thing that may tend to celebrate his Praiſes, who in all Occurrences ſweetens the lives of Mortals; and this affords a good Man a Joy that is of an exalted and a generous kind. From hence ariſes Wiſdom and Joy to a good Mind, it gives a Man a ſincere and ſenſible Pleaſure; the Joy that Wiſdom and Knowledge brings to a good Man, is of a moſt pure and ſublime nature, which ariſes to him from his knowing himſelf to be a uſeful piece of the World, which gives him a ſolid and laſting Joy, from whence he is able to appeal to God in what concerns his ſincerity; to him he deſires to approve himſelf, who knows his integrity, and ſees his moſt ſecret Thoughts and Intentions; from whence he feels a Joy within himſelf that carries him through all the Difficulties of Life, and makes moſt accidents that happen to him pleaſant, and all the reſt ſupportable; it is a comfortable thing to take a full view of the infinite Mercies of God, and of the riches of his Grace; happy is the Man that intirely dedicates his Soul to God; vaſt is the ſublimity to which the Chriſtian Religion can raiſe a Mind that is entirely governed by it: it inſpires ſtrictneſs of Principle; this makes him tender of every thing that might make the leaſt breach upon his Purity and Holineſs, even in the ſmalleſt things; this Man is grave in his Deportment, elevated in his Thoughts, modeſt in his Temper, and humble in his Aſpect, which may force the beſt Thoughts, even upon the worſt Minds of all that ſhall behold his ſerious Gravity; that from beholding him they may arrive to elevation of Thought alſo; but ſo bright an Idea is not by every one eaſily perceived, nor received; a great and noble Mind will employ every Accident and Occurrence to the beſt uſe: he that hath Modeſty and Purity laid deep in his Nature, will become a true maſter of himſelf, and be out of the reach of all Diſorders, becauſe Nature is intirely ſanctified in him; and Piety receives a vaſt encreaſe, whereby he hath a profound Veneration for the great God of Heaven and Earth, and for pure and Diſintereſſed Chriſtianity, that bright and glorious thing; and for univerſal acknowledged Truths; becauſe he ſtudies the Holy Scripture's with critical ſtrictneſs, and examines the ſenſe of them accurately.

§ VI. And ſuch a Perſon I have now been deſcribing, was the Lady we now lament, M.— *E*——— *P*—— Daughter of *John P*——— Eſq; who was an Eminent Perſon in the County of *Devonſhire*, of Honour and Worth; he had five Children, one Son and four Daughters, of all which there is now only one ſurviving, M——— *G*——— *P*———, who hath always lived in holy Innocency, in the honourable State of ſingle, Blameleſs Life. There is alſo one Grand-daughter yet living, the only ſurviving Child of Mr. *John T*—, of *Devonſhire*, who was *High Sheriff of that County, famous for Integrity and executing of Judgment and Juſtice*; who left two Daughters, *Mary* and *Elizabeth*, great Fortunes (as I have heard) to the value of 14000 Pound each, the youngeſt of which dying unmarried, the ſurviving enjoyed her Fortune alſo, who was married to *F.-F.* Eſq; who was a Perſon of good Repute, and of a great Eſtate in *Devonſhire*, and a Member of Parliament in King *William*'s Reign, but died in the prime of his Years, at the Age of 34, (of the Diſeaſe vulgarly called the *Gout*). Theſe I mention as having been honourable Friends to me, and I would not have any kindneſs be forgotten; for which reaſon I muſt name the late Siſter of the laſt mentioned M.—— *Elizabeth T*———, who was a Perſon of extraordinary Vertue and Piety; but dying ſuddenly without a Will, her whole vaſt Fortune deſcended to her ſurviving Siſter, Madam *Mary T*———, who as I have before ſaid, was married to *Francis F*——— Eſq; deceas'd. The ſudden Death of this Lady I look upon to be a great loſs to the Poor and Indigent, to whom I believe ſhe would have bequathed large Bounty, having no ties by Marriage to worldly concerns, and all her ſurviving Friends being exceeding rich, not needing the addition of her Wealth; therefore if ſhe had ſent it to God by the Hands of the good Poor, it might have been no diſadvantage to her; for which reaſon 'tis Wiſdom for all Perſons to ſettle their Temporal Eſtates according to their Minds, in time of Health, when their Intellects are ſound, and their Memories not broken or impaired; for when any perſon is extreamly ſick, his Mind is apt to be ruffled, and not ſo calm and ſedate, as when the Body is in Health and Eaſe; therefore in time of Health, to ſet one's Houſe as well as Heart in order, I look upon to be a particular Duty, for many wiſe Reaſons. As I love and honour the Memory of all good Perſons in general, ſo particularly my own Friends und Benefactors, as in Duty bound: for I look upon Ingratitude to be a Sin of a black Character. Honour ſuppoſes ſome excellent Quality, highly worth our Eſteem; I mean not external Pomp, how glittering ſoever; nor high Offices, or ſpreading Titles, to which many ceremonious obſervances are

paid, yet theſe alone cannot command our Reſpect, but an inherent Holineſs is that alone which is truly Honourable. Equipage and Fortune may dazle the Eyes, or Imagination, but can't in any meaſure affect our Reaſon, or cauſe a Reverence in our Hearts; for he that is Great but is not Good may juſtly ſink beneath our notice, not being ſupported by real Worth: but to every holy Perſon, I pay due Reverence and Reſpect, and will ever venerate their Memory. Kindneſs to the Poor is an Act that will embalm a Man's Memory to future Generations, and ſound his Praiſes louder than all the Victories of uſurping and ambitious Princes. There is not a ſurer ſign of a noble Mind very far advanced towards Perfection, than the being charitable to thoſe that can make no Returns. He that is more wiſe and good above other *Men*, is highly advanced above them. All Contempt of the Poor, meerly for being Poor, is an unfit and an unjuſt thing; for inward Worth, and real Excellency, are the true ground of Superiority; and one Perſon is no more excellent than another, but as he is more wiſe and good; though Reſpect and Obedience is paid for order ſake, to thoſe who are not always the beſt. All contempt of one's Neighbour are mean and unjuſt things for he whoſe Soul is truly humble, is of the higheſt and nobleſt Ranks. Though whiffling Wits will ſcoff at all Perſons that are not great and ſplendid, though they are ever ſo ſacred, no Perſon that hath a contemptible Opinion of another, can pay him true Reſpect. A proud Perſon who is elevate in his Thoughts, will look on others as void of all Eſteem, never conſidering that the Mind is free, nothing but Reaſon can oblige it; 'tis out of the reach of the moſt abſolute Tyrant: but Greatneſs and Power does naturally puff up, and he who finds himſelf exalted, ſeldom fails to think he ought to be ſo: but no Perſon can be good at Heart, that is full of himſelf, and his own Endowments, without conſidering that all Gifts are derived from God's bounty; and he that hath received the greateſt ſhare of Divine Grace, ought to employ it to the glory of God, and the good of the Chriſtian World: for no Talent either of Wealth or other Bleſſings are given in vain, therefore he that is poſſeſſed of them muſt be accountable to God for them. Superiors are too apt to forget the common Priviledges of Mankind; Inferiors are allowed to ſhare with them the greateſt benefits, for they are as capable of enjoying the ſupreme Good, and all Divine bleſſings are derived from him. Thoſe in high ſtation are ſo placed for the good and improvement of theſe below them; for no Perſon ought to live to himſelf, but to God; who hath appointed every one to be of ſome good uſe to the World, and he that anſwers not this end is highly blame worthy. There is no Prince but ought to communicate benefits to thoſe beneath them,

they being the Repreſentatives of God, who hath the ſame care of the mean, as of the great.

§. VII. There is a Learned Ignorance, and an unlearned Science; and there is a Silence that is the ſateſt Eloquence. It is better not to ſpeak, than to ſpeak that which is a miſs: to ſpeak Evil of no Man is a good Maxim, but to ſpeak Evil of holy and good Perſons is very capitval, and yet no King or great Perſon is exempted from the lash of evil Tongues, notwithſtanding the greatneſs of the penalty of this Puniſhment, yet the Detractor will not ſee his coming Danger; the Juſtice nor Mercy of God will not dehort them from Vice, nor win them to Virtue, nothing will penetrate their obdurate Hearts, though God offers them conditions of Mercy upon their Submiſſion, with a becoming goodneſs, equal to the greatneſs of his Mercy and Majeſty; but prophane Minds will not be wrought upon by all the inviting tenders of Clemency that Goodneſs can diſplay, to an offending viperous Generation, they ſhun all ſecret Commerce betwixt God and their Souls, they feel not the influences of Heaven upon their Minds, they refuſe to become either wiſer or better, *they ſpurn at noble Thoughts, and caſt Wiſdom from them*: application of Mind is a ſtranger to them, they will not make themſelves capable of worthy or great Notions: all the worthineſs of God's dealing to them will not prevail upon them; perhaps they view his Works of wonder, but it is without Thought or Conſideration, they are neither the wiſer nor the better by them, greatneſs of Soul is a ſtranger to them, holy Joy is far from them, they willingly darken their own Thoughts, whereby they create to themſelves many Imaginary Troubles; the hidden beauty of God's Works they care not to dive into, they ſeek not to receive Grace from the giver of Grace, nor make Improvements of the Mercies already received: notwithſtanding the Joy that Wiſdom and Knowledge brings to a Man that delights in it, it will not invite ſome Tempers to acquaint themſelves with it, though it be pure and ſublime, and is able to make a man both Wiſe and Happy; this would direct them to honour and adore the great God of Heaven, and never to hear him mentioned without a pauſe, and a viſible ſtop and a ſenſible regard, that they might raiſe in themſelves vaſter Thoughts of his Greatneſs and Glory, of his Wiſdom and Power, who has directed us to embrace pure and Diſintereſſed Chriſtianity, that bright and glorious thing, which directs a man to diſingage his Heart from all viſible Objects that would ingroſs his Affections with too eager an Appetite after vain and trival Things, that he may the more freely and intirely devote his Soul to God, that they may have a large ſhare in the patrimony of God's Bleſſings, and influence their Hearts to a-

dore

dore him more and more, that God may esteem them worthy of his acceptance, and others may be incouraged to become devout worshipers of God from their example, and from the visible Blessings that attend all that give up themselves, Souls and Bodies intirely to God; these shall receive also a vast esteem from good men, who themselves are indefatigable and dexterous in the Works of Godliness; for good men love those of their own likeness and genius, and wish all had a genial worthy of notice, and that they would employ all their Powers and Faculties to the Glory of God, and the good of the Christian World, to the edification of each other, and the building up each other in their most holy Faith, and lay out their Time and Interest in the labour of Love, in the work of ransoming Souls from thraldum and misery, and discover new Instances of Goodness to the World, and be careful never to give place to any secret ill Inclination, knowing the terror of *Mind* and confusion of Face that attends and follows all bad Actions; for God is severe in punishing bad *Men*, as well as bountiful in rewarding Goodness; for as no good Work will go unrewarded, so no bad Action shall go unpunish'd, unless Repentance intervene to prevent the justly provoked Wrath of God; oh the fury of that Indignation that is justly raised against Sin and Folly; more worse than Death is the terrour of a guilty Conscience, and the convulsion of *Mind* that follows bad Actions; but calm are the Thoughts and cheerful are the Looks that follow good ones, which are infallible Indications of the Comfort of the one and the Unsuitableness of the other; Virtue leads to Life and Glory, but Sin to Death and *Misery*; a good man acts according to the Principles of right Reason, and the Dictates of a refin'd Understanding; but a bad man degenerates from Reason and Grace, and debases the Honour and Dignity of our Nature, which till it is corrupted, would chuse the best things, for there is a decent cheerfulness that is suitable to *Mankind*, and is as it were a Cordial to revive the Spirits of the Innocent. Righteousness rejoyces the Heart and comforts the *Mind*; whereas Evil Actions carry a Heaviness and Dullness with them; there is no comfort like that of serving God in sincerity and Truth, as *Righteousness exalteth a Nation*, so it revives the Spirit of a Man that is a true Practitioner of it, but Folly debases and disgraces Mankind, it casts a cloud before the Understanding and blinds the Mind, it darkens the preceptions of the Soul, it is a Bar between God and Man; but an unblemish'd Candor is a brave and glorious thing, it furnishes a Man with Wisdom and Knowledge, and all desireable Rarities, 'twill make him able to give solid Advice, and to take Counsel of God and Goodness, how to steer the whole course of his Actions. Goodness

gives a very particular Sagacity to a Man, and makes him capable of great things; 'twill make him a true maſter of the whole body of Divinity, if he nicely apply himſelf to the Study of it, ſo that his Name ſhall deſerve a particular Character of Reſpect, for this Man has nothing of Frolick or Levity in him, nor has he any reliſh for the Idle and extravagant Amuſements of the Men of Pleaſure; he will not waſte his time, nor diſſipate his Spirits in to undecent Mirth, but will poſſeſs his own Soul with Patience, being filled with ſolid Joy, which his Goodneſs as well as his Knowledge will plentifully afford him; he hath a quick Senſe of the Miſeries of Mankind; but the Senſe of his own Integrity, and the good he ever finds in it will afford him a continual ſpring of Pleaſure and Satisfaction; ſuch is the Comfort of a pure and exalted Mind, that it is furniſhed with many rare qualifications, his Thoughts are elevated and raiſed to an high pitch, he looks beyond this World, into the Regions of Life and Glory, where he hopes ere long to dwell in the Regions of unclouded Glory, with the glorious company of Saints and Angels, to adore our great Creator with them a countleſs number of Ages; and now how Divine and pure a thing muſt our Religion be; the exerciſe of which is able to put us into ſuch Divine poſſeſſions; for 'tis by the true and due uſe of Religion, that we are qualified for thoſe glorious Abodes, great effect muſt it have upon us to train us up to be fit for theſe things; ſhining and bright muſt our Lives be to win and allure others to imitate ſuch ſhining Virtues, which attract to us ſuch ſhining and glorious Rewards; and though every Man is not capable of ſuch great Acquirements as ſome others are, yet every Man of the loweſt ſize of Soul is capable of being in ſome degree, good in the ſight of God, and therefore ſhall receive ſome degree of Wiſdom, Knowledge and Joy; every one hath not that vaſt reach of Knowledge and Apprehenſion that others arrive at, nor are they capable of ſuch a univerſal Affability and Eſteem, that others cannot hide themſelves from; but yet ſome Talents are freely beſtowed upon every one, as a Divine Gift from Heaven, and this may invite us to *ſet our Affections on Heaven and heavenly things*, ſince the Word of God gives us ſuch a general proſpective of it, and invites us to qualifie our ſelves for it, that our Character may ſound high in his Eſteem, by living beyond the common bounds of a faithleſs and unthinking World; for Faith in God will ſpur us on to new Obedience, and cauſe us to ſend up our Prayers to him with holy boldneſs, to procure to our ſelves and all others Divine Bleſſings; that we may be bleſſed with a gallantry of Spirit *to adore and magnifie our divine Creator, in our Bodies, Souls and Spirits*; then ſhall we diſpiſe and overlook all worldly Greatneſs, and all the

false braveries and gaieties of Life, and apply our selves to true gallantry of Soul, and offer to God the Sacrifice of Gratitude for all Mercies received, either Spiritual or Temporal, both which have flowed upon us in full rivulets of Plenty.

I crave leave to add a word or two that hath occurred to my Thoughts since the writing of the former Addresses.

§. VIII. If we honour and value any Person for an inherent Virtue, an extraordinary excellence; should we find ourselves to have over-valued such a Person for Qualifications they really have not, when we find ourselves deceived in their Character; this gives us a sad and a melancholy Thought; to reflect, that the Idea or Conception we had formed of them, for which we loved and valued them, were only the Image of our own Fancy, this gives us a sensible Grief, and extorts from us Pity and Lamentation, damps our Joy and increases our Sorrow, for fear of the loss of a Soul, or at least the abatement of its felicity; for those whom we expect to participate more of divine Perfections than of human Frailty, and to be above Temptation of doing Evil, and of unshaken greatness of Mind, and to be as 'twere Virtue drawn to the Life, so as to give subsistence and visibility to Vertue, and of extraordinary Purity of Life, and free from the allay of mean Ends and Designs of doing Good, when we find this Character not answered, then we abate of that Joy which we had conceived in their behalf; but when our Friend hath in him a kind of Necessity of Nature to do well, this supports him under all Assaults to the contrary, and he is ready to outstrip the bravest in Virtue; for the Advantages of Christianity outgo and over-weigh those of Philosophy. A Christian is not only improved by human Discourse, but raised by divine Revelation, and governed by the Wisdom of God, and is not under the vain hopes which Reason only can suggest, but under the full and lively assurance of Faith; and is not only eminent for some few Virtues, but is inflamed by the Love and Favour of God, and the prospect of Heaven; therefore he breaths nothing but Greatness and Glory, God is in his Heart, Heaven in his Eye, Joy in his Countenance, and he spreads the sweet Odours of Piety, and casts a lustre upon Religion, being sanctified throughout; the Image of God is restored upon him, and all the Maims of his Fall are cured. Jesus Christ being formed in him, his Conscience is inlightned and his Reason raised, his Passions subdued, his Will set right, and all the inferiour Powers obedient. Virtue is made natural and easie to him, and he is delighted and transported with the Laws of God, he is confirmed by Divine Grace, and upheld by an invisible Power; he is the peculiar care of God's Providence, and the special Charge of the holy Angels, he is the Temple of the blessed Spirit, all God's Dispen-

ſations provide for his Safety; his protection is as certain to guide him in his holy Race, as the Courſe of the Sun, or the Stars in the Firmament, and his Foundation is ſure as the Mountains, he is the adopted Son of God, and ſealed by the Holy Ghoſt to the glorious Day of Redemption; he feels himſelf quickned by God's vital Preſence, warmed by holy Motions, and aſſured by the divine Teſtimony, and this lifts up his Heart with Joy, and every day he walks he finds himſelf nearer Heaven, therefore he puts on the Habit and Mien of that Joy, he goes up by Contemplation and views Heaven, his Heart is raviſhed with the ſight of it, and what can trouble him that hath ſuch a Peace in his Conſcience, or diſturbe him that hath Heaven before him; what can diſmay him that is ſecure of Immortality? what can affright him whom Death cannot hurt, or deject him that is ſecure of a Crown of Glory; therefore 'tis no wonder if he be active and vigorous for God, and becomes an Embaſſadour to invite Men to Heaven, beſeeching them to be reconciled to God through the ſatisfaction of Jeſus Chriſt, for all thoſe Comforts and Incouragements beforementioned, inlarge his Soul like an Angel, puts Wings upon him like a Cherub, and enlivens him like a Seraphim, with holy zeal of God's Glory; and the good of all Men; and in this flame of holy Love he is glad to offer his Life a Sacrifice to God, by devoting himſelf intirely to his Worſhip, he ſhews Religion and Piety in their higheſt pitch and fulleſt maturity, that can be attainable in this Life, the next ſtep is Heaven, one degree more commences Glory, and can the envious World now reproach Religion, when they conſider this glorious State is the deſign of it, and may attain it whenſoever 'tis wiſely and worthily proſecuted, theſe things are true and real. Thus ſhall it be done to that Perſon whom God delights to honour, and theſe invitations are great Encouragements to increaſe our Duty; ſo comfortable is it to have a true Senſe of God and Heaven upon our Minds. Learning is a great Ornament to aſſiſt us in our holy courſe; integrity of Mind is a lovely Ornament, and an unblemiſh'd Converſation is a bleſſed Condition; theſe give a Man an unſhaken aſſurance of God's Love and Favour, which is able to ſupport his Mind under all Difficulties; Learning and true Knowledge are two very different things; a Man may be Learned, and yet be deſtitute of the Grace of God; but if he be bleſſed with divine Knowledge, he will alſo have ſome good meaſure of Grace, ſo as to graſp all neceſſary Truths, and depend upon divine Clemency for Relief; this is the only comfortable Refuge, and to this muſt be joyn'd true Repentance and turning to God with ſpeed. Conſideration uſually begins Converſion to God; Affliction uſually brings Men to Conſideration; Repentance is

the Sanctuary of humane Infirmities, the port of a troubled Soul, a plank to a Shipwrackt Conscience, a soveraign Plaister to the sore wounded Soul; 'tis Physick to the Sick, nay 'tis Life from the Dead, and Resurrection from the Grave, Repentance is the miracle of Divine Goodness, the Reconciler of the divine Attributes, Justice and Mercy; the Relief and Succour of human Frailty; this the Evil Spirits could never attain to, and therefore they envied it. Repentance is the peculiar and inestimable priviledge of Mankind, this is their Comfort, and eternal Salvation depends upon it, and Amendment of Life is the Completion of it.

§. IX. If you give Advice to Persons above you, it is very becoming to make an Apology to excuse your Insufficiency, for your undertaking to give Counsel to your Superiours, and perhaps undesired, yet wishing that what you persuade be strengthned with Reasons drawn from Experience and sound Judgment, which is likely if it be well received, to prove successful and advantageous; the Mercies of the Lord will uphold all those that put their Trust in him. In the multitude of the Thoughts that are within us, divine Comforts shall refresh and delight our Souls, and keep us from murmuring and repining. God will give us the Guidance, the Supports and Comforts of his holy Spirit; though we are sometimes afraid, yet will we ever trust in him, who hath promised to sustain us; his Peace shall keep our Hearts and Minds in a true Sense of his Love, his Favour and Acceptance will be our support and stay under all Heaviness and Dejection; God will stand by us in the hour of Trouble and Tryal, let not thy Mercies nor our Faith fail us, justifie us freely by thy Grace; scatter and disperse the Clouds and Darkness of our Minds, clear up in us just Apprehensions of thee, and of our selves; free us from all intangling Scruples, dejecting Cares, disquieting Doubts and Fears, ease, quiet, and compose our Minds by the comforts of thy holy Spirit, by a firm belief and hope of thy free Grace and Mercy; give to every true Penitent Pardon, and speak Peace unto us, through him who is our Peace, and hath loved us and given himself for us; restore unto us the joy of thy Salvation, and uphold us with thy free Spirit, make thy Face to shine upon thy Servants; *O save us for thy Mercies sake, O Jesus wash us from our Sins in thy all-meriting blood*, thou who art infinite in Mercy, extend thy Mercy to us, communicate Pity and Compassion to us, deal to us the loving kindness of a Saviour, support and relieve us under all Tryals, Sorrows and Temptations, enable us to look up to thee in peace, and with a comfortable and well-grounded confidence of being at last received into thy everlasting Kingdom; we unfeignedly believe the certainty of thy great Salvation; O inable

me

me to live in a joyful Senſe and Praiſe of it, give us a perpetual fear and love of thy holy Name, of thy bountiful Goodneſs, keep us from all things that may hurt us; without thy help, O Lord, we are not able to pleaſe thee, ſuffer thy holy Spirit in all things to direct and rule our Hearts; from thee, O Lord, all good things do come, by thy divine Inſpiration, direct us to think thoſe things that are good, and by thy merciful guidances we will perform the ſame, grant us by thy holy Spirit to have a right judgment in all things, that we may evermore rejoyce in thy holy Comforts, that we may be defended from all Adverſities that may happen to the Body, and from all Aſſaults that may annoy or hurt the Soul; thou art the Author and Giver of all good Gifts, graft in our Hearts the love of thy holy Name, encreaſe in us true Religion, nouriſh us with all Goodneſs, and of thy great Mercy keep us in the ſame; O great and powerful Creator, give us true Peace and joy of Soul, while we ſerve and pleaſe thee, we eaſe and gratifie our own Minds, and are made partakers of the divine Nature by imitating the Divine Perfections, in Goodneſs, Righteouſneſs and Truth; ſuch a Deportment will make us acceptable to God, and pleaſing to our ſelves, notwithſtanding the rude Treatment Religion finds from an ungrateful World, yet to be truly Religious, is conducive to our Satisfaction and Delight; and by this Method we may procure and preſerve true Peace and joy of Soul; diſcard then every evil thing, and ſo keep yourſelf in the fear and love of *God*, alway doing that which is well-pleaſing to him; Sincerity is the only way to aſſure and ſecure us in the divine Favour, and to free us from all Doubts; the Work of Righteouſneſs ſhall be Peace, and the Effect of Righteouſneſs, Quietneſs and Aſſurance for ever; he that is true to his own Conſcience, will maintain his Joy in a World of Trouble. The primitive Chriſtians, though they were as ſorrowful, yet they were always rejoycing, they poſſeſſed all things even in the verge of Want. The ſtreight way to Heaven is very plain and pleaſant, Joy and Gladneſs ſhall be found therein, Thankſgiving and the voice of Melody. 'Tis not Religion, but the want of it, or ſuperſtitious Miſtakes about it, that diſquiet Mens Minds; great Peace have they that love God's Law, and nothing ſhall offend them; rejoyce all ye that are of an upright Heart; too much pondering on this World, makes Mens Minds uneaſie, but if we are employ'd on divine Objects, we ſhall ſurely find divine Comforts; nothing but immortal Things, can ſatisfie an immortal Mind; let's think as little as may be on things below, and not at all on any thing that is apt to make us ſad; but let your Soul be delighted with the thoughts of God; we ſhould ſay continually, *the Lord be Magnified*, this is a perpetual Antidote againſt all Dejection;

fix

fix your Mind upon the best and most pleasing part of your Condition, reflect upon those that are below you, not him in the Chair, but those that carry it; look not so much on what you want, but on what ye injoy, and what others are without; great are the things that God hath done for you, and for all that are of the Houshold of Faith; be thankful to the Lord for these and all Mercies.

## CHAP. XIII.

*Godly Sorrow purifies the Christian's Mind, and renders it vigorous and healthy; it is a Divine Cordial, it rejoyces the Heart and brings Peace to the Soul.*

TIME has ever been found a Remedy to all the Disasters of this World; the Rigours of Fortune are not to be contended with, we must suffer what befalls us, till time shall relieve us; for Destiny is not to be opposed, and all our Efforts against the Power of Fate are alike vain; what has been decreed by the eternal God, must ever be comply'd with, but his Almighty Power will at length relieve our Afflictions; they that will have the benefit of divine Blessings, must obey the divine Laws, but our Humanity must give place to the Will of God. We can no otherways combate the Decrees of Heaven but by Patience and Resignation to the divine Will of God. Content makes up our Losses even in this World: the Favour and Love of God, on which the Christian's Heart is fixt, is a fund of Joy that never fails, it makes a Person as happy in this Life as Monarchy can be, and secures to him an unspeakable Happiness in the future Life, and to this Man Religion is become a pleasure, and him we are taught to venerate, as being the happiest amongst Men; because when the Union between his Mind and Body shall be dissolved, he will for ever be most gloriously happy in the Kingdom of Heaven, with God and holy Angels, when the Immaterial and Immortal Mind of Man will become inlightned with glorious and happy views, and contemplate and adore God for ever; and from this consideration we ought to reverence ourselves, and glorifie God in our Bodies as well as Spirits, and honour him with our Substance, and in every thing that we possess; the better our Lot is in this World, the greater is our leisure to prepare our Souls for the next, we have the more Opportunity to exercise that God like quality, to taste that

divine

divine pleaſure, doing good to the Souls and Bodies of thoſe beneath us, to be of good uſe to the Chriſtian World, is to become truly great and Illuſtrious; this is truly to anſwer the end for which God ſent us into the World, ſuch a Practice will make our Souls ſhine as bright as the greateſt Heroes, and preſerve us from all the Injuries a brutal world would do us; who ought to bluſh for imploying an Immortal Mind no better than in being injurious to thoſe who with all their might endeavour to do them good, and ſeek chiefly for that Kingdom which cannot be moved, and that Crown which is incorruptible, and faideth not, and is to be acquired by a well temper'd Spirit, that is wonderful zealous for Chriſtianity, ſo that no difficulties is able to abate his edge, no allurements or hatred is able to withdraw him from his Duty, nor can any Sufferings prevail upon him to forego or forſake the Truth, which ought to have the preferance of all ſublunary Things. and who ever hath ſo noble a Principle as this, nothing can make him truly miſerable, without his own Conſent, ſo that he may have the comfort and delight of co-operating freely towards his own Good and Felicity; ſuch, and ſo great is the accomoliſhment of humane Nature, and theſe are the great and inſtimable Talents God hath beſtowed on Man; for by the Wiſdom and Power of God, Man is made to be what he is, a wiſe and conſidering Being, that is to be maſter of himſelf and his own Actions, and obnoxious to none but God himſelf; he is not at the mercy of every Temptation, but can make his own choice in ſpite of all oppoſition; he is not drawn by inviſible Wires, but moved voluntarily, and from an inward Principle, not hurried by external Accidents, but by the divine Direction, can ſteer his own Courſe; ſo that as is aboveſaid, nothing but his own Act and Conſent can make him unhappy; for a Freedom to chooſe for ourſelves, is a part of the common Portion of Mankind in general, and a great Bleſſing to every Man of Diſcretion, ſo then we are not bound under the rigid Bonds of Neceſſity; ſo that no Man is forcibly bound to that which is not good or convenient; we ſee then that Man is not forcibly over-ruled and determined to any one thing, againſt his own Mind and Choice, he is made capable of chuſing for himſelf; he is therefore capacitated for Virtue and Reward; Man is endowed with Power ſufficient to become, by the direction of God, eternally Happy; Man hath an original Power of chuſing Good, and foregoing Evil; the Soul is made capable of governing the Body; the Mind can therefore acquit and comfort itſelf upon the review of having done well; wherefore the Mind is ſometimes called particularly by *St.* Juſtin, a particle of the Divine and Original Wiſdom, or the eternal Word ingrafted upon the Soul of every Man; and Theophilus

takes

takes particular notice that the Substance which our heavenly Father hath divided amongst his Sons to be Reason, which God hath given to Mankind in common, and that in conjunction with freedom of Mind, for every Being that hath the use of Reason, hath also liberty of Election; the latter affording a Field or Theatre, for the former to act upon, and the former enabling him to use the latter well, God having given to Man the Talent of Liberty, it was but reasonable he should bestow upon him a Principle of Reason to restrain and govern that Liberty, so that having Sails to move him, he might also have a Compass to direct him, so that he may shape his course agreeable to those Ends God design'd him for; so that having a Copy of the Divine Mind Implanted upon his Soul, he might make the Elections of his Will conformable to those of his Maker; for Men and Angels are not naturally and necessarily carried to their Ends, as the Animals are, but may move regularly towards them, or decline from them at their own choice, and to this God is sometimes pleased to add a supernatural talent of Revelation, by which Men are wonderfully animated, to compleat Heroick and Glorious things. *Tully* recounts it a prime Favour of the divine Majesty to human Nature, that he hath endowed their Minds with natural Notions, which are to them the Seeds and Principles of Knowledge and Virtue, were it not that God had furnished the Mind with such a stock of Principles and of Knowledge, we could not have come to have understood any thing, and all Industry, Study, and Inquiry had been utterly lost and fruitless; but by the means of these natural Notions, we have a kind of Anticipation, an intellectual taste and relish of Truth, and a dislike of Falsehood, whereby we are able to observe the divine displeasure against Sin and Wickedness, and to see how great the Rewards of Virtue are; thus hath God made a full and clear discovery of his whole Mind to the Sons of Men; not only by the Means aforesaid, but also by an extraordinary Revelation of himself to the Sons of Men; so there is now not so much of that lesser light, because a far greater shines most bright and clear, such a legible Providence was there in the ancient Patriarchal times, when his visible Blessings descended upon worthy and Virtuous Persons crowning them with Glory and Honour; for besides the written Laws and lively Oracles of God; they had his mighty Counsels delivered to them in an extraordinary manner; they had the most sure word of Prophecy, many Truths foretold, which we have visibly seen fulfilled; the divine Goodness have now supplied to us all Defects, so that whosoever is placed within the Pale of the Church, and applies himself intirely to her pure Doctrine, shall not be destitute of a full and certain Light of Revelation,

by

by which they may be pressed by mighty Motives, to seek diligently by Holiness and Purity, for the glorious Rewards of the future Life; these are inculcated upon us by the publick Ministry, maintained by God for this purpose, without which the Ignorant could not be informed of their Duty, nor be instructed of the lively hope of the great Rewards that are promised to their Obedience to the almighty Creator; these are under the vital Operations of God's holy Spirit, which excites their Minds to that which is good, and fortifies their Apprehensions against Evil, and fixes their Attentions earnestly to seek the Love and Favour of God, that they may obtain as it were a view of the Transactions of the future World; but such a heighth of Happiness is a peculiar Favour, and not common to all; and yet the advan ages of God's Church do in some respect extend beyond the Pale of it, as the Sun affords some light to those upon whose Horizon he doth not appear; for all Mankind in some respect is God's Vineyard: *Pythagoras*, and several of the industrious and virtuous Pagans reaped great benefit by those Oracles that were not given to them, but to the Nation of the *Jews*; we may discover great Improvements in the moral Discourses of Pagans. Since our Saviour came into the world, Divine Light reflects as it were from the Church, upon which the direct beams fall to the rest of the World: God hath afforded even the Pagans, great Intimations of his *Mind*, to the bettering of their Reason, in matters of importance, which God principally Created them for; in respect of which *Tully* speakes admirably, that there was never a great and brave man in the World, but had some Impulses and Inspirations from the Almighty imprinted upon his *Mind*; and there are many of our Divines are of Opinion, that every man, more or less, hath such kind of assurances from his *Maker*, till he himself rendered himself unworthy of it; for Vice destroys the best Talents of *Mankind*, that freedom which God set him up withall; but good and virtuous *Men* rejoyce in the easiness and pleasure of a virtuous Life, but vicious practices blinds the eyes of the *Mind*, the streams of Passion send up a Cloud which dulls the higher Regions of the Soul, as Luxury commonly brings a stupid Slothfulness upon the Spirits of *Men*, that they chuse rather to bury their Talent, than be at the trouble to imploy it; the frequent Injuries done to Conscience render it insensible and uncapable of any great or heroick Undertaking; but lovely is the Testimony which God in his Providence usually gives to Virtue, as he ever gives discountenance to Vice; yet still the Sinner will stubbornly oppose the Light which would reproach his Practice and disturb his Security.

§. II. Revenge usurps God's Prerogative, hurts our Neighbour, Degrades and Injures ourselves, not that Christianity extirpates

the Passions, but teaches us to place them upon their proper object, and to leave all Events to God, who by Wisdom governs the World, and guides the *Measure* and End of all things, we are to maintain Reason in her Throne, by keeping our Passions cool, and our Affections disingaged from worldly Things, and hereby reserve a constant Presence of *Mind*, never overwhelm'd by unnecessary Cares, nor ruffled by vain *Mirth*, nor diverted by any trifling Amusements. God hath in a great measure placed our Happiness in our reach; we may not therefore imagine, that it is in things out of our Power, for if we place our Happiness only in God, and in a good Conscience, we are out of the reach of all sublunary things, and enjoys a Peace that is beyond the Wealth of the World, and shall be well furnished with satisfying Joys, which sweetly Charm the *Mind*, which leave no sting nor uneasiness behind them; which if we review with the severest Reason, they will afford us a new and a lasting Entertainment, and will ever give us new vigour in the work of God, and give us Wisdom to conduct us through the whole course of our Life, in all the several Relations of Life, so that we shall not as some do inquire how little may suffice to the working out of Salvation, but rather diligently endeavour how much Grace and Virtue we may by divine assistance acquire, and zealously strive to make Proselytes not to any Faction, but to the true Religion of Jesus Christ Crucified; we are not only to abhor Idols, but also to be careful that we commit not Sacriledge, though by so doing, we make a Satyr on ourselves, because our Life and Practice is a reproach to Vice; for Evil Men know that every gallant Action shames a Coward; therefore the Virtues of the Holy and truly Pious, offends the Evil and Vicious, who perhaps are yet ashamed to tell the former that his Merit, or good and worthy Actions hurts their Eyes, or at least their Minds, that cannot bear that any body should be better than themselves, though they will not take the Pains to be good; but such a malicious Temper I fear will absolutely exclude Men from the divine Mercy, except Repentance intervene; why should we envy the Virtues of holy Men, but rather beg divine Grace to amend our own Vices; why should our Neighbours Virtues increase our Vices, and administer to our Ruine by our malicious and evil Mind; why should a good Person's Virtue be such an Injury to me, that I know not how to forgive it; no, I will rather imitate that Virtue which others envy; Truth is consistent and self-consistent, it is the same yesterday, to day and forever. I hope 'twill pierce the Hearts of all impious Persons, and cause them to ask the Grace of true Remorse for all Offences, and in particular that of envying the Virtues of others, that they may crave divine Grace, not only at the next periodical return of a

Fit

Fit of Devotion, but in their daily Addresses to God, the Father of Mercies, who hath promised upon true Repentance, to forgive all Sin; and though this of envying the good Qualities of our Neighbours, be one of the greatest, yet upon a true Conviction of the Evil of it, and Remorse for it, with an Amendment of it, God in his abounding *Mercy* will graciously forgive it; but there must be a Sense of the Evil committed, before Repentance can take place; I wish them therefore that happiness of Remorse and Amendment, and in order to this that they would retire and converse with their own *Minds*, about their own Salvation; he that will not do this, goes away sorrowful with the rich man in the *Gospel*, without *his* errand; he hath no settled Principle to govern himself by; he is not fixt nor constant to that which is good; he hath no Real or Substantial Excellency in him, to spur him up to that which is good, because no man falls in love with Virtue upon a glance, or espouses the ways of God suddenly, without a calm debate of its real and inward Excellency and Perfection, though she hath not an alluring out-side to tempt mens Passions, or impose upon their Imaginations; they that will be virtuous, must by Experience feel the pleasure of it upon their own *Minds*; and that's Invitation enough to embrace her Charms; but I persuade my self I need not proceed farther in exaggerating this matter; the beauty of Virtue carries so many Charms in them, that they must needs invite all the lovers of Goodness to embrace them chearfully with a glad Heart; and this may close and confirm what hath been already said, I will only subjoin the Authority of the divine Word, he that will love Life, and see good Days, must keep his Heart and Tongue from thinking and speaking Evil; and he whose Heart is sprinkled with the Fear and Love of God, will carefully endeavour to do this; they will strictly make Conscience of their Duty in every kind, they will not deliberately depart from the ways of God's Commandments, which are lovely and amiable, and this will be a great support to a Man's Spirit and a comfort to his Mind; a good Conscience will shave off the Fear of Death; though not prolong the Term of Life, and though such a *Man* have his Winding-sheet ever in his Thoughts and Eye, yet he may ever be chearful and comfortable, though his last knell be ever in his Ear, even when he is bound down to a state of Inactivity, his good Name for brave and generous Actions, will embalm his *Memory* to future Ages, and coming Generations shall celebrate his Fame; this will perfume more rare than Spices, and adorn like costly Jewels.

§. III. We

§. III. We are to beg our Pardon of God for Sins commited gainſt him, as often as we beg our Bread of him, his free Love ath promiſed to forgive us the one, and to give us the other; y the Eternal will of God a Pardon is obtained for us, by the Death of Chriſt; yet Faith in Chriſt is the means of obtaining his Pardon: Yet this means is not in our own Power, but it is he Gift of God; 'tis God that draws us to him by the kind Influences of his Love. A deſire to pleaſe God is a Prayer that we may pleaſe him; our Sins are many and great even after we have given up our Names to Chriſt; he that ſaith or thinks he hath no Sin deceives himſelf, 1 St. *John* 1. 8. And though Meritoriouſly Chriſt hath ſatisfied for thoſe very Sins; yet we are to have Recourſe often to him, to obtaine our Cure; *let us ſearch and try our way's and turn unto the Lord our God, in the Name of Jeſus Chriſt his Son.* We muſt beg his Aſſiſtance to keep our Conſcience always awake, be vigilant in working out your Salvation; a vigilant Conſcience will prevent thee from many Sins; but if it do not, it will tell thee of them. Give God the Honour of his Juſtice even when you ſue for the benifit of his Mercy. Aggravate your Sins to the due height, in owning his Juſt Puniſhment due for Sin; humble your Soul truly and deeply for Sin. This will make your Prayers earneſt and your Pardon dear. Give to God the Honour of his Juſtice and the renown of his Mercy, which is all the Tribute we can pay to his free Goodneſs in providing ſo nobly for our Salvation. Our asking Pardon muſt ever be accompanied with a Reſolution not to offend, otherways God that ſees the Heart will look upon our asking as a new Offence: every Sin is written before God with a Point of a Diamond, animadvert therefore upon it ſo as to amend it; intreat the Lord to ſoften your Heart to Relent for all your Sins, and to give you his preventing Grace that you may not offend again. *Let the Wicked forſake his ways and the Unrighteous Man his Thoughts, and return unto the Lord with all his Heart and Mind and Strength, and the Lord will have Mercy upon him and abundantly pardon him.* A deſire to Worſhip God aright is a Prayer of the Mind. *Though we have Sinned we have an Advocate with the Father*; and ſuch an Advocate that knows the Mind of the Judge, and out of that knowledge hath taught us as often as we beg our Bread, to beg our Pardon; and that with a full Aſſurance that we ſhall be heard, if we ask in Sincerity and Truth. *God is faithful and juſt to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs*, he forgiveth Iniquity Tranſgreſſion and Sin, for his own ſake and for his Mercy ſake. *It is his promiſe I will forgive their Iniquity and Remember their Sins no more. God will not keep his Anger for ever*; if we acknowledge our Iniquity and turn from it, God is ready to be Reconciled to us. Beg we Divine Grace that we may turn from our Sins and be Saved.

Chriſt came into the World to reſtore in loſt Man the Image of God. The Divine Image hath ſuffered by Man's Prevarication; but when will he once return to his Lord and Saviour, that the Love of God may Receive him which is the true Original of forgiveneſs, which God freely offers us; this was it that gave Chriſt a Sacrifice for Sin, and accepted that Sacrifice as the Price of our Pardon; *So God loved the world that he gave his only begotten Son, that whoſoever belived in him ſhould not Periſh, but have Everlaſting Life*; St. John 3. 16. *As many as lay hold of Chriſt's Merits ſhall be Pardoned; to as many as Received him, to them he gave Eternal Life*, he adopted them as his Sons, he choſe them to receive Eternal Life; he gave them free Remiſſion and full Redemption; this pardon is freely given by the Father, but dearly bought by the Son; and is with a bundance of Love and Grace proclaimed and tendred unto all Men in the whole World, that will but come in and enter into Covenant with God in Chriſt; *I will forgive their Iniquity and Remember their Sins no more.* The Sacrifice of Chriſt is a Magazine of Mercy; *this is a fountain open to waſh away Sin and uncleanneſs.* To Chriſt's Merits muſt we applie our ſelves to be made perfectly whole: herein is God's Goodneſs commended freely and fully to us; we are Infinitly bound to Love and obey the Author of our being; yet have we Ungratefully and Unneceſſarily ſinned againſt him, and thereby deſervedly incurred the Diſpleaſure of the moſt juſt and true God, who commends the freeneſs and fulneſs of his goodneſs to us, by taking the fitteſt Seaſon to be Merciful to us, when our Condition is moſt Miſerable; not becauſe our Miſery deſerves his Pity, but becauſe his *Mercies* are great, and he delights not in any man's Puniſhment. His *Mercy* and *Goodneſs* is infinitely evidenced to Men and Angels, by his everlaſting Covenant made with Man. The Son of *God* was pleaſed to aſſume our Nature, and offered up a Sacrifice once to his Father, to atone for the Sins of the whole World; this was that Miſtery hid from Ages and Generations; *this Myſtery the Angels deſired to look into*; 1 *Pet.* 1. 12. *The great Myſtery of Godlineſs God manifeſted in the Fleſh to deſtroy the Works of the Devil.* This was the great end of God's creating Man: God the Father contrived a way whereby his moſt exact Truth and Juſtice was fully ſatisfy'd, and yet his Creature ſaved, and his Mercy and Goodneſs juſtified. 'Tis our Duty to have recourſe to God to obtain our Pardon, we are all under the guilt of Sin, no Man lives and Sins not; *God made Man Righteous but Man hath ſought out many Inventions.* God made Man Righteous, and gave him a Righteous Law; we owe an infinit ſubjection to God, who is the Author of our Being; we alſo owe an exact Obedience to his Law. God hath given us a Law as a Covenant of Life, if we obſerve this Law we ſhall enjoy Life and Bleſſedneſs. All ſucceeding Generations are but pieces of *Adam* we had not, nor could not have our Being but from him. God

gave

gave us a Law ſuitable to the Power of our Nature, embelliſhed with many rich Endowments, this Law we are bound to obſerve and obey, this Law ſuits to the Abilities and Perfections of our Nature, and whenever we break this Law, we incur to ourſelves the divine Diſpleaſure. *Adam* was created in Integrity and Perfection, and had an Ability given him to perform that Law; he was a Perſon fitly qualify'd to keep that Covenant made between God and him; but now a defect of Nature is gone over all Men, that he is unable intirely to keep this Law; but yet God is pleaſed to accept of ſuch an Obedience as he is able to pay, otherwiſe he would be diſcouraged from his Duty, if he were unable acceptably to perform it; God hath communicated to every man a degree of Purity, whereby to qualifie him for ſuch an Obedience as he will accept; our Nature indeed, is ſtained and corrupted, but Grace is more powerful to ſave, than Nature to deſtroy. God's Grace is ſufficient for Man's Salvation; *in God we live and move*, and hath a renewed ſtrength given to us to inable us to obey the Dictates of Grace; our ſufficiency is in God, from him we receive the Treaſure of his Richfulneſs, and have a Power given us to pleaſe him, 'tis God that worketh in us to will and perform of his own good Pleaſure, our moſt exact Obedience cannot expiate for any one Sin; but God is pleaſed to admit of Repentance in the Lew of Obedience, ſince we cannot *by reaſon of the frailty of our Nature, always ſtand upright*, God hath declared he will be pacified with a mortified aud an humble Heart, inſtead of an intire Obedience: Our future Obedience, were it as exact as God requires, would not attone for any one Sin paſt; ſo then our whole ſufficiency is of God; 'tis he that gives us Ability to pleaſe him, and accepts our mean and weak Endeavours, when they carry in them Truth and Sincerity, and there is in our beſt Actions ſome mixture and adherence of ſome Defect that makes it need God's pardoning Mercy, there is not one act of our life that can be juſtified, if it were ſeparated from Chriſt's Merits; our Prayers need the Virtue of Chriſt's Merits to make them acceptable to God; all men are concluded under Sin, and conſequently under guilt, which is the effect of Sin; *but that eternal Life is the effectual gift of God, through Jeſus Chriſt our Lord*, for his Sake and his Merits, God blots out our Tranſgreſſions for his own Sake, Our Miſery, which is the effect of Sin, is the object of God's Mercy, to him we will with eager ſpeed apply ourſelves to be qualified to obtain it, in him doth all richfulneſs abound; Miſery is not the deſert of Mercy, but the Object of it, our Miſery is the deſerved Merits of our own Deeds, we ſin away God's Favour, even his Life-giving and comfortable Favours, we are more obnoxious to offend, than to pleaſe God. To Almighty God it is I owe myſelf, and all I hope for, he is an Infinite and Almighty God, and therefore I will prepare myſelf decently, to worſhip him acceptably; I will render to him the

full vigour of my Soul, my Mind and Strength; I will forgive all Enemies for his Sake, who hath commanded me to do it. I owe unto God an infinite Love, and therefore in all things I will ſtrive to pleaſe him to the utmoſt of my poor Ability. When by any Sin I broke my Allegiance with God, I owe unto him an infinite Debt of Guilt and Puniſhment, which Guilt contracts an innate Enmity againſt him to whom I owe ſo vaſt a Debt of Duty and of Guilt; and can I do leſs than to ſeek all means poſſible to appeaſe him; and particularly in his known and declared Will. How can that Man expect a Pardon from God at his requeſt, that refuſes to pardon his Brother at his Command. The breach of any Command is a meritorious Cauſe of Puniſhment; and this, doubtleſs, of forgiving our Brother, is an expreſs Command of God to every Man that expects forgiveneſs from him for his own Guilt daily contracted; my Offences againſt God is againſt an infinite Obligation, and againſt an infinite Perſon; but my Brothers Offence againſt me, as it relates to me, is but of finite Relation, and againſt a finite Perſon; and therefore the meaſure of the thing forgiven by me, is too ſhort and too narrow to fit and ſuit with that whereof I beg my Pardon. I beg a Pardon at the hands of the God of Mercy and Pardon, a full and a perfect Pardon; therefore our Pardon to others ſhould be as full and perfect as poſſible. Yet Lord meaſure not thy Pardon to me according to my Pardon to others, *but deal with me according to thy free Bounty, have compaſſion upon my Miſery, and cover all my Sins, blot them out and everlaſtingly forget them; give me thy abundant Pardon; ſo pardon me that I may not have in me any remaining Guilt, leave no tincture of any ſcarlet Sin, make my Soul pure and innocent, for thy Name's ſake; thy Spirit, O Lord, is a merciful Spirit, ready to pardon an Enemy,* even before he ask Pardon. I am ready for thy ſake, to forgive any Injuries that are offered to me, which temper of Mind I derive from thy meek and gentle Spirit. I thank thee, that thou haſt created in me a Mind of mercy: my Pardon of others cannot deſerve thy mercy, yet haſt thou made it a Condition of asking Pardon of thee; let it *pleaſe thee to look upon me with the tenderneſs of a Father, and take not a ſtrict account of my Miſcarriages; make me in all things conformable to the Mind of Chriſt, an Imitater of thoſe Excellencies that dwelt in him; ſtrengthen my Soul in goodneſs, freely remit to me all my Sins, pardon me that I have a ſinful polluted Nature, a Body of Sin and Death;* the leaſt Sin is more than I am able to anſwer before thee, much leſs can I expiate it; there is no eſcaping the Guilt thereof but by thy free Pardon, and this Pardon I beg of thee in the Name and Righteouſneſs, and Promiſe of thy Son, who knew all thy mind, and taught me to ſeek of thee my Pardon; *Pardon whatſoever hath polluted or weakned my Conſcience, and ſtrengthen*

*my*

*y Soul in all goodneſs, leave no ſpot of Sin upon my Soul; let e blood of Chriſt and free Grace make me pure; let thy Grace work me all needful and holy Qualifications*; it grieveth me that I have ieved thy holy Spirit; that little good that is in me, is not my wn, but the work of thy Grace; yet it is an evidence to me at thou wilt be merciful to me, in that thou haſt wrought a erciful Temper in my Heart, to commiſerate others; and there-re I am humbly confident that thou haſt given me the Spirit of y Son, and conſequently the relation and priviledge of a Son, at in as much as thou haſt given me a Heart to Pardon others, hou wilt make good thy Promiſe of Mercy and Pardon to me; *ſtrengthen me by divine Grace, that as thou haſt now cleanſed my ul from all Stains and Spots, ſo, by thy aſſiſtance, I may keep my-lf from all iniquity, and ſtrictly live to thy honour, by vigilantly atching againſt all Sin, and applying my Heart to love, fear, and rve thee.*

§. IV. We are to leave the Government of the Church and tate to thoſe to whom the univerſal Governour of the World ath committed it, and by no means give incouragement to thoſe hat are given to Change; that we may in all things keep a Con-ience void of Offence towards God and Man, that Providence ay wiſely direct us in all our ways, and ever give us the bleſſed epoſe of a quiet Conſcience, and we, by the help of divine Grace, ay wiſely improve all the Mercies and Bleſſings we daily receive, nd abſtain from all Degrees of Evil, that we may become fit ob-ects of the Divine Care and Compaſſion, and be inabled to con-eive worthily of the divine Nature, ever giving ſuitable Glory o the ſupreme Being, who is a moſt pure Spirit Eternal, Incom-prehenſible, Infinite in all Perfections, of Infinite Purity; Lord rant that I may have a right Principle of Virtue in all things, doing all things for thy Honour, and the good of my own Im-mortal Soul, ever adoring thy Purity with a becoming Holineſs; ive me the Spirit of Meekneſs and Wiſdom, indue my Soul with real and ſolid Knowledge, that I may obtain true tranquillity of Mind; let no unreaſonableneſs in others cauſe me to be ruf-fled or uneaſie in my Mind; but I may conſider that I am com-manded to ſhew all Meekneſs to all Men, by a good Converſation and a becoming Gravity, which affords a new and laſting Enter-tainment to him that deports himſelf accordingly; for this will acquire ſatisfying Joys which ſweetly delights the Soul, leaving no Sting or Uneaſineſs behind it; and though while the World remains in its preſent corrupt State, there can never be Governour nor Government without a Fault, a good Perſon will contribute all he can to publick Peace, and endeavour the good of the World in general, as alſo of every individual Perſon. To have Peace with our Enemies, and Peace with Ourſelves, is a great Bleſſing, always having God ſtill in our view, who requires our obedience

from the Heart, on whom we depend for the obtaining all Princely Graces, amongst which, a thankful Heart is not the least; Joy for Mercies received, is very becoming; Joy is the great celebrity of Thanksgiving; this is what we all desire, nor receive we any Gratulations so wellcome, as what brings it. Joy of Mind is a comfortable Cordial; to be thankful for Mercies is a great Priviledge, and carries with it a great Reward; it is good to sing Praises unto God, for 'tis pleasant, and Praise is comely; but no Praises will be acceptable but from him whose Heart is pure and upright; therefore the Holy Scripture saith, *Praise is not comly for a Fool*; now, all Sin is Folly, and therefore to be spurned and cast from us; the ill fumes that arise from Sin, befot and cloud Man's Understanding; he that continues in his Sins, hath rather the shape than the sense of a Man; no Man accounts of his Judgment, nor regards what he saith. Sin is a lasting frenzy or distraction, and agrees thereto both in the Causes, and in the Symptoms.

The true account of the cause of Distraction, is supposed to be this. When the animal Spirits by some accident are over-heated, that they become unservicible to cool and sedate Reasoning; and when Reason is laid aside, Fancy gets the Ascendant and drives on furiously and inconsistently. This combustion of the Spirits happens sometimes by over great Intention of the mind in long and constant Study, and sometimes by a *Fever* that inflames the Blood, and communicates the Incendium to the Spirits, which takes their Original from it, but most usually by the rage and violence of some of the Passions; a Man setting his Heart vehemently upon some object or other, the Spirits are set on fire by the violence of their own Motion, and in this rage are not to be governed by Reason. This we have sad examples off in Love, in Grief, in Jealousies, in Wrath and Vexation; *Bethlehem* is filled with sad instances hereof. Thus the Sinner will disport upon the brink of a Precipice, though the ground is breaking away under him, when there is nothing between him and utter Destruction, but the frail Thread of Life, the most uncertain thing in the World: O vile Man, that will dispise the Counsel of God, slight his Promises, and disregard his Threatnings: Sad is the Case of him who dispises those who reprove his Folly, advise him for his Good, and forewarn him of his Danger; and is not this Phrenetical in the highest degree? it must be so acknowledged by every reasonable *Man*; all Sin is Folly, but habitual Sinning is a kind of madness; but no man of a brave or a generous mind will hazard his Salvation thus; Generosity of mind will make a better provision for eternal Life, than to put it to such certain hazard as the neglect of a good Life certainly is; all gallantry of mind will make more sure of eternal Salvation than to neglect to secure it by an honest Practice, since this only can secure a man of end

less Happiness. Virtue will overcome all Difficulties, because it produces a constant vital Heat, and a settled temper of Mind; true Virtue will make Men become real Candidates of the future World; Eternal Life which our Saviour preached and promised, is a glorious and desirable thing; 'tis fit therefore, that we should do some very good thing to attain it; for Eternal Life is that which no wise Man can chuse but desire; for if any Man neglect the desire of being saved, he must thereupon hate himself, which no considering Man can reasonably be thought to do; Eternal Life being the Pearl of inestimable Price.

§. V. Peace and Good-will to each other, was the Honour and Beauty of the Primitive Church, and is still sighed for by all good Men; when all Bishops of the Earth were known by their communicatory Letters, when they saluted one another by the name of Brethren and Collegues, when each Bishop maintain'd the Rights of his own Church, and express'd a Zeal for it, and was concerned in the good of the whole, then Charity cemented divided Nations into one intire Body, and all Believers made one Kingdom, one Mystical Body of Christ. Such a Catholick Communion would now be welcome to all holy and devout Souls; such a Brotherly Union is now much desired, and I wish it were effectually pursued and all undue Heats laid aside, and Peace and Truth contended for: this would be pleasing to God, and lovely in the Eyes of Good Men. To pity each afflicted *Me*mber of the Church cannot be justly esteem'd undue compassion; neither can Christian Affection, and being in love with all *Men* be rightly esteemed a hasty or ill-secured Peace; to wish well to every one, (*i. e.*) that all the Lords People were good and wise, is not to be esteemed a precipitated Peace, nor can that be undue confidence that is firmly placed on God, not desisting to use the Instruments appointed by Men, to secure Peace and Love with all *Men*. Peace with all Men is a word of an agreeable Sound, it strikes and leaves, and carries Charms in it; and he that carries the name of Christian should resolve to embrace all laudable Terms of Peace; it would ill become a *Mi*nister, or a Member of the Prince of Peace, to sound the Trumpet of War or Contention; 'tis not a false or delusory Peace to forgive Enemies, and by Kind and Christian Offices win Friends, nor is that *Mercy* cruel that will wisely foresee Danger, and carefully avoid it, and all the evil Consequences of a malicious Mind, Plunder and Blood-shed, and all unjust Gains. All Men are the Objects of Mercy and Compassion, as they are made by the great Creator, and redeemed by the valuable Blood of Jesus Christ; though a just severity to the Body may sometimes be an occasion of saving the Soul; this may bring a Man to a strict reflection on himself, and render him capable

of the Mercy of God; and put them out of a capacity of encreasing their Guilt, or of inhancing their Punishment, which must come on them heavily some way or other, either in this World or the next; there is a critical minute of shewing Mercy and Compassion, which is ever in Season; this will prevent us with Blessings, even when we are brought to the edge of a Precipice; God will deliver us from all invisible Danger; the fear of God will procure to every *Man* an intire Safety, as also a lasting credit with those over whom he has no Authority, and a universal Love from all *Men*; such is the Power of a beautiful Modesty, that it makes a *Man*'s whole Deportment shine brightly; all the Operations of Grace in Man, are freely added to him by the Power of God, who of Objects of Wrath, has made us Children of his Favour; 'tis God that inspires Grace into the Hearts of those he loves, not moved thereto by any Merit in us but by his own pure *Mercy*; Man is justified freely by the Grace of God, 'tis the infinite Mercy of God that inspires Grace into the Hearts of *Men*; but *Man* of himself hath nothing wherein to glory, but all our glorying is in Jesus Christ, nothing can be obtained by the Just in Heaven, or on Earth, but through the Mediation of Jesus Christ, and in and by the virtue of his Passion, who is God and Man; and all know that God is an infinite, incorporeal, a pure Spirit, who operates by divine Grace on the Hearts of all holy and good Men, and moves them to delight in that which is good; 'tis not possible to represent God the Father as he is, under any Figure, to humane Eyes; but the whole Christian World represents the Holy Ghost equally a pure Spirit with the Father; now, the Father, Son, and Holy Ghost are the sole object of our Worship, these we are to adore with all our mind and might; we are at all times to adore God with an inward adoration of the *Mind*; and when in Divine Worship with outward Acts of Adoration, as by devout kneeling, and the like, we are ever to carry an inward Honour to God the Father, to God the Son, and to God the Holy Ghost.

§. VI. Our love to God should be without bounds, as his is to us. When we worship him we should seek for apt and meek Expressions to animate us to Devotion; by harmony of Words we elevate the *Mind* to a higher Sense of divine worship; esteem flows from the fountain of Knowledge; Prudence will not suffer itself to be imposed on, true goodness attracts high Respect, none is richer than he that depends upon God for support, for this Man God and Providence will ever supply with all things needful, for his Spiritual and Temporal support in all the Stages and Fatigue of Life. Study and Contemplation is a great help to Devotion, it enlightens the mind, and gives it a view into the Inlets of Heaven; but excess of meat and drink clouds the Intellect,

and

and darkens the Underſtanding, deveſts Senſe and Ingenuity of its noble greatneſs, for men of a low Genius will take no advice but their own; but he that aims at true Happineſs, muſt grudge no labour to obtain it, nor muſt he ever contend to do ill. What benefit can violent Proceedings bring? nothing ſurely but Contention and Trouble; Riches are to be deſired no farther than they are ſubſervient to our Happineſs; ſo ſoon as they ceaſe to contribute to our well Being in this Life, they begin to be a torment to us, and are not leſs to be avoided than a peſt that ſweeps away all our Contentment; but if Riches are wiſely acquired and well uſed, they will ſweeten all our misfortunes, and adorn us with victories of mind, whereby we may aſſuredly live Happy, and after a long Series of Days die ſo. We ſhould make it our Care ever to be inwardly concern'd for our future good, our Thought ſhould be upon the heavenly Life, then ſhould we be able to bear our misfortunes like men of Senſe, we ſhould not exceed the bounds of Grief for any worldy Miſery, we ſhould bear with Patience all that proceeds from God; we ſhould not be immoderate in Joy nor Grief, but in all our Actions do all that becomes us, as we are Chriſtians, and refrain from all that would expoſe us either to Shame or Contempt, knowing what wiſe men ought to do upon all occaſions, both in good and adverſe Fortune, condole with our Friends in Sorrow, and rejoyce at their happy Succeſs. Tears do not become a glad Countenance, nor mirth a ſad one; therefore we ſhould wiſely manage ourſelves between both; 'tis fit upon ſome Occaſions, that Grief ſhould appear upon our Brows; yet to appear always ſorrowful is not convenient, nor becoming the Joy of a Chriſtian: we ſhould therefore carry ourſelves between both. Thus alſo as to Meat and Drink, we ſhould uſe them moderately, for the refreſhment of our frail Bodies, and to exhilarate our Spirits, though how it comes that meat and drink exhilerates our Souls to us is unknown and ſecret; but this we know it is by the bleſſing of God, that our Food becomes our nouriſhment, and ſuſtains and refreſhes us; moderation of Wine is ſaid to exhilarate our Souls, ſtrengthen our Bodies, clear our Judgments, and quicken our Conceptions, and refine our Wits; but on the contrary, too much of it deſtroys all our Faculties, it turns men to brutiſh frenzy, for good and Evil oftentimes proceed from the ſame cauſe, which we need not wonder at, if we reflect that Tears often flow both from Joy and Grief. 'Tis reaſonable, at leiſure hours to recreate and unbend the Mind, when fatigued either with Study or Buſineſs, but thoſe that dedicate themſelves to ſloth and luxury are highly to be condemned, for they are the Peſt of the World: Feaſting and *Me*rry-makings, when 'tis with moderation, ſerve to divert and fortifie the *Mi*nd, even of him who is highly concern'd in Grief; *Mo*deration and Diſcretion are the mirror

of

of Underſtanding, they ſafely conduct a man by wiſe management, he will oppoſe the bad, and incourage the good, that they may not ſwerve from the Laws of Wiſdom, but perſevere in Piety till they find the rich Reward thereof; and by a becoming Example, oppoſe all that are bad, expoſing Vice and Folly, that all who know the turpitude thereof may avoid it; the Poyſon of a vicious courſe is moſt pernicious; an Ill Fame is odious, and to be abhorred by all rational and thinking men; but a ſweet Diſpoſition is a great Bleſſing, to be wary in our Words and circumſpect in our Actions is lovely, and merits a good Report; alſo to be true to our Promiſe, is what is highly needful, and to be conſtant in Affections to all the Virtues, is a brave Deportment; to be guided by the Wiſdom of the Wiſe, and to fly from the flattery of Fools; let not the Chaſte come near the Defiled, nor the Reputable near the Defam'd, nor the Modeſt near the Shameleſs, nor the Reſerved near the Talkative, nor the *Meek* near the Bold; for thoſe who are Infamous themſelves, think all others ſo, or ſtrive to make them ſo, or procure to have them ſo, and then affirm they are ſo; all which they do, that they may conceal their own Infamy, by expoſing others to their own Character, though undeſervedly. Avoid all Evil Company, as you would a publick Peſtilence, for all Harms may be eſcaped by abſtaining from them, and avoiding them, as was the opinion of *Marcus Aurelius* the *Rhodian*, Prætor of *Rome*, and Imperator in *Dacia*; agreeable to whom was the moſt Divine *Plato*, Mirror of Underſtanding, and Prince of the Philoſophers: They alſo affirm, that all ſtudied malice is very pernicious.

§. VII. 'Tis not my purpoſe to Counſel thoſe who have no occaſion for Advice. Unhappy are thoſe who depend upon the breath of a Court, which varies with every Wind, the wiſeſt of People are not ſecure from Tempeſts in that Harbour: there, even Calm is dangerous, as ſaid and felt the Empreſs *Agrippina* the Mother of the Emperor *Nero*, when her Son was inclined to favour falſe Accuſations againſt her, chiefly by *Silana*: ſhe then found Petitions to her, were turned into Libels againſt her, and thoſe who had been the moſt obliged to her, the forwardeſt to ſeek her Ruine: To ſuch a degree of malice was envy arrived, that Innocency itſelf could not ſecure her againſt its contagious Influence, and when this is the Caſe, all a man's beſt Actions are rendered ſuſpected by the malignity of Envy; all the Dignities and Honours a man of worth is in poſſeſſion of, are well Antidotes againſt this Poyſon, and that condition that has been almoſt adored by the remoteſt Nations, may find it impracticable to defend itſelf againſt the Rigour of Ill Tongues at Home. *Rome* was ſo degenerate as to nouriſh a Viper in her boſom, which devoured the Reputation of the Mother of *Ca-*

What ſignifies the Title of Empreſs to one who is ſuppoſed guilty of what the baſeſt of Women would abhor. A Prince or Judge is obliged to hear all, but not to give credit to all; believing all is equally the ſame Fault with believing nothing; when a Man is under the ſuſpicion of Guilt, he is all on a ſudden abandoned by all; Viſiters avoid him, Friends forſake him, Suitors fly him, he is deprived of all Power and Command, Juſtice hath no Sword to puniſh proſper us Offenders. Ambition never takes notice of Wrong ſo long as it ſucceeds in its Aim. There is no greatneſs that can hinder Ill Tongues from inventing improbable Lyes againſt a Man; and in ſome Caſes no high Quality can protect a man from being Evil ſpoken of; but a man can argue nothing better in his own Defence, than the Infamy of his Accuſers, ſuch as hath long lead an Adulterous Life; ſuch a one's Credit ought not to ſtain a *Man* of Honour and Reputation, becauſe more credit ought to be afforded to a worthy man's known Integrity of many holy Actions, than to Evil Perſons Words; if a man's Accuſers and their Accomplices be the very Dregs of the People, not worthy to look upon or mention a good man's Name, ſure he ought not to arraigne him at the Tribunal; what recompence can ill men make for the Odium caſt upon a good *Man*'s Fame? the World is too apt to believe ſlanderous Deſpoſitions; ſince every one is at liberty to think what he pleaſe. What will the vulgar not imagine, ſince they are alwavs more governed by the firſt Impreſſions than by Reaſon; the World will ſeldom pay Reſpect where it is juſtly due, but are too ready to lay hold of an Evil Report, when there is no juſt grounds of Suſpicion for it; the wiſeſt thing a man of Honour can do to avoid theſe and ſuch like Misfortunes; is to uſe his Power not in oppreſſing, but obliging every Body. Such a Deportment may cauſe a Prince never to want true Friends nor faithful Subjects; for when a man hath been obliged he muſt be ungrateful indeed, that can be unregardful of a Benefactor; becauſe good Actions command even Nature herſelf, which muſt yield at laſt, and give way to Fate; for Nature by the means of holineſs may obtain an eternal remembrance. If a Princes deſcent be Royal, his Kingdom Hereditary, his Learning great, and his Glory admirable, yet he muſt yield to Death, even though he ſurpaſs all men in Virtue, and exceeds in the favours of Fortune, for nothing can ſecure the greateſt Prince from the Artillery of Death: yet when his Actions have been managed with Wiſdom, his Fame ſhall be preſerved, and his Name tranſmitted to Eternity. Such is the Power of Virtue, that it excells all other Excellencies, and makes the *Me*mory of him that loves it Everlaſting: but no one can have a true claim to this Excellency that is ungrateful for Benefits received. Nothing can be more blameable in any one than Ingratitude, for you can have no intire claim to Virtue, without the contrary neceſſary Quality; that is returning

Good

Good for Benefits received: but he that is truly grateful is in the intire poſſeſſion of a good Name: he that will not live to the glory of God, his Infamy can never die, for the glory of God, and the Salvation of Souls, is the intire and Chief End of Man; ſome *Mens* Diſhonour ends with their Fault, and vaniſhes with their Amendment; but thoſe whoſe evil Purpoſes and Practice ſpring from Inclination are continued by repeated Ill, and grow up equally with their Lives; their Infamy can never die, becauſe they can never be prevailed upon to live well: 'tis eaſie to tell what is the event of evil Pleaſure: Time Ill ſpent, a good Name ſullied, Wealth Vainly exhauſted, God Offended, Virtue ſcandalized, the Title of Brutes acquired, the ſir-name of Infamous procur'd. Sin inſlaves the Will, though the Underſtanding be at Liberty; miſerable is the man whom Sin hath an abſolute controul over, for where this prevails, Reaſon itſelf is not at liberty; but when a Man is guided by Reaſon, he will be modeſt in his Countenance, wiſe in his Speech, and lively in his Underſtanding, and acute and accurat in all the Graces and Virtues.

§. VIII. The Elements in the holy Sacrament being divinely hallowed and devotely received, may procure health of Body and Peace of Mind. *We beſeech thee, O Lord, the lover of Men, to ſend forth thy holy Spirit upon the Hearts of all Men, and ſo touch them with thy Almighty Power, that they may be ſoftened and melted into true Contrition, and no longer live diſ-edifying Lives, but by Piety and Holineſs adorn the Doctrine of God, and win many to Piety and Holineſs.* The holy Sacrament is a Myſtery too high for me either to comprehend in Thought, or expreſs in Words; the manner of the holy Sacrament is ineffable and unſearchable, it cannot be inquired or ſearched into by Reaſon, but 'tis to be believed by Faith only, becauſe the Power of the holy Spirit is above our Underſtanding, we cannot meaſure God's Immenſity by our Capacity: but what our Underſtanding comprehends not, let Faith conceive. This Myſtery is above our Underſtanding, and the order of Nature, 'tis a Myſtery of Faith, it may ſafely be believed, but cannot ſafely be ſearch'd into: it is the Body and Blood of our Lord in a myſtical manner, after an inviſible way wholly unknown to us; the manner of this ſupernatural change is wholly hid from us; this Myſtery we cannot expreſs in Words; yet inlighten'd by Faith, we can conceive in Thought; it is not corpreal, or after the manner of a body, but Spiritual, that is, in the way of a Spirit; ſaith our Lord, *the Words that I ſpeak unto you are Spirit and Life*; the vertue of Chriſt's Body in the Sacrament is in a Spiritual, not a Senſual manner, under the form of Bread and Wine, the Body and Blood of Chriſt is convey'd to us, the manner is ineffable, incomprehenſible, above our Reaſon, it is a Myſtery of Faith, not to be diſcuſſed by Reaſon; we are

not

not to measure this Mystery by human Reason, nor subject it to the Laws of Nature, it is above what we can express; 'tis sure that the faithful participate of the Mystical Body and Blood of Jesus Christ, and we are made partakers of the Benefits of that Body in which he sucked, and in which he suffered, and in which he rose again from the Dead. I wish these Mysteries were daily in our Minds, and reverenced as they ought to be. I know this sacred Mystery to be effected by the Divine Power of God; but all that write with judgment and discretion concerning it, define it to be a great and wonderful *Mystery*, not Natural but Sacramental; the presence of Christ there is under the Species, in an invisible manner; but it is a rashness in any to put limits to God's Power, who can do whatsoever pleases him in Heaven and Earth, but he will not contradict himself, or do any thing that is contrary to the holiness of his Nature; however, 'tis pity a piece of Logick should divide Nations and disturb the World: 'tis certain the Mystery of the holy Sacrament is the effect of an Almighty Power, and is above our inquiry; however, 'tis certain, that with the Signs the thing itself is exhibited, but in a manner that is not preceptible by the external Senses: let us therefore shun those who desire matter to declaim upon, let us adore God in this Mystery with inward Veneration, and devout Reverence, and live holy Lives suitable to the Dignity hereof; and endeavour by all Purity to refine Religion, and not by unnecessary Disputes consume it: let us not love wrangling, nor keep up unnecessary Heats; but seek the Love of Truth and Peace, having compassion for all men, wishing whole *Christendom* were united in Love and Peace, by the holy influence of God's powerful Spirit; that Divisions may no longer divide our Lord's seamless Coat; let us therefore live holy Lives, and press the necessity of true Repentance upon all that have fallen from Grace or Truth; this is the genuine effect of my own Thoughts, as also the Judgment of others: 'tis certain, that nothing that is defiled can enter into Heaven; therefore it well beseems every one to become pure, according as the Divine word of God directs. Let all men first seek the honour of God, and then the comfort of the Christian World. Severe will be the Judgment of God against all wicked men, especially against wicked Ministers, if any such there be, as Charity will give us leave to hope there are not: for if any ordinary Sinner's *Punishment* will be severe, what must be the *Punishment* of a wicked *Priest*, who breaks the Laws and Rules of the pure *Primitive* Church of Christ? to behold such a Spectacle as an Evil Minister, must be afflictive to the whole Body of Christianity. A wicked Clergy-man must afflict not only a part, but the whole of Christ's Mystical Body: the Intercession of Jesus Christ, upon true Repentance, but nothing less can expiate the black Guilt of such an one; how can a common Sinner, when he comes to die, wish to be

seated

ſeated in a place of light and refreſhment, much leſs can he that ought to be a light to others, expect the Favour and Countenance of God, when he appears before the terrible Judge; but all that expects refreſhment at that great Day, muſt be intirely and ſincerely good. To wiſh Repentance to all the Living, we are ſure is a Prayer that is very beneficial, and not in vain, though to pray for the Dead ſhould chance to prove ſo; though to do this may not be contrary to Scripture, or forbidden by it, or by deductions may not be drawn from it; let every one then that would be happy in the Receptacles of the Righteous in the time of Life, make himſelf pure from Defilements, aud then he ſhall not fear to go into a place of Miſery, when he departs this Life.

§. IX. The Gun-Powder Plot was in the Year 1605. on the 5th of *November*.

King *Charles the Firſt* was barbarouſly put to Death by his own Subjects on the 30th Day of *January*, in the Year 1648. Thoſe Rebels then renouncing, and by Act of their Parliament diſinheriting forever, as they thought, the whole Family of the *Stuarts*; yet we may not be forward in condemning thoſe Wretches, (but their Principles and Practices we may Condemn) but their Perſons we muſt leave to the Divine Mercy; though to us they ſeem altogether unworthy; for whether they repented of theſe Villinies, to us is altogether unknown, Repentance and the Love of Chriſt is commended to all Men, but thoſe Men practiced the quite contrary, inſtead of loving all Men, they hated their Superiours, and took away the Life of him to whom the higheſt Obligations of Duty were due, they had not before their Eyes the Severity and Juſtice of God againſt Notorious and Blood thirſty Men; the whole courſe of man's Life is to be examined and judged, not by the Judgment of Men, but by the determination of God, who will bring to light the hidden things of darkneſs, and make manifeſt the Councel of the Heart, the Secrets of all Hearts will be revealed to men and Angels; man hath nothing of his own ſtock but Sin, he ought therefore to beg the Grace of Contrition, now Contrition for Sin ought to be a grief of Heart, and therefore above all things ſhould be deteſted, we are then to deteſt not only ſome Sins, but all and every Sin; for ſeveral weighty and mighty Reaſons, becauſe it ſeparates the Soul from God, in this all Directors of Souls with one voice concur to wit, that a ſincere Repentance and amendment of Life is abſolutely neceſſary for the pardon of Sins; an Acknowledgement of our Sins is to no purpoſe, if it be not accompanied with a real deteſtation of Sin, and a ſincere Reſolution of amendment, Acknowledgement of Sin muſt be accompanied with certain interiour Diſpoſitions, ſuch as ſincere regret and compunction for all Sins, that we have a true Senſe of and ſorrow for them; 'tis impoſſible that God ſhould pardon a Sin, if the Sinner does not

truly

truly Deteſt it, with a Broken and a contrite Spirit; if the Love of Sin remain in us we cannot be truly Penitent; if the Love of our Sins remains in us the Guilt of it will be charged upon us; Contrition for Sin is the firſt act that belongs to a *Penitent*, who deſires to make his *Peace* with God; contrition is a *Grief* and Deteſtation of the Mind, for Sin committed, with a firm purpoſe of ſinning no more, alſo with a firm confidence in God's Mercy and divine Clemency, that he will extend Forgiveneſs upon our amendment. We muſt not only purpoſe a new Life, but hate our former Life, we muſt caſt from us all Iniquity, in which we have prevaricated, and beg of God to plant in us a new Heart and a new Spirit. I will call upon my paſt Years in the Bitterneſs of my Soul, and vehemently hate every Sin, and greatly abhorre all Evil; this is the Spring from whence Repentance flows; turn then your will from Sin and hope for Mercy, and beg the Gift of God's holy Spirit. Confeſſion of Sins is neceſſary before we can obtain the Pardon of them; if it were not requiſite why is a Dying Perſon to be alarumed and troubled with the notice of this Duty in the hight of his Weakneſs, as our *Rubrick*, at the Viſitation of the Sick urges. Confeſſion of our Sins to our Spiritual Guide is very Ancient as the Practice of the Church doth Show; and is of excellent uſe and benifit: 'tis required in caſe of Perplexity for the quieting the Mind, when Diſturbed by a wounded Conſcience, and by this means we may obtain good hope for the Remiſſion of our Sins, by the Power that God hath commited unto Men, who officiate for Man's Salvation in his ſtead; the Sentence for their credentials are more than Declarative; Dr. *Comber*, ſaid 'tis Abſolute and Judiciary, in his expoſition of the Common-Prayer; I will therefore Repent before God who alone can Pardon me; though he hath made the Miniſters of his holy Word and Sacraments the Inſtruments of Pronouncing that Pardon; and God who Pardons me, knows that I Repent from the Bottom of my Heart. God ordinarily proceeds in remitting Sin by the Churches Act: from hence the Miniſters of God have their part in this Work, for this is a prime part of their Function; therefore their ſolemn ſanding and inſpiring is not an Idle or a fruitleſs Ceremony, but upon this Authority given to the Church of God, let no Man dare to repeat or reſume his former Wickedneſs, leſt all his Sins are recharged upon him, for he that hath not forſaken his Sins cannot pretend to be Pardoned for them, for he only that confeſſes and forſakes his Sins ſhall obtaine a Pardon; true Converſion and Amendment of Life is neceſſary to the obtaining Pardon. And whoever is careful of his Immortal Soul, will be careful to amend his Errors: but by the beſt Account of Hiſtory, I find there hath been great abuſes in the Miſmanagment of this affair, for Men to their own Prejudice will not be true to their own Souls; but will-

fully

fuly run to their former Evil Practice, and looſe the benifit of all their former endeavors.

§. X. Some men will promiſe obedience to God by a long and eloquent Oration, but are very backward or negligent in their performance: they will magnifie their own Abilities, ſo as to draw all Mens Eyes upon them; but others uſe only this ſhort and ſignificant ſaying, whatſoever the moſt dutiful can promiſe by thy aſſiſtance, Lord, I will perform: to obey rather than promiſe obedience is moſt acceptable to God; for to ſay and not to do, is but of little import with him who is Truth itſelf, and loves not complemental Vows, but real and ſincere Obedience. Who ſo addreſſes to him in Words only, and do not perform their Obligations cannot be acceptable to him: he loves not a legendary Heroe; whoſo ſerves him acceptably muſt be real and true to God and their own Souls; it becomes Men therefore to be ſerious and to ſuffer their Minds to retreat into themſelves, that they may feel Remorſe for former Follies; for what will it avail any one to have a name amongſt Men, that he hath carried it fairly, and raiſed a Reputation with thoſe that ſee not into the inſide of things, that he hath appeared bravely upon the Stage, but is ſtript of all behind the Curtain, is taunted and condemned by his own Conſcience, and by Almighty God, who is infinitely greater than his Conſcience, and knows all Secrets; it is not fame that can lift a man up, if his own weight ſinks him, and his guilt caſts him down, and eſpecially when Death approaches: it is not report that can then comfort him, when he is going into the Land of forgetfulneſs, the name of the wicked ſhall rot in deſpight of all the ſpicery of Flatterers and Paraſites; what will it ſignifie to be mentioned in the Records of Fame, the Hiſtorians cannot give comfort to thoſe whoſe Names are not written in the Book of God. *Tully* ſome where diſputes with himſelf, whether was moſt deſireable a ſpreading or a laſting Name; whether to be talked of in many Countries, or to be remembred to many Ages; both of them together will not be of any moment to him whoſe Soul is not in Happineſs; he that hath not made it his Care to be known to himſelf ſo as to ſecure to himſelf a bleſſed Immortality, it will be little Comfort or Antidote againſt Death though he ſhould be talked of far and near; he who is content with Fame in the want of Virtue, hath a cloud upon his Underſtanding, and is bereft of Senſe and Reaſon; he hath no fore-thought of future Felicity, he is beſotted and his vital Powers are Dead; his thoughtleſs Mind is ſorely oppreſſed, he cannot ſee the way to Felicity, Sin hath clouded his *Mind*, and Sin is a laſting Frenzy or Diſtraction, and agrees thereto both in the Cauſes and in the Symptoms: but the truly ſerious and thoughtful Man will carefully provide against the day of Sorrow, and lay up a ſtore of holy treaſure to ſecure him againſt the fear of Death; he that would be qualified for

Heave

eaven and Happineſs muſt be of a patient and ſedate Spirit, humble Spirit being the prime Qualification for the heavenly ife, for God proceeds not with Men Arithmetically, but Geometrically; the Virtue or Vice which God rewards and puniſhes onſiſts not in Puncto, but is eſtimated according to Mens Diligence or Neglect of Improving thoſe means and advantages which hath been afforded them; God having publiſhed his Laws, equires Conformity to them, though he hath done it in divers anners, as it ſeemed beſt to his Divine Wiſdom; ſometimes e expreſſed himſelf in an audible Voice from Heaven, wherein he Angels were employ'd as his Miniſters, namely when he gave is Laws upon *Mount Sina*; other times by inſpiration of Prohets and holy Men, making them the interpreters of his Mind o the World; when to give the more full aſſurance that it was e that ſent and inſtructed them, he was wont alſo to ſend along with them ſome miraculous Power, as his Credential Letters under his Privy Signet; but moſt gloriouſly of all did he proclaim is Mind when he ſent his Son into the World, whoſe Circumtances from the Miracles of his Birth, to the Glories of his Reurrection, and Aſcenſion; ſufficiently proclaimed him the Meſſias he Meſſenger of the Covenant between God and Man. This was he Days-Man *Job* wiſhed for, *O that there were a Days Man to plead with God for me*, Job 9. 33. The holy Goſpel is a Religion inſtituted and fitted for all Countries, Nations and Ages, which our Lord Chriſt took care by his holy Apoſtles as is Heralds to proclaim all the World over, that none might plead Ignorance of the Knowledge of it; theſe holy Volumnes were dictated by the holy Spirit of God, that infallible Spirit hat guides Men to Truth, even all thoſe that relie upon God for is divine Direction; God is ever ready to help and aſſiſt thoſe hat depend upon him in well-doing, though they have few Abiities, or even no Power of their own. Piety and Prayer is a glorious means to make us Conquerours over all Sin and Folly, and o turn us intirely. Heart, Mind, and Will to God; by whoſe upreme Power, Wiſdom, and goodneſs, we enjoy Life and omfortable Mercies, of him in whom we live, move, and njoy many inviſible Bleſſings which are diſtributed to us by his ll powerful Hand; happy then are all thoſe that are bleſſed with ſuperior Virtue, for this ſecures to every Man that hath it, both nward and outward Felicity; let none therefore detract from aothers Virtue, but carefully endeavour to improve his own, nce there are ſo many Bleſſings to be acquired by it, let none egret that this great Treaſure is beſtowed on ſome, but rather ndeavour to be of that number where ſuch Bleſſings thrive and roſper.

# CHAP. XIV.

## *The Desire of the believing Soul, excelleth all other Blessings.*

THose things that Chaist hath willed to us, are full of Purity and Holiness, they are lovely and aimable; if moral Vertue were so desireable in the Eye of the Philosopher, that he could say every one would fall in love with it, if it were or could be set forth in its native Beauty to the Eye; what then will the holiness of Christ's Legacies be to a gracious Soul, Christ will add abundance of Grace to his Legacies; St. *John* 14. 16. *I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of Truth:* Behold here's a Legacy which bequeathes all Moral Vertues, and all sanctifying Graces at once, in this one Gift you have greater and choicer Gifts than all the World can give; here is Greatness and Riches, Goodness and Righteousness, such are the great Gifts of our Dying Friend Jesus Christ, who hath Imparted those internal operative Excellencies to his living Friends, which first filled his pure Soul, *of him we receive grace for grace*; and he becomes to our Souls a quickening spirit; and as he took upon him our Nature that he might suffer for us, so he imparteth his holy Spirit to us, making us partakers of the Divine Nature, that we might reign with him; 'tis Christ only that can make over and impart to Men the Endowments which adorns the Mind; thy learned Friend may bequeath to thee his Estate, his Books, but cannot give thee his Learning; thy Christian Parent may dispose an ample Estate to thee, but he cannot be priviledged to dispose a dram of his Grace unto thee; but here is such a Friend who might warrantably, and who hath graciously said, *because I live ye shall live also*, St. *John* 14. 16. Jesus can give a Spiritual Life in holiness and grace, and preserve and finish it; and at last will doubtless give an eternal Life of glory and happiness; this he giveth to all that are given to him by the Father, St. *John* 14 2. This is the moral Spiritual goodness of his Gift, which renders not only the Condition of the Person, but the Disposition of the Mind better, and which excells no less than Vertue excells, which is preferable to Wealth, as the Mind is preferable to the Body; and as Grace and Heaven excells Gold and Earth, Christ will give us a Goodness of Rest, Peace, and Satisfaction. These are the Effects that attend the greatness of Christ's Legacy; thus the Believers Hopes are of a certain Nature, and give great Comfort while they are expected; and great will their Satisfac-

be when they are attained, this is a Hope which will at last e everlasting Rest, it is bequeathed to us in these Words of r Lord, *These things have I spoken to you that in me ye might have ace*, St. John 16. 33. Oh desireable Gift, Peace in Christ! ere it no more then Peace, it would be more than the richest wisest, or mightiest Friends could give us; the Peace of the ul must be sought in Christ, and behold here it is bequeathed us, Ibid. 17. 24. *Father, I will that they also whom thou hast en me, be with me where I am, that they may behold my glory*; and shall partake with him in his glory, and blessed are they who ve such great and good things to hope for.

§. I. The love of Jesus Christ to Man, survived Death, his ve to us was Immortal, it attempts to fill us with holy Joy, h spiritual Life, with immortal Love, in Imitation of Love m him received, last Wills are open Windows of the Heart, rough which we may see the living Affection of our dying end; if we look into the Will of our dear Lord, we shall perive in him most endeared Love to our Souls; last Wills and staments are those in which we profess all our Affections af- this, Men can do no more, therefore now they will do what y can for their beloved Friends; when *Jacob* could live no nger to love his *Joseph*, his love could not die, but fleeth m his feeble dying Heart, where it still survives the Lover and loved, *Gen.* 48. 22. Here we discover *Joseph* had a double re in *Jacob*'s Love, and when *David* was to make his last Will u may see which of all his Sons had most of his Heart, 1 *Kings* 1. hen Jesus Christ gave his Life for us, we may perceive his nder Affection, Bounty and Love for us. — In the Death of rist we may see Love living and growing vehement and ong when Life fainted and grew weak, as his Veins and Heart w empty of Blood, both grew full of Love to you and me; arly did he Love his own to the end, he freely gave his Life to deem us from the terror of eternal Death, for this vastness of ve received from our dear, and well-beloved Lord and Friend, hat acknowledgements of gratitude can we return; let us pray e divine Majesty to endear our Souls to Holiness, that we may come studious in all divine Love, whereby we shall be endear- to Christ, being in love with him, he will yet mark us out farther Degrees of divine Love; he that is most endeared to oliness, is the nearest allied to Jesus Christ, what improveth race, endeareth the Lord Jesus to us, what increaseth our love Christ, increaseth our Holiness, and addeth to our Happiness, ve will long for a more close union with the beloved, and dy a more intire compliance, it will be ambitious to please d delight the beloved, it will without ceasing, endeavour to ease, rid the Soul of Sloth, and Grace will soon recover it self d grow, and have regard to the love of God in Christ Jesus;

all the Legacies of Chriſt are Conditional, requiring precedent Conditions, enjoyning ſubſequent Duties of Love and Obedience, and this Love, with Obedience, will be found ſuch as will take up all our time and ſtrength, though we ſet to it early and betimes, we ſhall find work enough for our Chriſtian Care, though our Love be ſtrong, our Life may be ſhort, though our work be weighty, our ſtrength is but weak, Life is ſhort, but Art is long, the time of Life is ſhort, the work of Faith is long; make haſte therefore to do thy Lord's Will, that you may have a large ſhare in the Will of our Lord; here is a very rich Gift given you by Will, upon condition you qualifie your Soul to receive it; this Lord and Friend the giver, before whom you muſt make your Claim, is not now dead, but liveth; nor is he far off, but near you, ſeeth and obſerveth your Deportment, and will advance you accordingly; let therefore his Sight and preſence quicken you to pleaſe him, and now you may rejoyce in the intereſt you have in Chriſt, and glory that you are a ſharer in his Love, and return a Zeal for his Glory; beſeech him to beſtow on you a Spiritual fervency of Heart, that you may honour his Love and Bounty, to which you owe all the Bleſſings you enjoy; *Faith is the Evidence of things which are not ſeen*, it is the concluſion of the Soul, arguing with itſelf from the evidence of Truth, and from the certainty of thoſe Reaſons which may be deduced from it; our Lord Chriſt was a Perſon who in beſt right might make his Will; he hath Wealth and Riches in abundance, ſpiritual Riches, fullneſs of Grace, and Merit; he had large Dementions to beſtow, he was Heir of all things, and could bequeath his own; by his Death he confirm'd all his Promiſes, and made them the Legacy of every Believer, he ordained his Teſtament to which he added ſufficient Witneſſes; to him gave all the Prophets and Apoſtles Witneſs; and whoſoever believeth in him hath good Title and Right to eternal Life, bequeathed to them by the Will of Jeſus, who publiſhed his Will in ſending out his Apoſtles, who declared Chriſt's Death, and the Believers Life and every Miniſter is one by whom Jeſus Chriſt does ſtill publish this his laſt Will, every Promiſe of Chriſt is reduc'd into the form of a Will, the more you read and conſider, the more you may diſcern the Promiſes made to you by Chriſt Jeſus, that will be fulfilled in their Seaſon; there ſhall be a performance of all that Chriſt hath promiſed, it is all made ſure by the laſt Will of him that could not exceed his own Treaſures; he hath not given larger Legacies than his Eſtate will bear, though his Gifts are great, yet his Eſtate will make them good, he is Heir of both Worlds, with all that both contains, he is the rightful Heir of the World to come, he is the proprietary of all Grace, which fits for Glory; he is the Lord alſo of this preſent World, although we do not, as yet, ſee all things put under him, yet he is the Ma[n]

whom *David* ſpake, *Pſal.* 8. witneſs the Apoſtle, *Heb.* 2: *He ſhall inherit all Nations*; he is a King whoſe Dominion is over all; what the greateſt wants, the largeſt deſires, and the higheſt expectations of his Kindred could not be too much for his Treaſure, none ever gave as he hath given, his Life for the good of the meaneſt of his Friends, none ſhall be put to abate or forego any part of his Gift; and this, oh believing Soul, is peculiar to the Lord, his Riches will pay all his Legacies. The Promiſes of God are ſo rich, they infinitely exceed the Eſtates and Treaſures of this World; his Treaſures are of another kind, they are Spiritual, Divine and Heavenly, Life everlaſting, Joys unſpeakable, inviſible Glory, pure unmixed Pleaſures, purchaſed for us by our Soveraign Lord, the only giver of Life and Felicity; the gifts of God amount to more than all this World can make up, if the fulneſs of the Earth cannot fill thy emptyneſs, yet the bleſſing of Heaven may; *God gives us all the Promiſes of the Life that now is, and of that which is to come*, both theſe are due to Goodneſs, *The Earth is the Lords, and the fulneſs thereof*, theſe alſo are allowed us for our preſent Comfort, that we may want nothing to conduct us ſafe to thoſe future Beauties, which though at preſent unſeen, yet they are richly worth our utmoſt induſtry to attain them; a firm Faith, will ſet them as preſent before us, and put power into us, that by buſie induſtry we may purifie ourſelves, our Souls and Bodies, that our Lord may eſteem us as worthy of them. The laſt Will of Chriſt is unto Godlineſs, his Promiſes are due of Right to this, not only the Comforts of the Life that now is, but the felicities of the Life to come; be perſuaded then to lay hold of the Promiſes of Chriſt, which are ſure and certain, 1 *Tim.* 4. 8. *Believe then that you may receive them*; Chriſt hath Wealth enough, both Spiritual and Temporal, yea, and Eternal too; and theſe are ſufficient to diſcharge his Legacies; he had Wiſdom which could not, and Love in ſincerity which could not err in the ordaining of his Will, there is no ambiguity or defect in his Will, he needed none to direct him how to make his Will, that it might hold good, and be valued to all the Intents and purpoſes of his Love towards his poor Friends; he is the one Law-giver, whoſe Wiſdom directeth to the making Laws good, profitable, and ſeaſonable for his Church. Chriſt is that Lawgiver whoſe Soveraign Authority gives validity, and warranteth; his Word for a Law, to his Church and to every individual Member of it; he is the King of his Church, and his Church knows not a Law beſides the word of his Mouth, and the words of his Mouth are right, from him proceeds Righteouſneſs and Truth: Wait therefore with Patience for all that Chriſt hath promiſed, read over his Words, weigh them duly, and renew them to thy Soul in the Reception of the holy Sacrament; this is

the Seal of the last Will of our Lord, we may with holy Joy re
member his Death, because it is the procuring cause of our Life
from him we obtain all the Treasure of Grace and Mercy. Jes
Christ Directs us how to conform to the holy Will of God, fro
whom we receive all divine Consolation, the fullest apprehe
sion, the largest Heart, and the vastest Desire, according to Chri
own Will, shall have the best and greatest share in his Gifts; g
then an apprehension suited to these Mercies, that are so exc
lent and refreshing; enquire and learn what Mercies are offer
represented, confirmed and Sealed in the Priviledges of the h
Sacrament, here we receive divine Blessings to our Souls by Go
Charter and Grant, renewed and confirmed to us; here
gives us what we need, desire, want, or wish; these are Le
cies to all who understand, desire, seek and wait for the
Christ was the Wisdom of the Father, and freely extends of t
fullness thereof to all his beloved followers; Christ forever l
to be his own Executor; this Testament is not the Testame
of a Man who dieth, and must intrust others to see his Will p
formed, but it is the *Testament of one who was once dead; but h
hold he believeth forever more*, Rev. 8. 18. O happy Soul, who a
Heir of those Promises which he made who lives to perfor
what his Love hath bequeathed to every thirsty Soul, which sh
in time enjoy the Crown which his Love bequeathes, for beho
this our Friend lives after Death, *that he might save to the utm
all that come to God by him*, Heb. 7. 25. he ever liveth to interce
for us, that we may enjoy what he hath given us, and possess wh
he hath purchased for us; all other Legacies are the Gifts of t
Dead, but this our liberal Benefactor is alive and liveth forever mo
and will himself see us righted; all other may have an assurance
an unchangable Testament, but yet want an assurance of just a
faithful Execution of their Will; if their Friend be Dead, the
Legacy is due and cannot be recall'd, but their Friend is dea
and possible their Legacy may never be paid: Here's that Defe
which makes it too light to be weigh'd with the Believer's co
fidence; O that our persuasion of the Truth of the Promis
were as firm and stedfast as the Promises themselves. These Pro
mises of Life and Glory, are the Legacies of our Friend wh
would not alter his Will, nor dispose of them otherways than h
hath already bestowed them, *he is yesterday, to day, and forev
the same*, in his Love, Care, Wisdom and Bounty. Were h
now to make his last Will, he would not alter any thing, no
would he blot out one Name, nor abate any one Legacy; fo
nothing can fall out to change infinite Wisdom, and such w
the Wisdom of Christ, who is the Testator, who hath given th
certain assurance of divine Promises, he is unchangeable and a
tereth not, therefore his Promises are sure and certain, and w
be fulfilled in their time and Season, which may add new de

gre

ces of strength to our Faith; how sure must those Promises e, which are the Promises of one unchangeable, and who re-enteth nothing which he hath spoken: Away then with unbe-ef and doubts, banish them all from your Soul, and love your Lord in Truth and Heart, and walk worthy of your Relation to Jesus Christ, and of his love to you. Be not therefore dejected; hy Lord and *Love* will never leave thee nor forsake thee, but will bestow an infinite store of good things upon you; he hath given us all the assurance possible, not to prevent any unfaithful-ness in himself, but to prevent Infidility in you; his Word and Promises are Faithfulness and Truth. *Heaven and Earth shall pass away*, but his Word shall not fail; awaken yourself then, and look on what sure ground you stand, for Jesus Christ hath made to you Promises unchangeable, full of certainty and truth, being made by one that cannot err; and such are the Gifts of Christ, that they are entire and whole to each one, none hath the less for any ones having much; so there need be no controversie, but between the Soul and its Unbelief, all Fears and Doubts may justly be removed from the Soul, for her Interest in Christ is clear and certain; if the love of Sin dwell not in you, the love of God hath taken possession of your Soul, and you have an In-terest in the Merits of your *Lord*, your Title of Salvation is sure and certain, Jesus Christ died to purchase eternal Salvation for you: If delight in Sin be not your Ruin, nothing else can, 'tis not the commission of Sin, but the continuance in it that is the overthrow of the Sinner; for 'tis an Article of our Creed to be-lieve the Remission of Sins; we cannot sin more than God can forgive: If we can Repent, we have the Promise of obtaining Pardon; rely then on the Merits of Christ, and be not dismay'd because yon are a Sinner, but fly to the Merits of Christ for Sanctuary and Relief, he knows your weakness, and will extend Bowels of Compassion to you; take courage therefore, and rely on the Merits of your *Lord*, and you shall find a gracious ac-ceptance.

§. II. Our Saviour's Answer concerning the Woman taken in Adultery was, *go sin no more*; and if we can prevail with our-selves to arrive to that, we may have a full hope of obtaining pardon for all our Offences past, if God once confer on us final Grace, we may hope for full Acceptance, and an absolute Par-don, for final Grace is a rich Gift, and does presage eternal *Life*; let then your Soul admit no more Unbelief, entertain it not, your expectation may not fear uncertainty, for the love of Jesus Christ will never fail you of your expectation; rely on him, and you engage him to your Assistance, and he will answer you; *I will deliver him, because he trusted in me*, Isaiah 26. 23. So that to depend upon God, wins him to your Aid, and you may ex-pect him to be your Friend and Comforter, in him we shall find all the Mercies we stand in need of, for he is more ready to give,

than we can be to ſue for Relief; Chriſt's Word and Promiſes are Faithfulneſs and Truth; no Truth proceeding from his venerable Lips ſhall fail; weigh well the certainty of his Promiſes, and rely on them, and you ſhall find the comfortable relief of ſo doing: Repentance is defined, a hearty ſorrow for Sin, or a ſorrow of Heart for Sin, the puniſhment of Sin is generally concomitant to the Act: Salvation is a great good, and to this the Chriſtian hope applieth itſelf, this is a hope of Bleſſedneſs, at the glorious appearing of Chriſt our Saviour. Chriſt hath bequeathed moſt tranſcendant Bleſſings to the Believers Soul, the Legacies he hath given are not few, ſmall, dying or fading, but they are many, great and eternal; Chriſt was of a large and a noble Heart, great was his Mind, he excelled all Men in true Magnanimity, as much as he excelled all Men in Holineſs and freedom from Sin; as was his Majeſty, ſo are his Gifts, a great Mind accounts ſmall Gifts below its Grandeur; the Gifts of Chriſt unto Believers, could not but bear a proportioned greatneſs and richneſs commenſurate and ſuited to the greatneſs and largeneſs of his Heart. Chriſt has engaged himſelf by Promiſe to be our Riches, our Righteouſneſs and Happineſs, if we earneſtly deſire him, if we ſeek him with earneſtneſs we ſhall find him, Chriſt will be found of them that ſeek him; nay his goodneſs hath been ſuch, that *he was found of them that ſought him not*; Chriſt delighteth to diſtribute his Graces and Riches to thoſe that deſire it, he divids his Wealth to thoſe that love him; he delights to give more than we can be worthy to receive, the giving them pleaſeth him, as much as you can be pleaſed to receive them, he is the fountain and ocean of Goodneſs, and delights to ſatisfie thy Deſires, if they are fixed upon that which is good, Deſires are the wings of the Soul, by which it travels towards its reſt; if the Journey ſeems too long, the Soul is diſcouraged from aſpiring after it, and Deſpairs of attaining it: They who have taſted any thing of Chriſt, deſire more of him, they long for a full poſſeſſion of his whole Inheritance; they would be fully poſſeſſed of juſtifying Mercy and ſanctifying Graces, and refreſhing conſolation.

§. III. Chriſt is willinger to bring, than we are to be brought to Glory; no Soul ever deſired Chriſt ſo earneſtly as Chriſt deſireth it, Chriſt's willingneſs to do us good, makes our Deſires of Salvation certain; the commands of the Goſpel run general, all the Kindred of Chriſt are compriſed in his Will; which Kindred are not by natural Generation, but by gracious Adoption, and ſo it may be enlarged by new additions of new Friends: Thus your hearty Deſires will ſurely enrol you among the Kindred of Chriſt; Chriſt hath left plenty of Aſſets to pay every Legacy, he hath Grace enough to pay the largeſt Legacies of Grace, he hath Merit enough to make good the Legacy of Juſtification, he

hath

ath the fullneſs of the Spirit of Holineſs to ſatisfie the claim of very one that would perfect Holineſs in the fear of God; he ath Crowns great enough to crown and glorifie his People, *who e zealous of good Works.* This is the peculiar Character of thoſe hat belong to him, to wit that *they are fervent in Spirit, ſerving he Lord*; that we are of the Family of Chriſt, is a very high nnobling to us, and greatly enriches us; it doth exceedingly en-ance our worth and honour: From hence we are highly obli-ed to contend for his Honour, we rightly judge the Son ound to plead the honour of his dying Father; and the Chri-ian is much more bound to plead the honour of his dying Lord, whoſe Teſtament hath made him a Son, and gave him a hare both in the Honour and Wealth of his Family; in the laſt Will of our dying Lord, we read his Zeal and ſtrength of Affe-ion for our Peace, Comfort, Safty and Happineſs, all which alleth to the ground and vaniſheth, if the Legacies of our Lord fail us; we had need therefore with Zeal contend for his Honour, who hath received all Power from his Father, yet we are ound to aſſert and defend the glory of his Authority, and ower of diſpoſing and bequeathing to us and to others; what-ever he hath by Will and Teſtamentary Diſpoſition left to us, nd to them, if he had given what was not his to give, we muſt oon have parted with it, or forever have miſſed of it; but here-n lieth the advantage and comfort, that the large *Legacies* f our *Lord* to us, are the fruit of ſo much zealous love or us, to they are the acts of Soveraign Power delegated to hriſt by the Father, as our *Lord* himſelf Intimates, St. *Luk.* 2. 29. *As the Father hath appointed unto me, ſo I appoint a ingdom unto you.* Our Zeal then for the Honour of Chriſt oth as well maintain our Hope, Comfort and Intereſt, as doth maintain his Authority; and what man would ſuf-r the Power to be nulled, which gave him a rich and eſtimable *Legacy*: Chriſt's love to us doth greatly ſurpaſs the Zeal we can bear to his Glory and Honour, read er his Will and ſee *there is Juſtification in his Blood for e Remiſſion of Sins*; our aſſurance of Peace with God is cured by the frequent remembrance of the Blood and ſprink-g, here is Sanctification, Conſolation, and future Glory; theſe are promiſed by him who is the Mediator of the ovenant betwixt God and Man, even Jeſus Chriſt our ord.

S. IV. We alas! are leſs than the leaſt Grace bequeathed, e remiſſion of my Sins is greater *Love* than my Obedi-ce can return, the hope of Glory is greater than my edience can ever equal; Chriſt's *Love* and Zeal for me ll out-ſhine and over-power all mine for him; Chriſt is w living in Glory, and beſtows on us all the *Love* and

Zeal

Zeal we carry in our Breaſt, and expreſs in our Life to him, Chriſt knows how we receive and Improve his Love, here then we may ſee Joy and Gladneſs in our Lord, and in his Goodneſs; but this Joy is Spiritual and Divine; ſpiritual Joy well becometh this ſpiritual Feaſt, the ſpiritual Hunger and Thirſt of the Soul ſpeaketh the Soul fit for this Feaſt of Love. Spiritual Mercies far exceed Temporal, as far as Heavenly Priviledges excel Temporal. So much may the Joy of Believers in our Lord, excel the Joy of Carnal Men. To the former our Saviour gives all ſpiritual Mercies in heavenly things; there is Love enough in the good Will of Chriſt to make us large Legacies, there is treaſure enough in the hand of Chriſt, to make our Legacy worth our Delight, and joy. Our Affections to Chriſt, ſhould therefore excel, ſince our Treaſures infinitely excells all other Treaſures, the growing Content, and renewed ſweetneſs of this Treaſure do call aloud for an excelling degree of Joy and Delight in them, and this requires Gratitude and Thanksgiving to the Memory of our dying Lord; ſuch meaſures of Gratitude are required from us. The holy Sacrament is a ſtanding pledge of our greateſt expectations, *viz. Of the bleſſed Hopes and glorious appearing of the great God and our Saviour Jeſus Chriſt.* In this Sacrament Chriſt bequeathed to us a participation with himſelf in every excelling thing we needed, or are capable of; he hath convey'd to us by his laſt Will, Pardon and Juſtification through his Death, and obedience, he hath conveyed Conſolation and Joy, ſuch as is true ſanctifying, purifying Grace, which proceeds from the Spirit of Holineſs Chriſt Jeſus hath made us to ſhare in his holy Spirit, *ſince he died and roſe again for us, and aſcended into Heaven, and ſitteth on the right hand of God to plead for us*; he giveth us divine Joy through the Spirit of Adoption, which he daily poureth out upon us, and will give us the poſſeſſion of *an Inheritance in Glory, which is now reſerved in Heaven for us*, and is duly enſured to us, which Mercies we are heartily to acknowledge, Chriſt hath removed all our Fears, and prevented all our Doubts, leaſt our weak Faith and defective Love, fall ſhort of the goodneſs and bleſſing we expect. Chriſt hath ſo given, that we may now enjoy, and is therefore worthy of our higheſt Gratitude, foraſmuch as he hath diſpoſed of his rich Inheritance amongſt us, ſo as we may duly expect, and conſtantly fetch in as much as we will of Grace, for our preſent help and comfort, reſerving the fullneſs of all unto the final conſummation of the redeemed; the preſent Improvements are enough to ſupport us handſomely, the future are above our Thoughts.

§. V. Jesus Christ hath wisely bequeathed to us a portion of Peace; *In me*, saith he, *ye shall have Peace, but in the World ye shall have Tribulation*, he hath in wise kindness provided everlasting Life for us, we are therefore greatly to rejoyce in his Love; great is the comfort of Grace he conferrs upon us, much hath he given us in hand, and vast is the stock he hath reserved for us; we daily receive Grace from him, and Comfort through him; all which we daily need; but he hath reserved for us fullness of Grace in the future Life, a glorious Crown in an unchangeable Kingdom: Oh! the unconceivable, and unspeakable blessedness which is in reserve for those that fear God; yet our Lord, when he was on Earth, put himself into a State subject to Sorrows, from which by Nature he was free, that he might be liable to Die, and make all his *Mercies* sure to us, though by our Folly and Wickedness we were the cause of his Sorrows, here is love to be owned with highest resentments, and most inlarged Affections; Christ is the greatest conquerour of Hearts, and therefore to be crowned with a triumphant wreath of inflamed Hearts. Oh! live and die in the grateful acknowledgements of his *Love*; let our Hearts therefore be offer'd to him, he desires no more, we cannot tender less, it were too little if we had ought more to give it, will be sufficient if it be offer'd in all Purity: O my Soul! thy present income is worthy thy Thanks; thy future full possession is fittest for an estimate and thanks in the highest Heavens, Christ was mindful of us till the last moment he expired upon the Cross for our advance, when Enemies insulted and vaunted against him, when Sorrows and Pains did seize him when his Friends stood aloof off him; and some of them denied him, when many of them were content not to be known to be of his acquaintance, when he foresaw what Friends we in our several Generations would be to him; he had even then an Index and Discovery of our Hearts, and foresaw how ungrateful we would be in sinning against him; and yet for all this his love continued to us, and hath made us Heirs both of his own and of his Fathers *Love*; he voluntarily died that he might make all to us sure and stedfast, he was not by Nature under an unchangeable *Law* of Death, as we are, if he had not loved us so much, he needed not to have died. Here then is his Plea and Title unto our Gratitude, he did voluntarily and of choice, put himself into a condition that he might die, to procure and confirm the Promises to us; and yet the kind and manner of dying, and the Pains he did foresee in his Death, are the Circumstances which set off, and advance his *Love* to us. So do they encrease and augment our Debt of hearty love to him,

him, for ſuch an abounding kindneſs. Chriſt died under the vindictive Juſtice of God, ere he cou'd convey by Will the heavenly, bleſſed and everlaſting Legacies, which we now expect as a Teſtator; great is the luſtre of our ſpiritual Joys, our heavenly Hopes, all that good which was or is in you, was given you by your dying Lord; lift not up your ſelf againſt your Brother, for theſe Bleſſings you receive, might have been given him: God who hath adorned and bleſſed you, might with the ſame freeneſs have adorned him whom you deſpiſe; what we are, we are in Chriſt, and the Glory is due to God alone: God's free and rich Mercy hath abounded to you, and made you wiſe and excellent, but you may by no means boaſt of this, leaſt your Wiſdom ſhould degenerate into Folly; you have as little to pride yourſelf in, as one who hath only his Shame to glory in; what God hath confirmed on you, is his Gift, and you may not Glory in it, but only as you have received it from him.

§. VI. It was the bounty of thy rich and loving Friend to enrich thee at his Death; boaſt not therefore, but remember thy obligation of thankfulneſs; *your goodneſs cannot extend to God, though it may be profitable to Man*, we cannot profit God by any Good we are capable of doing; he needed not our Service, though he is pleaſed when we do, ſerve him; it well becomes us therefore to bear in our Breaſt an humble and a lowly Spirit; the Lord ſtandeth as an armed Man to oppoſe the proud and lofty, *'tis the meek ſhall eat and be ſatisfied*; he who comes to the Lord's Table richly provided with Self-confidence, ſhall be ſent empty away; but whoſo hungreth after divine things, ſhall be fully ſatisfied therewith; with a lowly Heart muſt we appear before Chriſt, this is a cloathing of very great price in the account of God; no Man hath any Grace or Virtue but what is the free Gift of God unto him; if he look on the beauty of his renowned Soul, or the comlineſs of his holy Converſation, or the excellency of his juſtified State, or the honour of his Adoption, or on the luſtre of his ſpiritual Joys, his heavenly Hopes; all theſe are the Gifts of God to him, all in general, and every one in particular, can a Man ſo well accompliſh'd, ſay this or that was not received; no holy Soul can deny the receiving of them, and therefore cannot in reaſon value himſelf upon them, 'tis God's free and rich Mercies that hath given theſe Indowments, 'tis God that hath made Men wiſe and excellent; and whoſo is theſe will not be proud of Wiſdom or Knowledge, or any other Grace or Virtue, but endeavour to profit by them, and glorifie God in them; and when we have

done

done our beſt, we are yet unprofitable, and an unprofitable Man muſt be an humble Man, who dares be proud before one who needs him not; ſhould a Man boaſt himſelf before his Soveraign Lord, ſeated with Majeſty in his Magnificent Pallace, how abject and baſe would this render him; to God we owe a Reverend Carriage, we muſt have humble Thoughts, Affections and Eſteem of ourſelves in his Preſence; there is an appearance of Glory in Riches, for with increaſe of Riches there is in common eſteem an increaſe of Glory; in the Legacies of our Lord to us there is laſting Treaſures of Grace, Comfort, and Glory, which he was and is owner of, with him is Riches, Honour, and *Life* everlaſting; to him, therefore reverend Carriage and humble Thoughts are due: Dominion is a ground of honour to thoſe that are intruſted with it, in Jeſus Chriſt is the fullneſs of Dominion, he is Lord of both Worlds, in him is the fullneſs of Wiſdom, and all Excellencies that are ſcattered in the World, are derived from him; Jeſus Chriſt by a ſacred Right, is Lord of our Life, his Love ought to conſtrain us to run all hazards, and to lay down our Life in unavoidable Death, if called thereto for him; the Love of Chriſt ought to conſtrain us, and by a ſweet invinſible Power to bring us to this Concluſion, that we ſhould live no longer to ourſelves, but to him who died for us; in return for this we ſhould venture all hazards for his Honour, it is an honour to be called to ſuffer for the ſake of the Goſpel, God puts an honour on ſuch who are called to ſuffer for Chriſt; Reproach for his ſake will win Glory, this is a Gift which God doth not beſtow on every one, becauſe this fits us for the Kingdom of Heaven, yet our Sufferings do not fit us with a fitneſs of Worth, or of Merit, but with a fitneſs of preparedneſs, it is a Scripture-evidence of Grace, and of future Glory, it ingratiateth with God; whoſo ſuffereth with Chriſt ſhall likewiſe be glorified with him; this is a Privi'edge commonly bleſſed with inward Conſolation, and with a high degree of heroick Grace in the Heart, expreſſed by the Spirit of Glory, and of God reſting on the Sufferer; what then ſhould make me unwilling, or unreſolved, or afraid to ſuffer for him who died for me, each particular Bleſſing bequeathed by Chriſt to me, ſurpaſſes all the Sufferings I need expect or fear, theſe ſeal Chriſt's love to us; the greater our Sufferings are, the greater will our compenſation be: Our dying Lord hath ſo diſpoſed his rich Gifts, that he ſhall have the greateſt ſhare in them who is the greateſt ſufferer for him, by a Chriſtian-like bearing the Afflictions of the Lord, and the Goſpel; you may increaſe the Crown of Glory, which Chriſt hath promiſed you. God allows us to intend and aim at obtaining Glory, *i. e.* divine and heavenly Glory. Affliction increaſeth our preſent Graces, which prepares us for future Glory, they are bleſſed who endure, for when they are tried they ſhall receive the Crown of Life; the glorified Saints ſhine with the greateſt luſtre who come out of the

Fire

Fire of Perſecution; *Thoſe that were cloathed with white Robes, and had Palms in their hands, and ſtood before the Throne*, Rev. 7. 9. *were the Perſons who came out of great Tribulation*, Ver. 14. To theſe Sufferers Chriſt hath diſpoſed his Kingdom, St. *Luke* 22. 28, 29. no Man ſhall ever be a loſer by ſuffering for Chriſt. In the holy Sacrament you may ſee great Encouragements to Sufferings ſealed; and will we not then endure? ſhall we not bear and ſuffer for hopes-ſake? Chriſt liveth and beholdeth what we ſuffer, and with what frame of Mind we endure Sufferings, in receiving the holy Sacrament we declare, that though Chriſt died once, yet Death had not dominion over him, for he liveth and knoweth what is deſigned againſt him by his Enemies, and what Treaſures are laid up for his Friends and Followers, he will be judge of our Sufferings, and our Rewards alſo, *Rev.* 2. 2. *He that walketh in the midſt of the golden City, knoweth the patience as well as the Labourers of his Church* and the Sufferings that exerciſes the Patience of the Church. Chriſt is the great Overſeer and Judge of the Combats which his Church maintaineth, with his Enemies who afflict and trouble it, for his ſake, Chriſt will meaſure out a Reward to us, proportioned to our Labours and our Sufferings, Chriſt lives to ſee and obſerve all our Sufferings; the great Captain of our Salvation ever obſerves us; we are then to ſorrow that we have done ſo little for him, and ſo much againſt him; there is a goodly Sorrow, which becometh the Memory of Chriſt dying our Lord, and Friend, our Saviour and Redeemer; there is no love ſo tender and apt to diſtil into Tears, as that which is won by a worthy excellent Perſon, conquering ungrounded Prejudices, unreaſonable Neglects, and unjuſtifiable Contempts; ſuch affronted Love, when it prevails at laſt, doth kindle the ſtrongeſt Fires; many a hard Heart hath by ſuch flame been melted down to tenderneſs; *Saul* grew warm by it, 1 *Sam.* 24. 17, 18, 19. *Ibid.* 26. 21. it breaketh out into a flame of Affection towards *David*, and againſt himſelf for his unreaſonable Uſuages towards *David*; *Saul* accuſeth himſelf, but acquitted *David*, he confeſſeth his Sin, his Folly and great Error, in deſigning Evil againſt one who did ſo well deſerve his Love, though *Saul* were diſingenious againſt his Son *David*; yet the Reflection of his Thoughts on *David*'s Kindneſs, drew him into Tears, *Ibid.* 24. 26. And ſhall we be more diſingenious to our Lord Chriſt; what kind of Life did we live in the Days of unregeneracy? can we do leſs than weep at the Thoughts hereof. In the holy Sacrament we commemorate the moſt unparalleled love and benificence, triumphing over Unkindneſs and Unthankfulneſs: Chriſt here bequeaths to us Grace, Comfort, Glory, and Salvation. The Chriſtian Sorrow is moſt highly ingenious, and excellently tempered, and therefore the remembrance of ſuch a Kindneſs to ſuch a Friend, will work a deep impreſſion of Sorrow and Grief upon the Heart of the remembrancer. The holy

Scripture

Scripture calls the People of God, a willing People, or a People of Ingenuities: Grace reneweth Nature, to some degrees of created and primitive generousness. *Isaiah* doth describe this frame of Mind, and how it is wrought, *Isa.* 32. 1, 2, 3. by the Power of Christ in the Gospel. Now, where such a sweet generous temper of Mind is, there will be Reflections of dislike, grief and sorrow for any unseemly Carriage towards one that deserves better; duly Apologizing for themselves, with carefulness or readiness to amend the Error, clearing themselves, shewing Indignation against the Offence, and Offender. Fear, least the like should be committed, or this not sufficiently taken away; vehement Desire of firm Reconciliation, Zeal for the Injured. The Sins of Men aim at eclipsing the glory of God, therefore they must be suppressed; whatsoever *Christian* Ingenuity springs from a renewed Heart, renewed Sorrow for Unkindness will put forth itself, and spring from that Ingenuity, and produce effects of hearty Sorrow, which are the effects of Christian Repentance; *let us then have Grace to serve God acceptably*, and be so ingenious and thankful to our Lord as to serve him to all well pleasing; new Obedience is the effect of Thankfulness: A holy Conversation is the best Expression of Thankfulness, the good Things of the Life that now is, and that which is to come, are the Legacies of Christ, and well deserve our Thanks: Christ's Promises to us are rich and precious, they contain all noble Necessaries, which are high Encouragements to Obedience, which entitules us to a Kingdom that cannot be shaken; *cast we not therefore away our Confidence which hath great recompence of Reward*, Heb. 10. 35. which is a Harvest for its abundant Riches; it is a Crown of Righteousness, which the Lord the holy Judge shall give to all that finish their Course with Godly Fear. Let us then be so ingenious and thankful to our Lord, as to give up our Hearts intirely to him in holy Obedience, of which we cannot treat too much, the renewed Thoughts of this ample, glorious, eternal recompence of our sincere Obedience will surely renew our purposes, and endeavours of devoting ourselves to God in Body Soul and Spirit, which is but our reasonable Service, and should be our rational endeavour, to which we have many and great Encouragements; let us therefore love God with all our Heart, and with all our Understanding; this will more avail than to offer whole Burnt-Offerings, for they are not now required; but our hearty Service is. A discerning Obedience, is a most acceptable Sacrifice to our Redeemer. Our renewed Obedience to Christ must be our Evidence of our Right and Title to the rich and glorious Legacies which he hath bequeathed to us, and to all his Kindred: we have no more to shew of our Right, than we have of our renewed Obedience. Christ hath bequeathed to us a Kingdom and a Crown; but it is upon condition we wait for

both

both in a conſtant courſe of new Obedience, nothing can ſhake our Plea againſt our Title, if a love to Sin do not: Our Graces then muſt be of a growing Nature, continually to ſerve and obey God; we muſt voluntarily and actively ſeek Grace, and readily embrace it when 'tis offered, and hold faſt what we have diligently ſought, and make daily Improvements of it; *Jeſus Chriſt is the author of eternal Salvation to all thoſe that obey*, Heb. 5. 9. Obedience is required of us, as Salvation is promiſed to us: Chriſt is the Author of eternal Salvation to us, on no other Terms than our Obedience; Chriſt doth exactly know, and particularly obſerve all our Works, he ſees what Obedience we give him; his Countenance is as the Sun when it ſhineth in its ſtrength, both for the luſtre of it, and for the Power of making manifeſt whatſoever is done, both in the World, and in the Churches, amidſt which he walketh; knowing the Works, the Labour and Patience of every Member of each Church, ſeeth who it is that laboureth and fainteth not; and will we not take courage from ſuch an eye-witneſs, to abound in the bleſſed Works of Obedience? For whom will you labour, if not for Chriſt who died for you, and is riſen again for your Encouragement, that you *might riſe from Sin to the Life of Righteouſneſs and glorifie God in your Generation.* The Legacies of Chriſt to us are no way to be attained, but in the ſincere Obedience of our Life and Heart. We obey in expectation of a noble Reward: our Legacies are worth an intire Obedience; we are to have a peaceable diſpoſition of Mind towards our Chriſtian Friends, and a loving Affection for our Brethren in Chriſt our Saviour, for our Chriſtian Brethren, whom we ſhould love, are made truly lovely by the Legacies which Chriſt hath bequeathed to them, and which he hath in ſome part, already beſtowed upon them. Chriſt the great bountiful and wiſe Teſtator, hath, as I already obſerved, ſo diſpoſed his Eſtate and Treaſure of Grace, Conſolation and Glory, with other Advantages, and needful Supplies, that all his Friends ſhould be handſomely maintain'd out of his Treaſury, although the principle of the Eſtate be reſerved in Heaven to enrich them there; the Church is adorn'd with very rich Jewels of Grace, Gifts and Comforts, in which ſhe is brought to Chriſt, who will inveſt all Treaſure on her when ſhe ſhall be brought to Glory, for the Crown is reſerved for the future State of Glory, but there are many ſingle Jewels already beſtowed: *the King's Daughter is all glorious within*, the Righteous and the excellent on Earth, they are filled with the Spirit of Chriſt, and they are lead by that Spirit into all the ways of true *Hollineſs*, Meekneſs, Goodneſs, long Suffering, and all other Virtues. The Philoſopher tell us that true Friendſhip is only amongſt the Virtious, Vice cannot be a Cement of Friendſhip

in the redeemed, called, ſanctified, there is what ſtirreth them for, and renders them worthy of our Love and Affections; two things do ordinarily prevail with Men to excite natural Love: *Firſt*, the ſweetneſs of Diſpoſition, a skill and delight to ſhew our ſelves friendly; he cannot be much beloved, who is not ready and prone to Love: Grace doth very much ſweeten Nature, and enrich every Perſon that is adorned with it: God giveth an Excellency of Diſpoſition, which revives and ſweetens the Spirit, they are meek, lowly, faithful, and without guile; it is a Maxim in Love and Friendſhip to extend it ſelf to our Friends Friend. *Solomon* adviſeth that thy Fathers Friend be not forſaken; we are to love the Deſpiſed as well as the Honoured; *we are to honour all, and love the Brother-hood, fear God and pay Duty to the Queen*: We muſt love all with an unfeigned love, tho' we may love ſome with a more fervent love. God is Love and all divine Love proceeds from him; the love of God hath procured to us the bleſſing of Grace, the Riches of his heavenly Treaſure, divine Gifts and holy Endowments, the full bleſſings of his Grace, deſcends on us through the Merits of Chriſt: and here I ſhall eſſay the improvement of Grace, both in my own Soul, and in the Souls of all that read theſe Lines: cheriſh not evil Thoughts nor vain Deſires, but ruminate much on the Love of God to loſt Man, in ſending his Son out of his Boſom to redeem him from endleſs Miſery, by no leſs a Ranſom than his own Life; and to this aſtoniſhing wonder, what will the learned Criticks ſubjoin? Will not this wonder of Love raiſe our Hearts to true thankfulneſs for ſuch an aſtoniſhing and amazing Goodneſs, the Comforts alſo of his holy Spirit, from whence we may hope to enjoy the Bleſſing of an eternal ſpiritual Life, and eſcape divine Vengeance which is always the dearly-earned Wages of Sin, to which there is a prævious penalty allotted, for, *if you Sin, to be ſure your Sin will find you out*; that is, Sin carries Sting and Torment in it, and will be ſure to torment the Offender; all Sin hath bitterneſs and unpleaſantneſs in it; there is a gaulliſh Venom in Sin, that privately torments the Sinner: Wherefore we have juſt reaſon to be humbled and melted into remorſe for our Sins, that we may be purified from the Guilt of it, and ſeek and obtain Mercy through the Merits of our deareſt Advocate, who redeemed us with the valuable price of his own Life; he hath made Satisfaction for us, that we might obtain Deliverance, and that avenging Wrath might not fall on our Heads, becauſe we are now under the Bleſſing Chriſt hath procured for us; he took upon him our Sins, and in the guilt of them expoſed himſelf to the dreadful threats of a ſevere, but moſt righteous Law. Sin muſt be inevitably puniſhed, to which our Lord ſubmitted, and in love to us, ſaved us from ours, by his own Puniſhment, wherein he ſa-

both in a conſtant courſe of new Obedience, nothing can ſhake our Plea againſt our Title, if a love to Sin do not: Our Graces then muſt be of a growing Nature, continually to ſerve and obey God; we muſt voluntarily and actively ſeek Grace, and readily embrace it when 'tis offered, and hold faſt what we have diligently ſought, and make daily Improvements of it; *Jeſus Chriſt is the author of eternal Salvation to all thoſe that obey*, Heb. 5. 9. Obedience is required of us, as Salvation is promiſed to us: Chriſt is the Author of eternal Salvation to us, on no other Terms than our Obedience; Chriſt doth exactly know, and particularly obſerve all our Works, he ſees what Obedience we give him; his Countenance is as the Sun when it ſhineth in its ſtrength, both for the luſtre of it, and for the Power of making manifeſt whatſoever is done, both in the World, and in the Churches, amidſt which he walketh; knowing the Works, the Labour and Patience of every Member of each Church, ſeeth who it is that laboureth and fainteth not; and will we not take courage from ſuch an eye-witneſs, to abound in the bleſſed Works of Obedience? For whom will you labour, if not for Chriſt who died for you, and is riſen again for your Encouragement, that you *might riſe from Sin to the Life of Righteouſneſs and glorifie God in your Generation.* The Legacies of Chriſt to us are no way to be attained, but in the ſincere Obedience of our Life and Heart. We obey in expectation of a noble Reward, our Legacies are worth an intire Obedience; we are to have a peaceable diſpoſition of Mind towards our Chriſtian Friends, and a loving Affection for our Brethren in Chriſt our Saviour, for our Chriſtian Brethren, whom we ſhould love, are made truly lovely by the Legacies which Chriſt hath bequeathed to them, and which he hath in ſome part, already beſtowed upon them. Chriſt the great bountiful and wiſe Teſtator, hath, as I already obſerved, ſo diſpoſed his Eſtate and Treaſure of Grace, Conſolation and Glory, with other Advantages, and needful Supplies, that all his Friends ſhould be handſomely maintain'd out of his Treaſury, although the principle of the Eſtate be reſerved in Heaven to enrich them there; the Church is adorn'd with very rich Jewels of Grace, Gifts and Comforts, in which ſhe is brought to Chriſt, who will inveſt all Treaſure on her when ſhe ſhall be brought to Glory, for the Crown is reſerved for the future State of Glory, but there are many ſingle Jewels already beſtowed; *the King's Daughter is all glorious within*, the Righteous and the excellent on Earth, they are filled with the Spirit of Chriſt, and they are lead by that Spirit into all the ways of true *Hollineſs*, Meekneſs, Goodneſs, long Suffering, and all other Virtues. The Philoſopher tell us that true Friendſhip is only amongſt the Virtious, Vice cannot be a Cement of Friendſhip

in the redeemed, called, ſanctified, there is what fitteth them for, and renders them worthy of our Love and Affections; two things do ordinarily prevail with Men to excite natural Love: Firſt, the ſweetneſs of Diſpoſition, a skill and delight to ſhew our ſelves friendly; he cannot be much beloved, who is not ready and prone to Love: Grace doth very much ſweeten Nature, and enrich every Perſon that is adorned with it: God giveth an Excellency of Diſpoſition, which revives and ſweetens the Spirit, they are meek, lowly, faithful, and without guile; it is a Maxim in Love and Friendſhip to extend it ſelf to our Friends Friend. *Solomon* adviſeth that thy Fathers Friend be not forſaken; we are to love the Deſpiſed as well as the Honoured; we are *to honour all, and love the Brother-hood, fear God and pay Duty to the Queen:* We muſt love all with an unfeigned love, tho' we may love ſome with a more fervent love. God is Love and all divine Love proceeds from him; the love of God hath procured to us the bleſſing of Grace, the Riches of his heavenly Treaſure, divine Gifts and holy Endowments, the full bleſſings of his Grace, deſcends on us through the Merits of Chriſt: and here I ſhall Eſſay the improvement of Grace, both in my own Soul, and in the Souls of all that read theſe Lines: cheriſh not evil Thoughts nor vain Deſires, but ruminate much on the Love of God to Loſt Man, in ſending his Son out of his Boſom to redeem him from endleſs Miſery, by no leſs a Ranſom than his own Life; and to this aſtoniſhing wonder, what will the learned Criticks ſubum? Will not this wonder of Love raiſe our Hearts to true thankfulneſs for ſuch an aſtoniſhing and amazing Goodneſs, the Comforts alſo of his holy Spirit, from whence we may hope to enjoy the Bleſſing of an eternal ſpiritual Life, and eſcape divine Vengeance which is always the dearly-earned Wages of Sin, to which there is a prævious penalty allotted, for, *if you Sin, to be ſure your Sin will find you out*; that is, Sin carries Sting and Torment in it, and will be ſure to torment the Offender; all Sin hath bitterneſs and unpleaſantneſs in it; there is a gauliſh Venom in Sin, that privately torments the Sinner: Wherefore we have juſt reaſon to be humbled and melted into remorſe for our Sins, that we may be purified from the Guilt of it, and ſeek and obtain Mercy through the Merits of our deareſt Advocate, who redeemed us with the valuable price of his own Life; he hath made Satisfaction for us, that we might obtain Deliverance, and that avenging Wrath might not fall on our Heads, becauſe we are now under the Bleſſing Chriſt hath procured for us; he took upon him our Sins, and in the guilt of them expoſed himſelf to the dreadful threats of a ſevere, but moſt righteous Law. Sin muſt be inevitably puniſhed, to which our Lord ſubmitted, and in love to us, ſaved us from ours, by his own Puniſhment, wherein he ſa-

tisfied Divine Justice, and averted the Wrath from us, that would inevitably have fallen upon us.

§. VII. Jesus Christ delighteth to distribute his Riches to those that desire them; now if Christ do delight to give what you desire to receive, you may glory and triumph in the certainty of receiving, rather than languish under the fear of a Disappointment; what can restrain you from doing what you delight in, and have power to do: Now, if you delight in the service of God, what can prevent your worshipping of him? Seek therefore Treasure in him, and you shall undoubtedly find it. A Man that desires the glories of Heaven is quick in his persuit after them; he that is the desire of all Nations shall be sought after, and found out by those, of every Nation that desire him: Desires after Christ adds sweetness to the bread of Life? whoso doth not desire Christ, rejects him, and hides his Face from him; and will he disclose the Secrets of his Love to such as hide their Face from him? Christ desires to draw us to him; these invited Guests, which put Christ off with an excuse, did not taste of the prepared Feast. The goodness of those Gifts which Christ giveth by Will, are not stained with the Tincture of Vice, which would deflour the Innocence of the Mind, and render the Person culpable; nor have they any tincture of unpleasantness that might distast the Soul, there is neither Poison in them to kill, nor Gall to Imbitter, they neither distaste nor destroy, they are incomparable, spiritual eternal Goods, which render our Person like God in holiness, and renders our State like to his in happiness; in both which we are not Straitned by the narrowness of the Gift, but by the narrowness of our Natures, we might have more given, could we receive it; we are straitned in our selves, but not in the bounty of our Lord: That Soul that desires not Union and Communion with Christ, is not qualified for either, as he ought, and of right should be. Look well to your Faith, for proportionable to that your hopes will be; if your Hope be great and vigorous, your Actions that proceed from them will be such, survey their greatness, weigh their goodness, and duly consider their certainty; let your hope be well-tempered with some present taste, and with a greater sweetness to be delighted in for future: Yet in this they infinitely fall short of future sweetness, to be tasted in the future Life. The Men of the World are content to desire Good upon the uncertainty of obtaining, or with perplexity of desiring, and at last do possess with unsatisfyed Minds: But the Desires of him that fears God, infinitely excells; he is certain to obtain a large portion in the rich Legacies of Christ, who died for his Sins, and rose again for his Justification: Now, as Faith springs up, and flourisheth on the Truth of the Promise; so Hopes springs up and flourisheth on the goodness of the Promise: Faith embraceth the Promise, as it Appears and is true; but Hope considereth the Pro-

misc as it is, and as it appears to be good and future; and this notion of Hope is warranted by the holy Scripture. Salvation is a great good, and to this the Christian's Hope applieth it self, it is a Hope of blessedness at the glorious appearing of Christ our Saviour: But I shall pass from this general Discourse, unto the particular discussing of the strength and growth of our *Hope*, when it is firmly fixed on Christ, the true and proper object of it; and as it is acted on Christ's last Will and Testament, in which the considerate *Man* may observe the vastness of Christ's love to his Soul, it transcends our most exalted Desires, Hopes, and Wishes; because Jesus Christ hath bequeathed most transcendant Blessings to every believing Soul. Hope is an earnest and strong expectation of a great good, future; possible though difficult: Hope is an earnest expectation of great and good things, and it springs, grows up, and flourisheth with Faith, being grafted on a branch of the same Stock on which Faith is grafted; the Promise which the mighty Lord makes to us is undoubtedly true, *his Promises are yea and Amen*, 2 *Cor.* 1. 20. All divine Hope is sure and certain, it leaves no room for doubt; the Promises of God will doubtless be fulfilled; *they are exceeding great and precious*, 2 *Pet.* 1. 4. Here every Believer hath bequeathed to him the whole purchase of Grace, which contains comfort, glory, and every good thing, of which the divine Blood of Christ was the price: Let therefore your Thoughts and deeper Meditations, add strength to your Persuasion of Faith, by drawing out the strength of these Arguments, that your Experience may, as well as your Judgment must subscribe to the Truth of these Observations, which may prove mighty to the diligent deliberate Soul, who is willing to add to himself the increase of Faith; Christ will judge their title to eternal Life good, whose Faith, Love, and Desire, sue for him, for Christ hath made to you all the Promises of Life Everlasting; these Promises are full, certain, and unchangeable, as Truth it self is unchangeable: And therefore with this Persuasion, you may go on with courage and confidence in God, who doth encourage you to goodness by the Power of his holy Word, which promises eternal Life for obeying the same; for his Word and Promises are Faithfulness and Truth; as you cannot but confess, if you rationally consider them, bring therefore to the holy Sacrament an extract of them to renew your Hope in these holy Truths; set them in order before you, and think well of them, you may see them all summarily contained in that one Clause, *Luc.* 22. 20. *This is the New Testament in my Blood*: Here you have Peace with God and Joy of Soul, and strength to walk with God, and after Drinking this Wine with his People at his Table, you shall drink it New with Christ himself in his Father's Kingdom: This Ordinance is exceeding full of Grace to every one that worthily partakes of it, and this fulness of Grace is be-

queathed by Christ to every holy Soul; the Gifts of God are valied and comfortable, Christ hath a Prerogative Royal, peculiar to himself, and is judge of his Church and People, and of all Cases that shall arise in it: The Gifts of Christ are intire and whole to each one; *He* gives life eternal to every one that believes in him, now then at the *Lord's* Table, view the Riches of the Promises, take a particular of what is contained in them, what Grace, what Consolation, what Glory; all these you may claim and sue for as your due, being given you by the Will of our *Lord*; and who can change and alter his Will, being ratified by his Death, for he yet liveth to see his Will fulfilled, none shall be able to violate it, nor defeat you of your Right, so long as our *Lord* liveth to prevent the attempt, and to avenge himself of the Violence: Therefore prepare thy Soul to renew the Memorial of Christ's Death, and think often of the Promises comprised in the *Lord* Jesus, made to us by him before he died, and who dares to reverse them? since he hath confirmed them, who shall presume to annul and make void his Will? I am the Friend of Christ and in his Will. What then shall make me doubt the violation of it; my Faith in *Christ* is inviolate and unshaken; as I have sacred ground for it in the last Will of my dearest *Lord*; for there shall be a performance of all that is promised, he hath given all the Graces that qualifies the Soul for Glory; the Promises of *Christ* are so rich that they exceed the Estates and Treasures of this World, they amount to more than all this World can make up. *Christ* hath in his Gift the Treasures of both Worlds, all the Riches of Grace and Mercy, and these he freely gives to all that desire them, we have therefore many inducements unto Faith in him, and very strong supports thereof: Faith is the substance of Things hoped for, a full persuasion of all good Things, that is a certain future accomplishment of heavenly Glories, to believe then is the full permission of the truth of the thing proposed to be believed, and is wrought by admitting or letting into the Understanding those Reasons and Arguments, whereby each thing demonstrateth itself, and becomes self-evident from the visibelity of the thing believed and asserted; therefore *Faith is the evidence of things which are not seen*; it is the conclusion of the Soul, arguing with it self from the Evidence of Truth, and from the certainty of those Reasons which are discussed, and thoroughly pondered, from whence we may collect many Inducements unto Faith. And will not the serious thoughts of these things animate our Ingenuity to grieve for that we have in any action of our life, slighted, repressed and opposed, or wronged him; and from hence draw out Tears for such Miscarriage towards him, and gain a settled purpose to live in future Days more worthy of him; for renewed obedience is the least that our love can shew, to the love of *Christ* for dying for us, who were at enmity with him by

by our Sins; yet upon Repentance I find upon good examination that we have good leave to go to the Lord's Ordinance, if our Souls are adorned with a true Faith in Jesus Christ; now Faith is an active and a working Grace: Faith draws healing Virtue from Christ, whose dying for us addeth to the Evidence of things that are not seen, the certainty of future enjoying, and the goodness of the thing to be enjoy'd is the life of Hope. Grace is a Spiritual Building, which needeth a sure Foundation: Doubting of God's Mercy is the Souls Earth-Quake, which shakes the Foundation, and weakens the superstructure; but these doubts and fears removed, the Soul resteth upon a good strong and solid Foundation: There are two sorts of Fear which afflicts the Soul; the first is, Fear it shou'd miss of Glory; and the second is, a fear it doth want Truth of Grace: Christ by his last Will hath secured the believing Soul against both these Fears, against the first, by giving a Kingdom and Glory; and against the second, by bequeathing the Spirit of Truth and Grace unto them, to lead them unto holiness, unto the end: Christ hath conquered Death, and liveth forever, to see his own Legacies bestowed and enjoyed; from whence will soon follow a considerable growth of Grace. I need not give long Proofs of so known a Truth, shou'd I add more Proofs of this I should wrong your Christianity, and call that into question, to suspect which I am not willing: We his poor Kindred, wanted much, having by prodigality spent all. God gave us at first a good portion of spiritual wealth, but we by prodigality had wasted it; so that had not our Lord renewed our Portion of good Things, our spiritual Treasure had been but small. Christ loved us with a love greater than can be expressed, his love to us was great, and love hath a good Memory, it will not easily forget; Christ did never abate of his Love, nor forget them he loved, wherefore he hath richly provided for us, Life, Righteousness, and Honour, we are blessed with all spiritual Blessings in him; our Sins were our Death, and cut off all our Claim and Title to every desireable Good.

§. VIII. The evil of Sin lies principally in the dishonour it reflects upon the divine Perfections: Sin is an Invasion of God's Authority and Sovereignty over us, in so much as he that wilfully breaks any Law of God, proclaims himself lawless; but penitential acknowledgements do in a great measure repair that Injury, and do right to the divine Attributes, tho' it cannot recal the Act that is past; yet it revokes and retracts the Affront, and settles God's Authority again. Sin is an Impeachment of God's Wisdom, Justice, and Goodness at once: For he that allows himself in the Commission of a Sin, lays an imputation upon God; but con-

Confession of Sins takes Shame and Folly, and Unreasonableness to ourselves, and justifies the Wisdom and Equity of God's Constitutions: Herein the Sinner condemns himself, and proclaims the Righteousness of God's Methods. Again, Sin is a tacit denial of God's Omniscience; concluding, that it is below the Majesty of God to mind the Affairs of Men; because, if Men really believe that God beholds them, they would be careful how they offended him; for as much as the consideration of an all-seeing Eye would give the most curbing check to Sin that can be for this Attribute of his all-seeing Presence, and Power; is the most glorious perfection of the divine Nature, and is that by which he governs the World now, and will judge it hereafter, it was the saying of *Joshua* to *Achan*, *Jos.* 7. 19. *My Son give Glory to God, and confess thy Fault. i. e.* Thou hast dishonoured God by thy Sin, and reproached his Wisdom, and called in question his Omniscience; by daring to violate his Law, yet nothing can hide our Actions from God, the thought of whose awful Majesty, who always beholds our Words, Actions, and Thoughts, is able to put a stop to all Sin and Immralities, and to keep the Sinner in awe, that he offend not: To acknowledge our Fault when we have sinned, does honour to the Holiness and Purity of God, whose Authority and Power we own by such acknowledgments, for hereby we place ourselves in the nearest posture, and under the very Eye of God, and have the quickest Apprehensions of him, and of his tremendious Majesty: Happy is the Man that is free from Sin; yet he that is not so, if he be Penitent, is in a good degree towards Innocency, being in a fair way to obtain his Pardon. The Sacrifices of God is a contrite Spirit, *a broken and a contrite Heart, God will not dispise*: God is a full and a perfect Being: Now, a contrite Heart is that which every Man hath to give, that will ask it of God, who is the only giver of all the Graces; a filial reverence and obedience for the future, is the best apology for past Sins: Sorrow of Heart is the Preface and Introduction to true Repentance; he that is pricked to the Heart for Sin, and lies under the Agonies of Mind for having offended God, hath the promise of acceptance and release from the guilt of Sin; *My Son* (saith our Lord) *be of good comfort, thy Sins are forgiven thee:* Let us therefore cry earnestly to God for his Mercy, and we shall doubtless graciously obtain it; *blessed is the Man* (saith God) *in whose Heart is my Laws:* Actual Reformation is the best Proof of our being accepted with God, this is that which every awakened Conscience promises in its Agonies, and resolves upon; this God expects, and every sincere Convert really performs; for without this, all the

rest

rest is but empty Pomp and Pagantry; let us therefore put ourselves under the Eye of *God*, and live in a constant Practice of Piety and Devotion, and frame ourselves to universal Obedience, to all the Commands of *God*, and give ourselves up to the divine disposal, and intirely submit to his Providence and Government; these Qualifications we must acquire, if we would be Candidates of eternal Life, or be put in a disposition for Salvation. Forsaking of Sin is always employ'd by Repentance; great is the fervor of Devotion that is always employed in the word Penitence; whoso is a true Convert must be devoted entirely to *God*. True Piety is more to be admired, than all the *Greek*, or *Roman* eloquence of Speech, or subtilty of Philosophy, to which every thing else seemed flat and insipid; humble and contrite Addresses to *God*, are agreeable to the designs of his Wisdom, and therefore required by him as a Condition of Pardon; *God* hath no Restraint upon him, but what himself pleases, all his Actions towards his Creatures are subject to his Wisdom, and whenever there is just cause for Mercy, he can shew it notwithstanding the unchangeableness of his Nature, the Rigour of his Laws, or the demand of his Justice, provided his Creatures are rightly qualified for the Reception of these: Every true Convert will express all Duties of Religion, both publick and private, with an excellent Spirit, and an extraordinary Zeal, as cannot but be observed; and generally their fervor is so great in these things, that they are in danger of running into excess, and out-going their Health and Strength of Body, and forgetting the Necessities of the common Affairs of Life, when they address themselves to the Lord at his Table; the holy Sacrament puts them into an extasie; and here above all, they think themselves in *God*'s Presence, in a particular and extraordinary manner, being admitted Guest at his divine Table, where they judge themselves unworthy of the Crums that fall therefrom: Here the truly Penitent refreth their hungry Souls, with the bread of Life, their wounded Consciences are revived, by the Merits of their crucified Saviour. St. *Cyprian* reports it to have been the custom of the Primitive Penitents, out of their quick and pricking sense of Sin, the more effectually to recommend themselves to the Mercies of *God*, and the favour of his Church, earnestly to implore the Martyrs, that in the midst of their Sufferings and sharpest Agonies, they would remember them in their Prayers; thinking such Affectionate intercession of those that poured out their Blood and Requests together, must needs be available both with *God* and Man: But the Penitent also addresses himself to a higher and more prevalent Advocate, who adds the Incense of

his own Sacrifice to the Prayers of Men, and makes them come up as sweet odours before the Almighty, who is exalted at God's Right Hand, that he may give success to the Prayers of every contrite Person, who cry mightily to God; and the Holy Ghost is wont to assist such Persons with Sighs and Groans which are unutterable, who lament that they have sinned against Light and Consciences with full consent, continually begging that he may be re-instated in the favour of God, which that he may, he earnestly desires in every thing to be reformed; and now the Holy Spirit of God will not fail to set in with his hearty and sincere endeavours to make all easie to him, seeing he begs Grace, that he may no more resist and quench the holy Motions. Now, this Repentance is available with God with we all the assurance that can be desired. Repentance is the great and principle Doctrine of the Gospel, which the Son of God came to proclaim by his Preaching, and to confirm by his Miracles, to procure for Mans Acceptance with God, through his Name and Merits, for in Jesus Christ there was a complication of Love; otherwise he would not so freely have extended his Life for his Enemies; whereby Men are provoked to amendment by the hopes of their Pardon and Acceptance with God, and restrained from Disobedience by the Fear of Punishment; for the liberty of dispensing either of these at pleasure, is that which produces a reverence towards the divine Majesty; and this is filled a complication of Love and Fear, wherein the very notion of Religion consists: In the Gospel we find place for Intercession, Repentance will recommend us, the Prerogative of God will procure Mercy to the Penitent; God who hath pitied us, will heal us, and have converse with our Progenitors in the Person of his Son, who is ready to save us, and will be pacified and reconciled by the Method of Repentance, notwithstanding the peremptory decretal in his Threatnings against Sin, yet he will save the Sinner who is truly penitent, for none can be reformed penitents to his Mercy and were rejected, because nothing can be hoped for from the divine Mercy, but his own Word, which is never to straightened. But there is the case impossible and he loses reason of Mercy, he can never be contrary with his Justice; and every true Penitent forces himself an object of divine Mercy; trust to the goodness of God, and he will deliver you. The consideration of the divine Nature is an everlasting Encouragement to Repentance, Repent therefore and live forever. Hope of Mercy encourages a Man to repent, but Despair checks all the motions of Endeavour, and lays asleep all the Powers of the Mind; but Hope, Spring all Industry, and raises the Spirits

Spirits, and is the spring of all the great Actions in the World; some daring Men have affected things beyond their own expectation, but no brave Exploit was ever performed by such as Dispaired of accomplishing it; I will therefore render myself an object of divine Mercy, for the Lord my Father is the God of Mercy and Compassion, and will enable me to work out my Salvation, of which I will not Dispair, though this be the noblest Exploit that can be atchieved after; this being the end of all the good Actions in the World, for what greater good can there be, than the saving of our Souls; to compleat this, I will trust to the goodness of God, which hath given me all the Encouragements that can be desired; the consideration of the divine Nature is everlastingly pregnant of Encouragements to Repentance, which is the Spring of all Motion to goodness. Terrible are these wicked Mens Condition, who Blaspheme the God of Mercy, who hath done so much to save their Souls, but they would not embrace the Methods of Salvation. God invites the most profligate and prophane to come and accept the terms of Salvation, which is the forsaking Sin, and becoming a New, or Reformed Man; the worst of Men have many Arguments of Pity in their Case, whereby God may be moved to have Mercy upon them, if they will but return to him with all their Soul and Might, Mind, and Strength. God hath given even the worst of Men full assurance of Pardon, if they will forsake the ways of Folly and Vanity; 'tis known to all Men, that true Repentance will assuredly pacifie the Almighty; be-[illegible] no limits to the divine Mercy, but that Wisdom by which he manages it. Let no Man think that his Sins are too great to be forgiven, nor that it is too late to be saved; for no Man have any true cause to Dispair neither of Grace, nor of Mercy, for both are always extended upon suitable occasions, to every relenting Sinner, *who is grieved and wearied with the burthen of his Sins*, God will not take the Confessions of the Penitent, meerly as an Argument of his Guilt, but as an evidence of his Contrition; 'tis the prerogative of God to Pardon, the Lord will not be angry forever, but calls to Mind his Mercies of old; whosoever deprecates the divine Displeasure, and implores his favour, shall obtain Mercy of the everlasting Lord, although it be certain, that our heavenly Father takes no delight in the pitiful Moans, nor in the lamentations of his Creatures, nor is he to be wrought upon by Addresses and Complemental forms, nor by the accent of Mens Voices, or the Rhetorick of Mens Tears; *yet a broken and a contrite heart he will not despise*, as the whole Tenor of the Gospel assures us. The ways of Vertue, though it be an unfrequented

quented Path, yet is it no sad or uncomfortable way; n
Man abridges himself the delights of Life by becoming Ve
tuous, no just or honourable Contentment is denied hi
there is no Inhumane austerity required of us, no contrad
ction to our Reason, nor violence to our Nature, impose
upon us; but we must not converse with the occasions o
Sin, and think we can escape the pollutions of it, we mu
therefore moderate our Desires, to mind ourselves, to set ou
Intentions right, and resolve to do what we can, both t
avoid the occasion, and to escape the infection of Sin.

§. IX. Sin at first was weak and timorous, but it go
strength by time and degrees; we are therefore to supplan
it, and oppose the beginning of good to the beginning o
evil; *he that goeth forth weeping, bearing precious Seed, shall doubtless come again rejoycing, and bring his Sheaves with him.* The way of Vertue is therefore easy, because it is recom
mended by our own Reason; a Law enacted by our own Consent, uses to find a ready and cheerful Compliance, that which is voted within us, and carries the free suffrage of our Minds, cannot be accounted harsh and Difficult, and such are all the Laws of Vertue, the Rules thereof are convenient for the Community, suitable to our Natures, and as fit for us to consent to, as for God to enact. No Man therefore need be out of Hopes of acceptance, considering the Premises, and especially the Promises of our Saviour of accepting Lost Man upon his returning to his Obedience; our Lord hath said, *his Yoke is easie, and his Burthen is light*, we may therefore do his Commandments, and not find them grievous; and yet the last and greatest inducement of Resolution is yet behind, and that is, an apprehension of absolute Necessity, that whether it be easy or difficult, it must be done, and Power dwells next door to Necessity; when Necessity lies upon a Man, it makes him confess an ability he would not acknowledge before. And above all, the Spirit of God will not fail to set in with us, and make all easy to us, if we cease to resist and quench his Motions, but how that worketh in, and upon us, is not easy to discover; the Spirit of God hath a mighty influence upon us, without doing any violence to us, his Aids and Assistances are great to us; greater is he that is in us, than he that is in the World: If the enemy of Souls cannot corrupt us, he will not long labour in vain; if we resist him we have the Promise he shall cease to assault us. *The Service of God is perfect Freedom*, and it is liberty enough to obey Wisdom and Goodness, to resolve to be universally good and holy is a comfortable Resolution, and will find acceptance with God. The pleasure of a good Conscience is a rich Inheritance, a victory over our Passions is as de-

lightful

ghtful as the gratification of them, and intellectual Joys e as raviſhing as ſenſual E joyments, to bring Senſe in ubjection to Reaſon is what is required of us, as alſo to ake all our Powers and Faculties tributary to Religion; nd to call in all the Auxiliaries of Divine Grace to our ſſiſtance, that we may have a principle care to keep ur Thoughts pure and holy, that the fiery Darts of the Enemy may not be able to take hold of us; becauſe we re always in ſome good Exerciſe, that Temptation may ot find us at leiſure to give it Entertainment. The conſidering Chriſtian knows that one Sin is ſufficient to Ruin a Man as well as many; therefore he will endeavour to avoid every Sin; one Diſeaſe may deſtroy a Man's Health, as well as a Complication; therefore the Principles that acts and governs a good Man, is the hearty ove of God, and Goodneſs; which makes him have an equal hatred to all Sin, and a zeal to every Duty, he now orſakes all Evil for the pleaſure of a good Conſcience; nd freely leaves all unlawful gaiety, and becomes grave nd ſober; they will now in all things follow God's Inſtitution, and not their own Invention, and by Piety and Holineſs, endeavour to be ſeaviceable to the Souls of Men, and yet not invade the ſacred Office, and vindicate the Divine Goodneſs in all its *Diſpenſations*, though they are delivered in Thunder and Lightening; for whatſoever God is pleaſed to do, is ſtill Wiſdom, Juſtice, and Goodneſs, for they always aim at the good of his Creatures, and to repine at his Dealings with us, is great abſurdity, for a murmuring Spirit can never become a good and dutiful Subject of God's Kingdom; for he that is truly God's Servant is brought intirely to ſurrender himſelf, in all things to the divine Will; ſo that he doth not only abide what he cannot help, but in ſome good meaſure is cheerful under the afflicting hand of God, and harmoniouſly falls in with the divine Providence, though he cannot in all things; ſee the reaſon of things in their Cauſes and Conſequences, as knowing that God doth nothing with an Intentention to hurt; or grieve us, there is no Revenge in his Proceedings with us, he uſes no other ſharpneſs than our Caſe requires; but proceeds with art and care, deſigning our greateſt Good: God is infinitely good, and *the goodneſs of God leadeth to Repentance*, for the conſideration of that is the ſpring of all Hope, and of all Motion by way of Return, therefore that Repentance is available with God for Mercy, we have all the aſſurance that can be deſired. A penitent Man will omit nothing that he knows to be his Duty: He that takes up a Penitent,

tent Reſolution, is uniform and univerſal therein; fully decree with himſelf to omit nothing that may be of advantage to his Soul, nor to allow himſelf any thing he knows to be a Sin, knowing that God will reward ſincerity above Deſert, and beyond Thought and Imagination: Therefore in all things he earneſtly endeavours to pleaſe God, who is above all Danger, can be hurtful to nothing, needs nothing, hath nothing to receive, but much to beſtow; and the only ends he hath to ſerve upon his Creatures, is the enjoying his own fullneſs by Reflexion, and thereby making them happy; when God was highly provoked by the Sin of *David* in numbering the People, in which Fact there was a complication of many Evils, there was a diſtruſt of the divine Providence, and a vain confidence in the Arm of Fleſh (as has been before intimated) not duly conſidering that God could ſave as well by few as by many; it pleaſed the divine Majeſty to notifie his Diſpleaſure by the Prophet *Nathan*; and withal gives *David* his choice, either of Peſtilence, Famine, or Sword. The King refers it back again to God, whether he would pleaſe to puniſh by Famine, or by Peſtilence; *let us fall into the hands of God, for his Mercies are great, but let us not fall into the Hands of Men*; he had rather truſt the Mercies of an incenſed God, than lie at the Mercy of mortal Men; he knew they were tranſported with Rage and Cruelty; but God was pitiful, God always Chaſtiſes with Wiſdom and in meaſure; but the Mercies of Men are cruel. God deſigns our greateſt good in all his Dealings to us; though we have offended his infinite Majeſty, he is God, and that Name ſpeaks goodneſs, for nothing but what is good can proceed from him; therefore we may without Preſumption depend upon him for all neceſſary Mercies, from God proceeds the beſt of goodneſs; goodneſs and mercy are as Eſſential to him as Power and Juſtice, God hath all fullneſs in himſelf; he cannot hate any thing, but muſt needs pity thoſe that are below him, and delight to communicate himſelf to all that need him; which are all Mankind: for who can ſubſiſt a moment without God's Protection; if God withdraw his aſſiſting Grace, we are in Immediate Ruin; for 'tis his goodneſs that Inſtiles holy Thoughts into our Souls, and gives us ghoſtly ſtrength and ſupport, comfort and Illumination, preventing and reſtraining Grace, Sanctification and all ſpiritual Mercies, Life and divine Joy; let the Thoughts of this diſingage us from the love of the World and worldly Things, that we may fix our Affections upon divine Love, and every Day grow more fit for

Hap

ppineſs, by a thoughtful and an inoffenſive Life, devo-
d intirely to the love of God and Virtue.

§. X. The holy Sacrament is a moſt refreſhing Decla-
ion of God's willingneſs to forgive Sins: But he that
ould be worthy of this divine Myſtery, muſt by Love
brace all the World in his Affections, and conquer his
emies by real Inſtances of Good-will, and endearing
rriage; by ſuch a deportment we may procure Peace
th God, and holy communion with Men, and rejoyce in
fficulties that we may give ſome Proofs of our Gratitude
God, and our love to the Sons of his Houſe: When
e receive the holy Sacrament, we proclaim to Men and
ngels, the manifold wiſdom and goodneſs of God, and
e kindneſs and condeſcention of our bleſſed Redeemer;
e in a manner preach the Goſpel to every Creature,
hile we here repreſent ſo conſiderable a part of our
viour's Death, and own that we are not aſham'd of
s Croſs, but glory in it: We alſo here repreſent our
viour's Death to God the Father; here we devoutly ſup-
icate God to obtain his Favour. The Sacrament is a
ely Figure of what Jeſus Chriſt endured for us; it hath
ſo a reſpect to others to whom we are to declare it.
he holy Bread repreſents our Saviour's Body, who is
e true Bread of Life; here God communicaties to Man
s Divinity, his Spirit, his Power and Grace; by theſe
e will be with his Church to the end of the World.
hriſt's natural Body is in Heaven, there it will remain
the end of the World; when he comes to Judgment,
s ſpiritual Preſence is in the Sacrament preſented by
ith to our Spirits; in the holy Sacrament there is more
an a bare and ordinary Figure, they repreſent and ex-
bit Chriſt's Death to us. Our Church in her Office re-
ires us to lift up our Hearts to God in Heaven; but
whole Chriſt, God, and *Man*, were actually preſent up-
n the Altar, we ſhould have no need to ſend our Affe-
tions higher; here is ſomething which far tranſends our
eaſon in the manner of our Saviour's acting upon our
inds. All antient Writers have called this Myſtery of our
aith venerable, aweful and tremendous: great therefore
s this Myſtery of Godlineſs; 'tis a memorial of, or comme-
moration of our Saviour's Love and Sufferings; here we
elebrate Chriſt's Name and record his Praiſes, here we
eek his Face, and he hath not commanded us to ſeek
is Face in vain; nor is it in vain that we do here re-
member him, here we receive exceeding Comfort, if we
o with Hearts prepared; to the Communion of the Body
nd Blood of Chriſt, which is a big Expreſſion, and there-

fore

fore is far more than an empty Figure; here the Eterna Son of God unites himself to us by his divine and Eterna Spirit; by this our Souls becomes nearly allied unto him here Christ communicates to us all the Blessings he hat obtained of God the Father for us, hereby our Souls ar nourished up to Life eternal, to God we owe our Li and Breath: 'Tis our Duty therefore to render him th Sacrifice of Thanks and Praise; can we give God Thank in a better way than what he himself hath appointed have we no Ingenuity? have we no Gratitude left? Th Holy Sacrament is the Highest and the most solemn Or dinance of the Gospel, holy Friendship is Christian unit and love; and this is doubtless a divine Symbol of it; 'i pleasant and rejoycing to each holy Soul, 'tis a Charact God himself gives of his Saints, or those that made a Cov nant with him with Sacrifice; these were relatively, o federally holy, in that they covenanted with God forever to be his, *Ps.* 50. 5. at least by Repentance and sincere Obedience, though we cannot arrive to a sinless State, such as the first Covenant required; by the Covenant o Grace we actually dedicate our Souls and Bodies to God, and renounce the World and all its Vanities, such is the glory of the Evangelical Covenant; here we are filled with divine Joy and Satisfaction, yea with unspeakable glory, Our Lord was known to his Disciples in breaking of Bread, here we receive rational Consolations, and certainly we need this divine assistance; by this we are rooted and grounded in Faith and Love, and obtain the help of God's holy Spirit, by the holy use of this divine Institution, here Grace is freely offer'd, we dwell in Christ, and Christ in us, here we feed on him whom our Soul loves; we sit under his shadow with unspeakable Delight, our Hearts pant after him, and we long for him, and are even ravished with his Perfections, and are fully assured of his Love, we rest forever in the Bosom of our Redeemer; we receive a foretast of Happiness, a pledge of our blessed Immortality we already share in our happy Resurrection; they that refuse to share in these Mercies, they that refuse this ordinance, are guilty of a partial Schism, and are disobedient to the just Laws of our Country, both Civil and Ecclesiastical, and discourage our spiritual Pastors, by the thinness of our appearance, when the holy Sacrament is administred, and neglect the means which God hath appointed to strengthen us in Vertue, and are unthankful as well as Disobedient, by slighting the kind Invitation of our heavenly King; and there are unworthy Non-communicants, as well as unworthy Communicants, and are therefore liable

of

of being destroyed; by God Armies of *Destroyers, Diseases and Death*, as also *Death eternal*; *our Lord said to all his Disciples, take eat, and particularly of the Cup, drink ye all of this*, his infallible Spirit foreseeing that some would deny it to the Laity in after Ages, and 'tis said in St. *Mark*, they all drank of it. St. *Paul* stiles it a Communion, *because all Christians did partake of it*, 1 Cor. 10. 17. *We are all partakers of that one Bread.* And in the next Chapter he fairly implys, that the main end of all regular Christians meeting together in publick, was to eat the Lord's Body; and its duration is as perpetual as its Obligation is universal, 'tis to be observed as a memorial of Mercies received forever, throughout all Generations.

§. XI. Words and Expressions are the most proper and natural Signs of things, they represent things to our Thoughts as lively as Actions, words are the Candles which light you, things are the rare Pieces which entertain your Thoughts; words are like Glass-Cases through which you may discern and view and recreate your Thoughts; as in beholding rich Curiousties, such are the Words of Christ, here they shew us what kind of Love he bare towards us, what tender care he had over us, what full, sure and seasonable, Provision he made for us, this is that admirable and unparallel'd Piece, which lyeth within the Glass of his Words, which we may seasonably Meditate on at all Times, but especialy when we approach the holy Table of the Lord Supper, in that most Seasonable Time of shewing forth his Death; holy Thoughts become the Solemenity of the Sacrament, for then our Thoughts and the Things agree, there is an Harmony between the Things themselves, contained in the Sacrament and the Thoughts of the worthy Communicants, the Nature of the Things and our Thoughts do then center; and meet together, and there is most suitableness where there is nearest Agreement, in the Sacrament of his last Supper we shew forth his Death; in him we have Union in every Sacrament untill he take us to Glory, the Glory of his Father, or come again to us in the Glory of his Father, every Sacrament is taking out a Certificate that Christ Died, and was Buried, and is also Risen from the Dead, every time the Bread is broken in the holy Sacrament, we tell the World that our Lord was cut off out of the Land of the Living, the pouring out of the Wine speaketh the pouring out of his Blood unto Death, for the Sins of the World, and for proof hereof we produce his Testiment and last Will, the last Will of our great Commander, who made it when he was gone in his Armour just ready to enter the conflict, wherein he laid down his Life for us, here we renew our lively Affections toward him in his Dying for us; therefore he appointed this Ordinance to continue

tinue after his Death, that it might keep the affectionate remembrance of his love alive in our Hearts, he would not have his Death forgotten, neither would he have it kept in memory without the ſtrength and vigour of our Love; his Friends were dead in Sin and Miſery, at that time he remembred theſe dead Friends, with life of Affection; now his living Friends muſt not remember him with dead Affections: A lifeleſs Affection is next to no Affection, and to remember with ſuch Affections, is very little more than quite to forget; but none of us ſhould ſo forget our dying Lord, as to be cold in Affection towards him, but we ſhould remember him with freſh and lively vigour. Faith and Hope confirmed, do greatly tend to the purifying of our Hearts, and ſanctifying our Minds, and making our Life fruitful; in theſe things lieth the growth and improvement of Grace, that which ſoftneth the Heart, improveth Grace: Grace is a ſpiritual building which needeth a pure Foundation, without which it will be unſtable and fading; but where Grace is ſowed in the Heart, it will prove the Phyſician of the Soul, and be an Antidote and preſervative to it, and gives a Man a ſweet taſte of all Goodneſs, ſuch as Peace and Comfort, and a continual dependance upon God, and in conſequence hereof baniſhes far away all Terror and Diſpair. Peace of Conſcience keeps the Brain calm and ſerene, removes Trouble from the Fancy, and keeps the Seat of the Judgment from falſe Conceptions, and fills the Soul with chaſt Love, and divine Embraces, and gives it Treaſures of Knowledge.

S. XII. May we therefore labour after a ſanctified Reſt while we live, that we may enjoy a glorified Reſt when we die, in the future life we ſhall have eaſe and Glory, obey the Precepts of God and reſiſt Sin, believe the promiſes of God, and rely on Chriſt, and ſo you ſhall live in the Lord, continue in obedience to his Law, fix your Faith upon the Mercies of God, in the Merits of Chriſt; let all ſinful Luſts, Words and Works die in you, that you may belong to the Lord, and he may live in you, then ſhall you die in him, ſubdue your Wrath, humble your Pride, reſiſt all Temptations; *there is no profit to gain the whole World, if a Man loſe his own Soul*, ſubdue all Sin by Mortification and Repentance, obey the Precepts of God and reſiſt Sin, for this will bring your Peace at the laſt labour for the Fruits that grow upon the Tree of Faith, Devotion to God, and Charity to the Poor, humility of Soul, they that live not in the Lord, cannot die in the Lord, yet God can fetch Water out of the Rock; yet few die in the Lord, that do not firſt live in the Lord.

CHAP. XI.

# CHAP. XV.

*Sin alone is the only true Cauſe of Sorrow; worldly Sorrow worketh Death but godly Sorrow Life and Salvation.*

## SECT. I.

HE that accuſtoms himſelf ſedately to expect Injuries, and reſolves to bear them; ſtill preſerves his temper and his patience, blunts the Edge and breaks the force of them: and all the attempts that can be made upon him: So that the patient Man hath this manifeſt Advantage; that he cannot be much aggrieved, tho he be never ſo much injured; tho he cannot be perfectly inſenſible of a wrong, neither is the ſmart that he feels reſulting from it very great; it is no more than he can eaſily and evenly endure. And in this reſpect he is certainly an over-match for the moſt ſpiteful and malicious Enemy; for Malice can never be at reſt, but when it has done miſchief to ſome purpoſe; but when it ſpends it ſelf in vain, and finds its utmoſt Efforts ſtill fruitleſs and unſucceſful, then it turns upon it ſelf and wounds inwardly, and is a perpetual Torment to the guilty mind; and it is always in the power of a meek ſpirited man thus to defeat an Enemy, and by Meekneſs and Patience be innocently revenged on him; he can pity his folly and deſpiſe his fury.

The evil man is much afflicted to ſee ſo much goodneſs in one he hates; a Generous return to an unworthy provocation, is a grief to him that offers it: The oppreſſed Perſon muſt make it his ſtudy to be virtuous and ſober; for this is a ſilent, but a viſible reproach to an Enemy, who is as much rejoyced if you ſhould ſuffer your ſelf to do evil, as he is grieved when you do good; for every one will be ready to condemn him for being an Enemy to ſuch conſpicuous worth and innocency, who can purſue his perſecutor with courteſie and kindneſs, and endeavour to reduce him by all ſeaſonable good offices, and by kind indeavours of reconciliation, and invitations to friendſhip; and ſuch reſolved goodneſs one ſhould hope would prevail with an evil perſon to become good, and ſubdue the moſt obſtinate Ill nature into tenderneſs and relenting; for he is wicked to a high degree that can reſiſt the ſweetneſs and endearments of ſuch wonderful Love; ſuch a deportment one

tinue after his Death, that it might keep the affectionate remembrance of his love alive in our Hearts, he would not have his Death forgotten, neither would he have it kept in memory without the ſtrength and vigour of our Love; his Friends were dead in Sin and Miſery, at the time he remembred theſe dead Friends, with life of Affection; now his living Friends muſt not remember him with dead Affections: A lifeleſs Affection is next to no Affection, and to remember with ſuch Affections, is very little more than quite to forget; but none of us ſhould forget our dying Lord, as to be cold in Affection towards him, but we ſhould remember him with freſh and lively vigour. Faith and Hope confirmed, do greatly tend to the purifying of our Hearts, and ſanctifying our Minds, and making our Life fruitful; in theſe things lieth the growth and improvement of Grace, that which ſofteneth the Heart, improveth Grace: Grace is a ſpiritual building which needeth a pure Foundation, without which it will be unſtable and fading; but where Grace is ſowed in the Heart, it will prove the Phyſician of the Soul, and be an Antidote or preſervative to it, and gives a Man a ſweet taſte of Goodneſs, ſuch as Peace and Comfort, and a continual dependance upon God, and in conſequence hereof baniſhes far away all Terror and Diſpair. Peace of Conſcience keeps the Brain calm and ſerene, removes Trouble from the Fancy, and keeps the Seat of the Judgment from falſe Conceptions, and fills the Soul with chaſt Love, and divine Embraces, and gives it Treaſures of Knowledge.

S. XII. May we therefore labour after a ſanctified Reſt while we live, that we may enjoy a glorified Reſt when we die, in the future life we ſhall have eaſe and Glory, obey the Precepts of God and reſiſt Sin, believe the promiſes of God, and rely on Chriſt, and ſo you ſhall live in the Lord, continue in obedience to his Law, fix your Faith upon the Mercies of God, in the Merits of Chriſt, let all ſinful Luſts, Words and Works die in you, that you may belong to the Lord, and he may live in you, then ſhall you die in him, ſubdue your Wrath, humble your Pride, reſiſt all Temptations; *there is no profit to gain the whole World, if a Man loſe his own Soul*, ſubdue all Sin by Mortification and Repentance, obey the Precepts of God and reſiſt Sin, for this will bring your Peace at the laſt labour for the Fruits that grow upon the Tree of Faith, Devotion to God, and Charity to the Poor, humility of Soul, they that live not in the Lord, cannot die in the Lord, yet God can fetch Water out of the Rock; yet few die in the Lord, that do not firſt live in the Lord.

CHAP.

# CHAP. XV.

*Sin alone is the only true Cauſe of Sorrow; worldly Sorrow worketh Death but godly Sorrow Life and Salvation.*

## SECT. I.

HE that accuſtoms himſelf ſedately to expect Injuries, and reſolve to bear them; ſtill preſerves his temper and his patience blunts the Edge and breaks the force of them: and all the attempts that can be made upon him: So that the patient Man hath this manifeſt Advantage; that he cannot be much aggrev'd, tho he be never ſo much injured; tho he cannot be perfectly inſenſible of a wrong, neither is the ſmart that he feels reſulting from it very great; it is no more than he can eaſily and evenly endure. And in this reſpect he is certainly a over-match for the moſt ſpiteful and malicious Enemy; for Malice can never be at reſt, but when it has done miſchief to ſome purpoſe; but when it ſpends it ſelf in vain, and finds its utmoſt Efforts ſtill fruitleſs and unſucceſsful, then it turns upon it ſelf and wounds inwardly, and is a perpetual Torment to the guilty mind; and it is always in the power of a meek ſpirited man thus to defeat an Enemy, and by Meekneſs and Patience be innocently revenged on him; he can pity his folly and deſpiſe his fury.

The evil man is much afflicted to ſee ſo much goodneſs in one he hates; a Generous return to an unworthy provocation, is a grief to him that offers it: The oppreſſed Perſon muſt make it his ſtudy to be virtuous and ſober; for this is a ſilent, but a viſible reproach to an Enemy, who is as much rejoyced if you could ſuffer your ſelf to do evil, as he is grieved when you do good; for every one will be ready to condemn him for being an Enemy to ſuch conſpicuous worth and innocency, who can purſue his perſecutor with courteſie and kindneſs, and endeavour to reduce him by all ſeaſonable good offices, and by kind indeavours of reconciliation, and invitations to friendſhip; and ſuch reſolved goodneſs one ſhould hope would prevail with an evil perſon to become good, and ſubdue the moſt obſtinate Ill nature into tenderneſs and relenting; for he is wicked to a high degree that can reſiſt the ſweetneſs and endearments of ſuch wonderful Love, ſuch a deportment one

would think ſhould civilize and conquer an Enemy at once. All Chriſtians as they are Members one of an other, I mean of the Body of Chriſt, are oblig'd by virtue of that mutual ſympathy to put on bowels of Mercy and Kindneſs, humbleneſs of mind, meekneſs, and long-ſuffering one to another.

Can a man that knows himſelf mortal, ſuffer his anger to be immortal, or carry inveterate Malice to the Grave? For he that dares do this may conſider that ſuch actions and practices will follow him to God's Tribunal, where you and your Enemy, tho divided now, muſt appear at the great and awful Day together; and if here you have ſhewn no Mercy, you may expect Judgment without Mercy for being unrelenting and mercileſs to others: He that purſues evil does it to his own hurt: Why ſhould you cauſleſly bring your Neighbours integrity into queſtion, or induſtriouſly miſrepreſent his good actions, or maliciouſly charge him with what he is innocent and knows nothing of? This is practiſing againſt your own Immortal good; ſeeing God takes a ſtrict account of all mens actions, and will ſeverely puniſh the evil doer, and evil ſpeaker. To expoſe a good man to popular hatred upon groundleſs accuſations is a very high Crime, and will be retaliated upon the detractor's own head, though the innocent man's honeſty will be a perpetual ſpring of comfort to him; and therefore he will never be immodrately caſt down tho' he be provok'd by it,-tho' it be a high Indignity; nor will he be driven from his Duty by the higheſt Provocation or Diſcouragement of others; much leſs will he meanly deſert it or flinch from it, out of meer Reſentment and the Ill Digeſtion of the Calumanator, to which he ſuffers with chearful Submiſſion; but will not be Poiſoned or Corrupted by it; the good Man will rather look upon ſuch Treatment to be a Field proper to ſhew his Courage and Conduct in. And be exact to the utmoſt of his Power, to perform his Duty with Circumſpection and Caution in all Points; Depending upon time and Providence for a full Vindication of Himſelf; for at length the Detractor will be forced with much Reluctance to Confeſs that ſuch a virtue as can hold out againſt ſuch ſtrong & violent Aſſaults muſt Needs be Genuine, having been ſo much Exerciſed by ſuch Severe Trials; and yet has Appeared like Refined and purified Gold; and is become only ſo much the Brighter; and the Purer; and thus a Wiſe Man will be bettered by his Enemies Reproaches; and if he hath been blameworthy in any thing he will with Speed amend his Errors and remove all occaſions of offence. An Enimy is a ſharp ſighted Spy and will be ready to find occaſion of offence where there is none; therefore in the preſence of an Enemy we ſhould carry our ſelves

with all possible Prudence Care and Decorum, that he may not be able to crap at any of our actions, nor find wherewithal to accuse us; that malice it self when most disposed to mischief, may not be able to hurt us; and the best way to convince scandal is by neglecting it, and always to appear never to deserve them. A lasting stock of Innocency will ever be a comfort to a good man, for this naturally reposes a firm trust in God, and gives a full expectation of deliverance from him. God is ever a kind friend and a celebrated comfort to an innocent and a good man, and will ever defend his Innocency and Honour; the best and surest, yea safest way to overcome evil; is to do good, and to persevere in it. This is the Triumph, which the Christian should prefer before all other Trophies. Oppression though it be hard to bear and uneasie, yet it is a gallant exercise of virtue, and brings immortal honour to those that wisely manage themselves under it; it is a proper Trial of a mans sincerity; it is the common lot of the virtous to be exposed to many severities, and inconveniencies appointed so by Providence to be an exercise of his goodness; 'tis not the privilege of virtue to be exempt from trouble; and though the persons of good men upon some accounts may be as it were sacred and inviolable, yet upon many accounts also they are the more exposed for being virtuous, because there is nothing so contrary as Vice and Virtue: and vicious men will ever be Enemies to the good, because they look upon them as a reproach to their Life and Manners: Trouble enures a Man's virtue to Discipline, and helps to Refine and Perfect it: And if a Man by the Grace of God and assistance of his Holy Spirit, is able to sustain the Combat with Courage and Constancy, and to persist to the End; this proves beyond a Question, that he is virtuous upon Principle: Yea, upon that Stable principle of Sincere Love to God, and a fixed Trust and affiance in Him. The Philosopher *Plato*, in order to assay and prove a Virtue that is truly genuine, makes it requisite, that an Innocent Person should labour under some heavy Imputation of Guilt, to make a Proof of his Masculine Spirit, and to see how firm he will stand to Truth, that he may continue Stedfast and Unmoveable even to Death. The Christian's Life is by solemn vow a state of perpetual warfare, his Enfign is the Cross, and he must resolve to bear it, if it please God to exercise him with the severest Tryals of it; it is but requisite and reasonable that he should submit to the hand of God in it: In this the glory and perfection of a Christian do chiefly consist; this is the most acute proof of his sincerity; because for this his Recompence will proportionably be inlarged, this being compleated by the mighty power of God. The great

Almighty does us good in ſpight of all provocation; his Kindneſs extends to the moſt unthankful and ungrateful; nay, even to the injurious; to conſtancy and perſeverance in goodneſs, God will ever give his moſt Emphatical Bleſſing; to which he ever adds his moſt gracious promiſe of tranſcendent glory in the future Life, which are motives large enough to encourage conſtancy and perſeverance, becauſe it leads to conqueſt and Renown; and this man thinks nothing enough to offer to God by way of grateful return for obligations received and more expected, and therefore courts occaſions and reioyces in difficulties as happy opportunities of demonſtrating his ingenious ſenſe of his high obligations to God for all the bleſſings of Life, and in particular for making him partaker of generous goodneſs. When *Cyrus* had vanquiſhed *Cræſus*, and having it in his power to deſtroy him, he did not only preſerve him, but imploy him, and made him privy to his counſels; meer Generoſity provoked him to become not a true Priſoner, but a faithful Friend & uſeful Counſeller. Great is the power of Gratitude, & admirable is the efficacy of great obligations upon ingenious minds; it ſpurs them on to do mighty things for a friend or a benefactor; a true faith in God tranſports a man with love and deſire, and will carry him with full ſails to the proſecution of thoſe incomparable glories diſcovered to him, and thereby marvellouſly heightens and improves him in holineſs; for this reaſon it is that all the accompliſhments of a Chriſtian are aſcribed to Faith, *Acts*, 15. 9. *Having purified their hearts by Faith*; this ſublimates a man and raiſes him above earthly things, 2 *Pet.* 1. 4. *There are given to us exceeding great and precious Promiſes*, that we might be partakers of the Divine nature; the objects of faith, if duly operating upon us, are able to raiſe us above the world, and transfuſe a Divine temper into us. Faith will draw on the whole circle of Graces. When a man addicts himſelf to Virtue, God recovers his right and *takes* poſſeſſion of *him, by his holy Spirit* (after *men* believe they are *Sealed* by the holy *Spirit* of God,) *Eph.* 1. 13. which reſides and inhabits in them, and becomes as it were a conſtant principle of *Soul* in them; to invigorate them to that which is good, by perſeverance in that which is laudable and praiſe worthy, their names will be embalmed to future Generations; and their praiſes ſhall remain in memory beyond time; for ſuch a practice will give them a well grounded hope at the great and awful day, when all other conſolations ſhall fail them. To have health of mind is a ſupereminent bleſſing; and is that which God will mercifully accept; this he may and doth righteouſly require, though all men have not acquired ſo great a bleſſing, but muſt be content with a leſs

degree

degree of perfection; till time and practice shall improve them to higher attainment, to which they are with vigilance to aspire, that God may confer on them greater measures of sanctification; though at present they are but weak and feeble in their whole contexture, yet sincerity will gain ground and advance in vertue; he shall love that which is best in it self, and find it most pleasant and delectable; for Grace shall become to him not only a disposition, but a habit; for that is a blessed temper when habit and disposition become united, and a man is not only good, but delights to be so, and Goodness is become his Genus; when nature and inclination become one in goodness this is a blessed state; when Duty is turned into Nature the Christian is arrived to a glorious state, and may hope to persevere to the end. When a man is so exercised in the ways of holiness that he cannot easily be diverted from it; such a one may without presumption hope for the continuance of divine grace to his Soul; and the increase of it more and more, so that the length of the Race shall not seem tedious to him, nor the dispatch difficult; having put on the whole Armour of God, he is become strong in the Lord, and in the power of his might, and by the assistance of the Divine Spirit can defie all the powers of Darkness, so that the tempter of Souls is baffled in all his temptations, because by the grace of God he stands immoveable as a Rock, stable as an Angel, and the Enemy of Souls cannot prevail against him. This is a most desirable condition, and attainable too, to them that desire to acquire it. By what means such a degree of sanctification is effected and carried on comes next to be considered; there is nothing more plainly discernible in a truly good Christian than that the first workings of the grace of God in his heart revive a true ingenuity of Spirit in him, which is the very groundwork and foundation of all improvements, and is of such force and efficacy as will put all the powers of the Soul upon their utmost activity, whereby the temper of a good man is marvelously raised, and improved, and he is inabled to resist all evil inclinations so that he is supported to overcome all difficulties; because he hath a principle of Divine life in him, he shall be inabled to fight against principalities and powers, and to overcome them, and all this by the assistance of Divine grace, which cannot be wanting to those that diligently seek for it. God never rejected any that came to him in sincerity and truth; God's mercies are above the measures of a man, infinite like himself. He gives abundantly more than man can expect; and lays in our Hearts great *Rewards* for *our small and mean labours*. Godliness *hath also* the *promise* of *this Life*, 1 Tim. 4. 8.

It enjoys its hundred fold in Tranquility of mind, and substantial pleasures, even in the midst of Persecutions, *so that a good Christian* hath reason to Rejoyce *ever more*; in all circumstances he desires to give thanks for all things, because he knows God is able to turn them to his present and future profit; wherefore there is scarce a more unseemly sight than dejected looks and melancholy airs in a Christian, that sincerely endeavours to approve himself to God. The hope of Heaven is well worth his Joy, if he can truly say the Lord is my portion and the lot of my Inheritance; holy Joy is at once the cure of fooliſh mirth, and of unrighteous sorrow; but sorrow unto godliness is profitable to the Soul.

§. 2. The hardness of a vicious heart is such that nothing can pierce it but affliction; therefore 'tis the usual method of Divine wisdom to make way for the reasons and motives of Religion by affliction; first softning the obdurate Heart by some sharp cross, and by this taking down Pride and Vanity, bringing them to a cold and thoughtful condition: When men are liberally maintained and honourably treated, they are apt to want Wisdom to understand their own felicity; they are in quest of Liberty, but seek it by mistaken methods; an old hardned Sinner must first be broken by the hammer of affliction before he will dissolve by the sovereign warmth of Mercy and Kindness. We read that *Manasses* came out of affliction a true convert; a new man out of the Furnace of affliction; Various are the methods of Divine grace to reclaim Sinners from their evil ways; in their afflictions, saith our Lord, they will seek me early: He that is left under the pressures of affliction will speedily seek redress from God: Men are apt to be rash and confident when they meet with good success; but when their spirits are broken by disasters, then they fly to God for consolation: Affliction after it hath humbled a man for Sin, it will exalt him by relying upon the pardoning Mercy of God; the end of God's afflicting man is to make him a better Christian; the Apprehension of some great danger or misery will authorize and provoke our zeal to amendment; but then it recovers its speech, and tells its errand; for punishment will lead a man to the remembrance of his guilt: Affliction if it do not make men good, yet at least it will not suffer them to be at ease in their Sin, by which it disposes men towards repentance; but prosperity raises the passions and depresses Conscience; it hath made many hopeful and tolerable, become bad and intolerable; but scarcely ever improved any from bad to good. When Merchandize succeeds, a man is apt to be intent upon his wealth; but when his goods are shipwracked, he is ready to

recover

recover his Reason; and to applie himself to the Study of God's fear; so the loss of temporal goods may prove a heavenly gain, as is remarked of *Zeno*, when he was Shipwrackt his undoing was his making and his misfortune proved his recovery; for he applied himself to the inriching of his mind, and to reverence Religion. When God tries his Servants with extraordinary sufferings, he supplies them with a proportionable assistance for their support; and a considerate man will shew a grateful sense herefor, and rightly reverence that Hand that smites him. Then shall we be recreated with Devotion, fed with Peace, fortified with Faith, confirmed in hope, and tied fast to God with Bonds of Charity; and under all sufferings preserve a Christian frame of mind, and express Charity for those who are instruments of our sufferings; then shall God illuminate our understanding with a Ray of heavenly light; that we may raise up a primitive Spirit of zeal and fervour to convert Souls to God, by the piety of our Deportment in all things. Let no sufferings or Persecutions so far influence our fear, as to make us stagger or remove from our stedfastness; and may no man prosecute any civil difference purely upon the account of revenge, but rather receed from his own right for the advantage of others, and to manage all Religious differences with regard to truth, and to forego Reputation rather than dishonour the truth: The honesty of the mind is of greater value in the sight of God, than the Strength of the understanding; and sometimes weak means do accomplish great designs, when God thinks fit to give a blessing to them; which makes it reasonable we should always implore the blessings of Heaven upon all our undertakings, and never to lay too great stress upon our own strength, lest we provoke God to humble our Pride by withdrawing his Grace from us, which would be the greatest Judgment that can befall us; and would rob us of the comfortable promises of God's assistance; which implies that we cannot work out our own Salvation upon the stock of our own strength; therefore we are to apply our selves to God for assistance, and though it should please him to try us with heavy Sufferings, for his Truth and Righteousness Sake, yet by his supporting Strength, we may continue stedfast to the End; always abounding in His Holy Fear, ever retaining a Pious Indignation against Sin, and Live as free from it, as possible.

§. 3. Calamities are rather redoubled than removed by giving way to them. Continual lamenting signifies nothing; the Pains a Man feels under Oppression, are in some measure Alleviated by the consideration that all Miseries will have an

End. Envy procures many Enemies, by those that fear a Mans Valour, or are Disgusted at his Rise. Some Men in this Nature will offend even against Love and Friendship. They will not shew an Inclination to have Innocence Vindicated. But Mercy is becoming and very Suitable to the Magnanimity and Grandeur of a great Man. Many Princes have received those again into Favour who have been Convicted of Plotting against their Lives; yet the Security of the Good lies in the Extirpation of the Wicked. For in some cases, Nothing encourages villany more than the forgiving it: Violent Remedies are only fit for violent Diseases; a good person will hazard his own Life to vindicate and rescue his Friend. True friendship consists in shewing kindness in time of Danger and Distress; a man of the best qualifications may meet with opponents of great power to oppose him even in goodness it self; they will invalidate even the best actions; and the best Testimony that can be given of them; they value not the memory of the good neither will they imitate them; they have no greatness of mind; the Rigours of fate are not to be contended with; Destiny is not to be opposed all our Efforts against the powers of Fortune are alike vain. What the eternal God decrees must be ever comply'd with, yet Time gives a Remedy to all disasters in this World; and will at length ease our afflictions, and take off the malign Influence of them. They that will have the benefit of time, must obey the Laws of time; our humanity is ever to give place to destiny; nor can we any other ways combate the decrees of Heaven than by patience and Resignation, and these will baffle the malice of those that hate virtue, and fear Authority, and envy high Birth. Take heed above all things that you give not any Jealouse to such as exceed you in power; for great people study to rid themselves of those whom they stand in awe of. Many are the perils we inevitably meet with in this Life; yet to live in the heart, and reign in the affections of the good, is a comfort; he that dyes Young yet if he merits the affections of the Just shall be happy, and in the future Life enjoy endless repose. Nature like a Tragedy, Interweaves our lives with misfortunes; and men like flowers, have all their fixed periods of flourishing. As you preserve the health of your Body by Exercise, so should you Do that of your mind by Philosophy; this will preserve you from being ever whelued with sorrow in the worst of Accidents. because by wisdom you shall be able to resist grief; for wisdom will turn to your relief and give you inward consolation. Concealed Enemies are ever the most Dangerous; they always hide the hand after they have struck the blow; the Rock that lyes

lurking

lurking under the waves, deceives the utmost sagacity of the Sailer. Who knows but your most Intimate Friends may be your secret Enemies, and the fidelity which you repose in them may be corrupted to your Ruin: Who can secure you? but those that pray for you in your presence may in your absence sacrifice for your destruction; even the resolutions of those that mean you best, are continually assaulted by hopes and fears. But the glory of the truly good will not permit them to desire an others Ruin, for their concern is only for the safety of all; for these will not suffer any to exceed them in generosity, these will not feed any with empty promises, or vain expectations; for when a man sees himself deluded it exasperates him and provokes him to infidelity: A good man will not envy the virtue of another, but always takes pleasure in it, and highly approves it; he is worthy to have the government of many that has well discharged the part of a friend to one, and in adversity did not fear to show true friendship: though I have conquered an Enemy yet I will not shew my conquest over him. He that can be a true friend is equal to the greatest of conquerors; and such an one ought always to be commended and valued; because no event could alter his mind, and he will still have this to comfort him, that he never abandoned his friend, either living or Dead; a good mans Manners and councils will conquer an Enemy at length; this is over-coming evil with good. But he that wholly neglects prudent advice, is still in danger. With a good man merit is ever safe, while Vice and Ingratitude are ever in danger. Goodness merits Approbation, because it will not fail a friend when he is vanquished. A Prince that generously submits to his Enemy deprives him of all power to hurt him. Submission ties up an Enemies hands, and takes from him the liberty of doing himself Justice. The submissive man is no more a captive, but a Conqueror: Submission wholly disarms Anger, and robs the opposite party of all power to treat the submiter as an Enemy. By such a deportment a man evades punishment, and gains liberty; Great and powerful is the force of submission to win upon those who have any good nature, or Ingenuity.

§ 4. Not only Charity but common Reason thinketh no Evil, especially where it findeth true and real Evidences of good: Unjustly to censure our Neighbour does him the greatest and most irreparable Injury, and draws down our own Souls in the Ruin we bring upon our Brothers. We may not quarrel with our Neighbours about Religion, that being a very unfit way to defend the truth, and most unlikely

likely to convince them of their Errors; beſides, truth there is nothing worth contending for. Chriſtians are not to be of a vindictive Spirit in any meaſure; we ſhould prefer a Chriſtian temper, a peaceable Mind, and an humble Heart, before all the goods of this preſent Life; If men will be our Enemies after all our forbearance and Condeſcentions, we may not ſuppoſe this gives us any Allowance to be theirs; to return Love to them is all the Retaliation our Religion allows us; yet are we not obliged to love them better than if they were not our Enemies; ſince 'tis neither Reaſonable nor Poſſible, to eſteem any one for being Wicked or Injurious, yet are we to do them Good, if it be in our opportunity. No one ever did an Evil or Fooliſh Action but one time or other it recoils upon him: He is laſh'd with the Reproaches of his own Mind, and vehemently purſu'd with the Anguiſh of his Folly; but if we can prevail upon them by our Kindneſs to become better we ſhould think it the height of good Fortune, and rejoyce exceedingly, with Joy beyond expreſſing; becauſe he who can by any means do good to the Mind of another, is the moſt noble Benefactor; he that can do this as he moves will brightly ſhine in all the relations of Life, as well in relative Virtues, as of the other Dutis of the firſt Table; they will reprove thoſe who are blame worthy as well as comfort the feeble minded; and ſupport the weak, though thoſe who are guilty of errour be ſo tender and nice that they are not able to bear the truth that wounds them and will never endure you. If you preſume to ſpy a fault in them, though it be with the kindeſt intention of amending it; ſuch men know the good of the Mind to be infinitely preferable to the good of the Body; and accordingly value it: But I cannot treat of this with that accuracy that it deſerves, becauſe the good of the Soul is preferable to every other good. The Mind being the chief or ſole good of the Man, where good ſenſe and vertue encreaſeth there a man is Maſter of himſelf; this man will not bring ſcandal or diſhonour upon Wiſdom, Virtue nor Religion, but in all things honour and beautifie theſe; where ever it falls in his opportunity to do it; he will not vex nor torture that vertue he cannot overcome, much leſs will he pour Vinegar inſtead of Balm into any Wounded Spirit. Becauſe he knows the peace of Mind is preferable to every other thing; the good of the Soul is the only thing that excels Reputation. Good ſenſe and virtue ſhould ever encreaſe and flouriſh, and this in oppoſition to flattery

and

ard all such silly pleasure; for the flatterer by giving men a little silly pleasure ruins merit, which he seems to applaud but the faithful wounds of a friend, lead to health and beauty; he will therefore thank that faithful Heart which will admonish him of evil in order to amendment; tis noble to be a constant and bright Example, a shining Light to your conversants; to correct Vice with an undaunted Courage, we are to shew a modest dislike of evil to our Superiours, for this they cannot resent though we are their Inferiors; or if they should dislike such a modest deportment, yet this should not restrain us from doing our duty. For we owe so much to the bounty of our friends, as not to suffer Sin upon them, at least we should precaution them against it; though our admonition cannot prevail upon them to forsake it, though we should fail of success in this momentious affair, yet should we not be discouraged from so visible a Duty, considering the great value of an Immortal Soul that is in danger of being lost by continuing in any Sin. We should watch all opportunities of reclaiming our friends from evil; we are to attack all Avenues, and call in all assistances that are likely to prevail upon them to a mend their errours; nothing should blunt the edge of our courage in the work of God; for to shew the Turpitude of Sin is visibly our duty, because we know the danger it leads men to; notwithstanding those we have to deal with are so nice and tender as not to be able to bear the truth that wounds them; for they would not be thought liable to mistakes or infirmity. though their whole conduct be little else but mistake, not to say folly. Sin is apt to insinuate it self upon us notwithstanding our watchfulness to prevent it; the thought of which may make us sigh after a lodging place in the wilderness, *Jer.* 9. 2. and bemoan the infelicity of human Life; yet we are to wait with patience God's pleasure while we tarry in this State of absence from his presence, yet though we are in present Infelicity our thoughts may be fixt on the object of our Love, the Holy *Jesus*, ever contemplating him with all veneration; for if we love God as we ought he will ever be in our thoughts with pleasure, and his Memory will be ever dear to us; pleasant is the thought of so great a Benefactor, who hath redeemed our Souls and Bodies from endless slavery; in making us Rational Creatures and providing for our Eternal felicity; therefore we should so reverence our selves as never wilfully to offend our great Creator, whose Holiness we ought to aspire after, with eager zeal and Gladness all the moments of our time.

§. 5.

§. 5. When we addreſs our ſelves to God we are to do it with ſubmiſſion, and to deſire nothing but what is Abſolutely beſt for us, i. e. what God ſhall ſee beſt for us. We muſt go to God as our guide, we are to know that God hath right to diſpoſe of us as he pleaſeth; that is beſt for us which ſeems ſo to God; none can corrupt him, God is the beſt Judge of what we are fit to do or ſuffer, none can ſeduce him who is our Counceller; we are ſo to maſter our paſſions under all afflictions as to bring our ſelves to an intire acquieſcence in the good pleaſure of God. 'Tis the Divine Grace that muſt make our Minds eaſie under any affliction, for God conſiders our frame, and will make abatement for our natural Infirmities, while we do not give our ſelves leave to repine or murmur at any of his Providences. Appear not before God with a Diſcontented Countenance; be prepared and ready to receive what God diſpoſes; accuſe not the wiſdom, nor conduct of God, in any of his dealings towards you; begin every good work with a paſſionate deſire to pleaſe God; have no averſion in any kind to that which is good; there is no affliction that God ſends, but it is better to undergo it, than to be without it; 'tis our Duty to refer our ſelves to the unerring wiſdom of God, who knows in all circumſtances what is beſt for us: God is alike good in the evils he inflicts, as the good things he confers; the evils that come from God are good as they come from him. They are ordred and appointed by God for our good; they come from the ſelf-ſame Principle that good things come, in order to make us good; by their diſcipline they will cauſe us to ſeek Divine ſupports from God, who will give us ſuitable aſſiſtances according to our burdens, from whence we may multiply Advantages: Wiſe men are mutually advantaged by each others affliction; there is no greater ſign that thou art virtuous than that thou art maligned of all who are vitious; for as a great Body is not without a like ſhadow, no more is any eminent virtue without imminent detraction, the malice of ſome haunt ever the grave till the laſt bone be conſumed, to prevent which, *Solomon* made a Law that no Man ſhould ſpeak ill of the Dead, tho' they were not afraid to write againſt the living, and his Reaſon was for fear of Immortal Enemies; but they will not ſtick to write againſt the Dead; who are not afraid to write againſt the Living; O! the power of calumny, that it ends not with Life; others flatter the Dead to pleaſe the Living; they tell not *Iſrael* of her Sins, nor *Judah* of her tranſgreſſions; in flying temporal

al miseries such men fall into eternal anguish; they proceed ot by Divine Inspiration, but by human Passion, and eek more to please men than to honour God; they regard ot the Ancient of days to seek for themselves the Crown f happiness; they defend not Divine truth, and how ould they expect that Divine truth should defend or pro-ect them? They seek not that their corruptible Body may ut on Incorruption and Immortality; they embrace not he promises of God with faith and assurance; neither do hey relie in all things upon the Divine goodness, as be-omes their duty; whereas those that do this are united to God with a perpetual will; for they that fear God with ruth and sincerity shall never depart from him; but shall njoy a singular tranquility of Mind, having a pure Heart & good Conscience; true Faith pu-rifies the Heart, sets up nd maihtains pure Love, but unbelief holds a man in the ower of Sin, and in a uni-versal pollution of nature, full of vil affections, and robs God of Holy and inward worship; hey will not be made clean, they delight in those things that hould be loathsom to them, they want that internal teach-ng and the effectual saving truth which is necessary to the aving of their Souls. They have not that effectual Faith which causes them to come to Christ for Life; they seek not n Interest in his Intercession, nor are they carefull to seek or a share in the Merits of his all-saving Sacrifice.

§. 6. The fruits of good works are Immortal and carry with them a pleasure which mony cannot impart; the glory which a man purchases by worthy Inclinations will never decay; these are things which all men admire and pronounce happy: A good Prince will throng his Pallace with Men of these Qualifications, not with Flatterers, Jesters, or such like Vermine: The Benefits deriv'd from Learning, are of greater Value than the Largesses of Power; for should they fail, and their sources be dryed up, the Comfort of a good Mind, will ever be constant. Should a King by the crime of Fortune fall from his Regal State, he would lose all the Labours, Cares and Dangers that surround a Throne, but he could not lose the Comfort of having Done well; but the Ill effects of Vice and Sensuality stigmatize the Name of the greatest Prince, and he that suffers Revenge to fry in his Bosom does as it were Eat out his very Heart and Bowels, and by Consequence must undergo no small Misery: The Portion of every Sin is Shame and Infamy, and there is no Sin how prosperous so ever, can carry Applause with it; when the wicked Man is gone, his Memory

is blaſted in the Annals of Time, and his great Atchievements reputed but Folly and Wickedneſs; nay take worldly Honours at the beſt, and the moſt that can be made of them is but a vain Blaſt; there is nothing of Solidity in it; nothing that can really ſatisfie the Mind of Man; this is thin and pitiful Diet; and thoſe that dote upon pleaſure, Riches, or Glory feed upon Husks with the Prodigal; he that formerly loathed Delicates now is come to want Neceſſaries; Bodily pleaſures grow quickly out of Date, and We ſoon loſe the Reliſh of ſuch things, as were formerly moſt grateful in this kind; the moſt Delicious Viands are nothing to him that hath no Pallate, and the moſt raviſhing Muſick is of little eſteem to him that hath no Ear; and what do all the Charms of Beauty ſignifie to a Languiſh'd Body and a Decay'd nature; the Mind of Man is of another Nature, and of a greater Capacity than to be long ſatisfied with ſuch Trifles as theſe; it is only Intellectual pleaſures, the Contents of Wiſdom, the Peace of a good Conſcience, the Reflections of having done ſome Good which are the Repaſt of a wiſe Man; and theſe Joys are Solid and Laſting; the profits of Sin is a very inconſiderable Gain, they are uſualy incombred with much anxiaty, and alſo followed with high Guilt, and branded with great Reproach: So that there needs a new Arithmetick to be deviſed to make out the profit of them: It is a moſt ſad and unfortunate Bargain to gain much, & loſe our Soul at Laſt; to Poſſeſs a great Deal for a Short leaſe of Life, and then to be turned out of all Eternally: And while a Man poſſeſſes Worldly Greatneſs, it is far from Satisfying his Mind, or appeaſing his Conſcience; nor can it allay the Pain of the Gout, or aſſwage the Tooth-ach; nor Cure any Diſeaſes of the Body; In ſum, what is that gain which neither makes the wiſer nor the better, nor the more comfortable Man? Too much pondering on this World makes any mans mind un-eaſie. Worldly thoughts procure grievous diſcontents to the men of this world; but thoſe whoſe Minds are fix'd chiefly upon the future Life, are compoſed, ſedate, and unconcerned at all trifling and indifiernt things; they will not dwell upon malancholy objects, nor ſad remembrances, nor make many recitals of their miſeries; Sad proſpects do but deaden the Mind: Avoid ſolitarineſs and being unimploy'd; Retirement, to melancholy conſtitutions is the food and element of Diſcontent, where no Joy was ever found; ſutable Society rouzes and revives the dull and cloudy, the liſtleſs and unactive, chears and refreſhes the diſconſolate Soul: Melancholy ſhuts up from us all Spring

of pleaſure and delight; turns all our fair days, into ſad and diſmal Nights and preſents to our view nothing but frightful Aſpects, and fills us with Tears and cauſleſs Fears, ſo that our Ears receive no ſound but that of Judgments, and our Taſte favours nothing but bitterneſs, and we apprehend nothing but Pain and Miſery; Melancholy mingles our Feaſts with Gall, and incloſes every taking object with Briers and Thorns to pierce us through at coming near them; but a chearful Spirit maks us rich, honourable and happy, and cauſes us to receive the Goſpel as it is in truth good Tydings of great Joy; therein God is repreſented the giver of peace, love Joy and hope, and the free diſpoſer of Divine Conſolation; who hath reſcued us from endleſs Miſery, and purchaſed for us Pardon Peace and Eternal Salvation, and hath promiſed the Comforter to abide with us for ever: Let us therefore obſerve the conſpicuous ſtrokes of his Divine hand; here we may trace Infinite Wiſdom, and ſee the ſtupendious efforts of his Divine power, and the ſignal Triumphs of his Providence, his Glorious Perfections ſo Illuſtriouſly ſhining forth. This is that God who is the Principal object of our love, our Reverence, our Confidence, O! Come hither all ye Infidels, and be converted unto him; he hath ſpread and renewed a Table for all men, where all may reach his Benefits ſo plentifully diſpenſed, he renews to us the donation of our being every moment, and will not this confirm our Faith cheriſh our hope, and encourage our Obedience! While we are ſpending the production of one year God is preparing for us the bleſſings and fruits of an other, placing us as Spectators in this noble Theatre, the World, to view and applaud thoſe Scenes of Earth and Heaven, the works of his hands: O Lord how manifold are thy works! in wiſdom haſt thou made them all. The Earth is full of thy Riches, ſo is the great and wide Sea, where in are Innumerable treaſures; great and Glorious are the works of wonder that are performed, by the Lord of all power and might, who is the Author and giver of all good things, who will graft in our hearts the *Love of his Name, and if we intreat him, he will encreaſe in us true Religion and nouriſh us with all goodneſs, and of his great mercy keep us in the ſame, and procure and preſerve to our Souls peace and Divine Joy*; theſe are the happy effects of perfect Virtue, and conſtant Alacrity, for theſe ever go together, as being inſeperable Companions, and conſtitute our Happineſs; for he muſt needs be bleſſed and happy that hath the Inexhauſtible Spring of good for his Portion. Our well-fare is then entruſted in moſt ſure hands; God's In-

fallible

fallible Word is our ſecurity and ſupport; we may have free acceſs to him, in whoſe preſence there is fulneſs of Joy; and even now we have frequent taſtes of his goodneſs in the gracious diſpenſations of his Providence, and by the frequent intercourſes of Devotion, and by the Influences of his Divine Grace, chearing our Hearts with his lightſome preſence, and raviſhing conſolation, which impart to us infinite beauty and excellency, for the perpetual object of our contemplation, and affection: By which we enjoy the Serenity of a ſound Mind, a pure Heart and a quiet Conſcience, and a ſure and never failing hope; after which what can we want to comfort, or refreſh us? from whence can Sorrow come? how can Sadneſs creep in upon us? If we are true and perfect Chriſtians, how can Care diſtract us? Having diſcharged all our Concerns on God's Providence, no fears ought to diſmay us; being guarded by the Almighty protection, from all Danger and Miſchief, Deſpair may not ſink us; having a ſure refuge in the Divine mercy and help, no ſuperſtitious terrours, or ſcruples ought to perplex us, being conſcious of our own upright Intentions to pleaſe God, being filled with confidence of God's merciful willingneſs to accept our ſincere endeavours, ſurely no incurable Remorſe can approach to torment us, the ſting of Guilt is pull'd out by our Saviours merit's, apply'd to our Souls by Faith and Repentance. We have not therefore any longing deſire to diſquiet us, being fully ſatisfied with what we are in poſſeſſion off, or may juſtly expect from God's bounty; we have no contentions to inflame us, knowing there is nothing in this World that is worth paſſionatly ſtriving for; being fully reſolved to hold a Friendly good will towards all men, as well Enemies as Friends; a good Chriſtian is above all Repining Envy, for he knows there's none more happy than himſelf; every mans good he eſteems as his own, therefore he can have no fretful diſcontent; for he gladly acquieſces in all ſucceſſes alloted to others, in every thing reſigning his will to God; taking all for the beſt which from God occurrs; he hath therefore no ſpiteful rancour to corrode his Heart, no boiſterous Paſſions to ruffle his Mind; God will not deny his Love to a Soul wholly devoted unto him, deſiring nothing ſo much as to Love and Fear him. God will not diſdain his own Image, nor the Heart wherein it is ingraven. God cannot be abſent from us; he opens our Eyes that we may every where behold his Preſence and Glory; the Traces of his Divine nature, and perfections, that our Souls may more and more love and adore him who gives us power and abi-

lity

lity to conquer and overcome almost inconquerable difficulties; by the power of God we are inabled to carry on the seraphick work of God's Glory and our own Salvation; we may therefore justly hope that God will preside in our Counsels and prosper all our Holy undertakings; therefore we may rejoyce with Angels not with Epicures, and ever be Importunate sollicitors to the Throne of God for the good of all men, that they may be kept from every wicked thing, because all evil is dangerous, and destructive. It was the full Iniquity of the Ammorite, that made him ripe for Extirpation, *Gen.* 15. 16. All Sin is very hateful to Almighty God, but Virtue and goodness is lovely and delightful unto him, and very advantageous and beneficial to our selves: Holiness of conversation is a lovely ornament; to be Holy and Righteous will prove to us an Impregnable shield, and a most certain security against all evil, and make us appear lovely in the Eyes of God, and Recommend all our performances to him, which if we make the experiment we shall find exemplified in our own practice; we shall enjoy the great comfort of well-doing, for this brings no small Joy to the Soul.

§. 7. Tis with Reluctance a man of prudence intreats a favour of moment of one whom he thinks he has obliged, lest he should seem to exact it as a Debt, rather than desire it as a kindness; for a candid and ingenuous Mind will rather chuse to increase the obligation he has to a considerable Benefactor, than be pressing for fresh Favours from him; he will ever desire fresh Service rather than the former; but 'tis no small Difficulty to behave ones self as one ought under Innumerable Obligations; yet there is no benefit so great which the Mind of a wise Man is not capacious enough either to receive or return with all the additions of Gratitude; the more Virtuous actions of any kind a Man doth, the more prone he is to do so again; Custom we call a second nature, and it hath the power to supplant the first and Original nature; hereby we see how it comes to pass, that good & virtuous men rejoyce in the easiness and delights of a virtuous course: So vicious practices blind the Eyes of the Mind; and Luxury commonly brings a stupid slothfulness upon the Spirits of men, that they chuse rather to bury their Talents than be at the trouble to Imploy them and the frequent Injuries done to Conscience renders it unsensible; & the stubborn Sinner oppose the light which would reproach his practice and disturb his security; but God in his providence is pleased to give testimony to Virtue, always adding many comforts with it; but he discountenances Vice by many threatnings and punishments:

Frugality and temperance are the moſt cheap and compedious way of attaining all moral Wiſdom and Happieneſs; for they make Life eaſy and temptations little; they prevent care, and ſhut out fear; they raiſe the Spirit of a Man by beſtowing on him a kind of ſelf-ſuficiency; ſuch a man doth not maliciouſly deſpiſe the World; becauſe he cannot attain it, for he finds it in his power to arrive at much, and in his temper to need but little, and ſo he is truly above it; thoſe above mentioned Graces with their inſeparable companion Induſtry, are as it were the Roots of a patrimony, and will prove a good inheritance; he that can manage himſelf well in this affair will acceptably pleaſe God, and eaſe and gratifie our own Minds; becauſe ſuch a deportment will make us partakers of the Divine nature; by Imitating the Divine perfections; in Goodneſs, Righteouſneſs and Truth, a good Conſcience will maintain our Joy in a troubleſome World; the ſtraight way to Heaven is very plain and pleaſant. Joy and gladneſs ſhall be found therein; great peace have they that love thy Law and nothing ſhall offend them. The good ſtate of the Boody is no ſmall advantage to the Mind; let us therefore uſe the abilities and aſſiſtance God hath given us for our health; God brings about many gracions purpoſes for the good of our Souls; we, and all that we are, or have, is in God's power, who is able to bring good out of evil. But in diſcontent no Joy was ever found; ſuitable ſociety rouzes and revives the dull and cloudy, the liſtleſs and unactive; it chears and refreſheſs the diſconſolate Soul; it maintains a conſtant lightſomeneſs of Heart and chearfulnes of Spirit; which is very advantageous, and well becoming us in our Pilgrimage. Good company and converſe animates and encourages one another; in the moſt diſmal times, it diverts from ſad and melancholy muſings, it exhilerates the drooping Spirit; he that is buſy in an honeſt Imployment hath no room or vacancy for frivolous penſive Imaginations; comfortable application to buſineſs chears the Spirit with wholſome diverſion, and with pleaſant Entertainment; it quickens and inflames our activity; it alſo diverts us from the ſenſe of Pain or Miſery; it preſerves the vigour of our Minds and the Health of our Body, from a dull liſtleſneſs. Induſtry hath an innate ſatisfaction attending it which tempers all annoyances. Too much pondring on this World makes our Minds uneaſie; let us think as little as may be on things below, and not at all on any thing that may make us ſad, but Truſt in the Lord and be doing Good, and ver-

ly we shall be Fed and Cloathed; in the time of Trouble God will hide us in his Pavilion; in the Secret of his Tabernacle shall we be hid; and be preserved safe from all Evil; let nothing therefore be able to shake our Stedfastness in his Fear and Worship: Ever doing what we are able for our Relief and Safety, Delivering up all our concerns into the hands of God, under a quiet composure of Mind. God takes care of Us and will make good his Promise to Us; his Protections are multiplied to his Children, to those in particular that are devoted to his Service: He will sooner dissolve the whole frame of Nature than break his Word, which he never hath done nor can do. Good men are as sure of their Pardon as of their own sincerity; we are fully assured of all needful things, perhaps it may prove agreat mercy to be secured from great abundance: Afflictions may prove the greatest Blessings of our Life; God is the best Judge of all mens necessities; and appoints or permits nothing but what's for our welfare: The Lord will be a refuge in time of Trouble for the oppressed: Steadfast dependance upon God, we shall find the surest foundation of inward comfort, and outward support, and happiness; this will give us the best Title to Divine blessings and protection, the best Antidote against Cares and Fears, the best support against all pressures & calamities, & the best preservation against all temptations.

§. 8. The imbecility of our nature requires some Recreation; I blame only Incontinence, Luxury and a superfluous use of Meat Drink and Pleasure; these deprive a man of true content, and just esteem. Cast off then that yoke which Vice has put on you, whereby the Mind is deprau'd, and the Sens stupified, Reputation lost & obscur'd; consider that world y pleasures decoy you to ruin; they are vain, vile, frail-short v'd things; their end is only Torment and Repentance; not but a man may use such Diversions as unbend the Mind; but et no Vice get the Ascendent of your Reason, but be sensible f all Folly in order to amend it, that you may discern the plendour of Virtue, and the Brightness of your Race. He that iews the beauties of Virtue will soon be in love with her harms; the wide World cannot shew any thing more amible; she is praise to her self; and without her Perfection would be nothing. She gains by her Authority even the ove of her Enemies; suffer nothing therefore to eclipse the he Glory of Vertue let not Prudence be impos'd upon by ncredibilities. Tis certain where any one is content with is condition, he speaks more with his Tongue than he reerves in Heart. If men could always swim in pleasure,

flow with Riches; & mount aloft in glory; they would think the wages of Sin well paid; but the time will come when these will be denied them too, even by him whose compassions are beyond account; notwithstanding the sight of our present misery; for they that despise him shall be rejected by him; though his goodness be infinite, yet it pleases him to punish men according to the demerit of their folly; tis *not vain Apologies that can attone for them, but* God will keep them in perfect peace, *whose minds are staid on him, Isa.* 26. He whose full confidence is in God may forbear tormenting himself with direful expectations of what may happen. Chase therefore away all doubtful apprehensions, and bid defiance to whatsoever threatens; they need not be ruffled at any discomposure or Inconveniencey they meet with, having their hope firmly fixt on God, that great Magazine and Store-house of health, hope and Comfort, that hath so much in it to cure heaviness, to extirpate grief, to lay asleep our troublesome thoughts and passions, and to raise and satisfie our Drooping doubting Spirits; God administers relief to us under all wrongs and Injures; his Divine goodness supports us under all the adversities of Life, and terrours of Death; his Divine consolation gives us security where there is most need of it; against the cause of fear and sorrow; Gods universal Mercy makes our comfort and security equal to our dangers; the number of them cannot dismay us; If any thing that's grievous befall us, God's providence will not deny us the inward assistance of his holy Spirit, to make a good use of it; the outward means of doing us good is holy in Gods power. But we must unalterably resolve not to forfeit his special grace and protection for obtaining any worldly good, or avoiding any worldly evil; for we are to chuse to suffer rather than to Sin; suffer not your present Enjoyments to be imbittered with the fear of the future. God will supply us with hope and patience when evils are present; that belief that supports us under present evils, will not let us feel disturbance from the possibility of future ones; If there be a concurrence of our own endeavours the grace of God will never be wanting; for if any thing that's grievous befal us, he will give us a glorious Deliverance from it, and an inward support under it; his holy Spirit will not be wanting to us; but will readily assist us; so that our comfort and security shall be equal to our danger. God will give his holy Spirit to every one that asks it in faith, and fresh supplies of grace to every one that diligently seeks it; and well and wisely improves it, and keeps close

to God's conduct; whose Testimonies are the rejoycing of our hearts; and shall be to us a good a large inheritance; Gods consolations are not small they abound in his holy word; conveyed to us by holy and inspired writers; these are comfortable truths, which we would not be without for all the world, expatiating upon these will give us a profound and lasting Peace, a steady reliance upon God is a very happy condition there is an natural hope that good men have in God that he will hear and help them. Gods promises to men of assistance are multiplyed. and this is a never failing source of true, pure, steady; Substantial constant joy. And this is deeply rooted in the heart of ever good man; immovably founded in the Reason of things; permanent; like the Immortal Spirit Where in it dwells. And the eternal object one which tis fixed; and this premits us not to be one moment sad; banishes the least fit of Melancholly; and commands us upon all occasions to rejoyce; and what can any Soul desire more, then to be always in good humour, in a chearful frame, for our support and comfort. To lead a Life in continual Alacrity; and this is invitation enough to Imbrace so pleasent a Duty; for this is pleasure it self; who would affect a Sin that hath nothing in it but Disease and disgust tempered with regret, which in the end degengrates in to Gaul and biting Anguish; God injoyns Joy and prohibits sadness; makes our Duty to be our delight; and Sin to be our Sorrow; adapting his holy will, to our principal instinct; God would have us resemble him in a constant State of happieness: by retaining in our hearts a constant sense of his love, and favour and acceptance, he is the God of our Strength and will send out his light into our hearts. His truth into our Souls; to lead and bring us into his holy place, and this may serve to demonstrate that there is more in Religion than a bare name for our support & comfort.

§. 9. A Prince ought to have no other relish of greatness or power but such as puts him in to a capacity of doing much good, his zeal should be to unite kingdoms into one body, and the peoples minds into one; from such a Union many happie effects would flow; but he that leaves an ill example to posterity, leaves them a fatal Legacy; and entailes on them a sure mark of dishonour, for the example of Sin procures to coming Ages dreadful imprecations; especially If the coming time tread in the evil Steps of the foregoing; but who so would not be guilty of an others Sin must demonstrate his own Repentance to be more than superficial, and by a good practice procure to himself the com-

fort of a clear Conſcience, and deplore all former Sins in themſelves and others, and decline the fatal example of all evil Men; we are then to oppoſe the evil Pranks of all that went before us; and in our own Practice leave a good Example to all that ſhall come after us. We are to diſclaim all Partnerſhip in other Mens Vices, in the moſt humble and ſolemn manner, by expreſſing an utter Deteſtation of them. Let none preſume to add the mockery of Juſtice to the Cruelty of Malice, by which ſome have been deſtroyed with great Pomp and little Pity; but it is the Glory of a Chriſtian, to ſuffer the worſt of Extremities in the beſt of Cauſes; 'tis the nobleſt Triumph of a Chriſtian Prince to preſerve a good Conſcience, though it ſhould be with the loſs of his Crown, or whatſoever elſe can be dear to him, and at his dying hour humbly Copy, from the Croſs of Chriſt, with Invincible patience and Meekneſs, and humbly pray for his Unrelenting Enemies, though their Wickedneſs be arrived to a monſtrous Size, and ſuch a deportment will celebrate the Fame of each Man that will Practice ſuch a Piety; and ſet the World ſo good an Example: To fear and ſerve God, in Sincerity and Truth, is the diſtinguiſhing excellency of Man. May we therefore place our Happineſs in Religion, and the true Love and Fear of God, that after Ages may celebrate our Fame, and the preſent enjoy the bleſſing of a good Example; there is not a Wiſe and a good Man that hath gon before us, but is celebrated in the Records above, if not Noted in the Annals of Time: True Virtue and Piety deſerves the Record of Wiſdom, and to be Celebrated there for all the World over: Virtue recommends the moſt obſcure Perſon to Heaven and the favour of God, and the good eſteem of all good Men, who ever pay a great deference to Virtue and to Virtuous Perſons. Faith and other Graces, is more precious than Gold that periſheth. Grace adorns a Man, and makes him moſt precious bright and ſhining. Faith in God is a principle of Divine Life, without which, 'tis impoſſible to pleaſe him; the Juſt do live by Faith, Patience, Meekneſs, and ſelf-denial, and Reſignation, to the Will of God, give a Man a moſt Divine and laſting Brightneſs, ſuch as out-ſhines all the Honour, Pomp, and Bravery of the World. Here then we find a great Incouragement to purchaſe and Practice all Supernatural Graces, ſeeing there are ſuch great Rewards that attend them. If a Virtuous Perſon were environ'd on all ſides with Hardſhips and Adverſity, yet if he ſweetly and quietly repoſe himſelf on the Divine Goodneſs, Promiſes, and Power

of

of God, he is certainly very highly pleasing to him. Holy *Job* was doubtless very highly pleasing to God in his Prosperity: There was not a better, nor a more upright Man upon Earth, but he never was a more Illustrious Spectacle to God and Angels, than when strip'd Naked of his Estate and Fortune, his Dear Children and Domesticks, his Health and Reputation, than when in the midst of Calamities, such Miseries were great and numerous enough, such as would have Distracted others, and driven them besides their Wits, he now under all this Misery, *Justifies the Divine Providence*, saying, *the Lord gave, and the Lord hath taken away, Blessed be the Name of the Lord.* He still held fast his Integrity, and said, though he slay me with his Mighty Arrows, yet will I trust in him; he ever reposed himself on the Almighty, Intirely and without doubting; the Spirit of Glory, and of God rested upon him.

§. 10. He that propagates evil Deeds, is guilty of Universal Murther, because Wickedness destroys the Universal Felicity of Mankind. Repent therefore all ye who have been hitherto guilty, that you may be the object of my praise and not of reproach. If what I say offends you, continue not in the practice of that which provokes me to deliver my self in Terms so disagreeable; and be assur'd that if what I now Write gives you Pain, your Actions must of necessity give me and all true *English*-men no less; but if you are really touch'd with a true Sense of the Turpitude of Sin, Repent, amend and regain the Favour of God; and pursue no more the false Track of Life and Felicity, but live as if you were a true part of the Kingdom of Heaven: No Man's Vices can recommend him to God, nor to the Favour of Heaven; but they will strip the greatest Prince of his Crown and Regal Dignity, and lay him Obnoxious to many Miseries. Vice is able to dethrone him, and despoil him of all his Treasure, but Virttue gives a more Divine and lasting brightness and Honour, than all the Pomp and Bravery of the World; but wrong Dealing and Wickedness, will one time or other meet with the Vengeance they Merit; and though the mournful Senes of just Men, do stir us up to condole, and Weep with them that Weep; yet do they suggest to us, occasion of the greatest Moment and concern, namely that there is a Crown of Righteousness wherewith to Reward the Sufferings of the Faithful; and not only the Sufferings, but the good Deeds of all that Live and Die in the Faith and Fear of God: And this may serve as a Pledge and Proof of a future and Blessed Immortality, because hereby we are assu-

ted that Rewards are deferred to another and a better Life because God will do right to every Man, and it pleases the Divine providence, not always to distribute Rewards to the good in this Life, because this Life is but a State of Probation and Tryal of Mens steadfastness to God and Virtue; therefore 'tis no marvel, if there are just Men here, to whom it happens according to the Work of the Wicked, and Wicked Men to whom it happens according to the Works of the Righteous; *Eccl.* 8. *v.* 14. For he that doth the Will of God, shall abide in Glorious abodes for ever, 1 St. *John* 2. 17. Let no Man therefore Censure God's Government in this Life, because they see the Wicked prosper, and the Godly suffer by Oppression and Violence: But wait a while and ye shall see them Gloriously rewarded, by the God of Mercy and Compassion, who will do more and better than can be expected. Righteousness shall be Crowned with Victory and Triumph, and everlastingly Rewarded in the Kingdom of Heaven. Afflictions do not make good Men change from their excellent qualifications, they lose not their excellent Temper and Qualities in their Misfortunes; but their Faith and other Graces, become more refin'd and precious, bright and shining, and are found more to God's Honour and their Own: What if Violent and Blood thirsty Men, divide and share among themselves the Spoils of the Good, even to Crowns and Dignity, yet the future Judicature will see oppression rewarded; the thought of which may stay our Thoughts from Disorder, yea, and may also entirely content and satisfie Us; God orders all things with matchless Skill and Wisdom, the Patience and Uprightness of the Just and Innocent, shall doubtless bring him Peace at the last: The Good shall go into Life Everlasting, but the Wicked that Die in their Sins, and Unreconciled to God, shall go to Eternal Punishment. From what has been delivered, I infer, that though Greatness, nor Majesty, nor Secular Wisdom, nor Righteousness it self, cannot secure any one from Misfortunes, and outward Infelicities here, yet is Righteousness the only sure and certain Foundation of all sound and lasting Happiness; for this puts Men under the protection of the most High, this lightens and lessens outward Evils, and is the best Cordial; when all other Comforts fail Us, this turns all *outward Evils to the greatest advantage, and* makes our present *Afflictions* to work *for our* Immortal good; *the* Wicked worketh *a Deceitful* Work, *but to* him that *Soweth Righteousness is a sure Reward.* 'Tis then the Wisdom and interest of every Man, even these of the first Rank and Quality,

ty, to build his House, his comfort and satisfaction, his hope nd Happiness, on the sure Rock of Righteousness, and not n the moving Sands of Earthly Grandeur and Prosperity; ecause these cannot comfort the Soul in the Day of Distress. Virtue and Goodness is a most sure Comfort at all times, and particularly in the Day of the Soul's taking leave of the Body, and in the day of Judgment: When all other Comforts fail, this will be a Divine Cordial to the Soul; and it also gives us a present Comfort as we Travel through this Disconsolate World.

## CHAP. XVI.

### *For the Comfort and encouragement of all in Affliction, in the time of Distress, when the Waters of Affliction encompass the Soul.*

PAtience is a *remedy for all Griefs*: *Be Patient towards all Men, with all Humility.* What Saint was ever Crowned without Patience? It is a saying amongst *Grammarians.* There is no general Rule without some exception; yet Patience is to be exercised without exception in all things, in all places, at all times, and to all kind of Persons; for without Patience, there can be no perfect Vertue; he that is Impatient, doubles his own Evils, and rejects the reward promised to him that is Patient: Because when we submit to God in Affliction, those Afflictions may stand another Day, between Us and God's Terrible Judgment: The Impatient Man doubles a little loss, with a far greater; a Man's Indignation lights heaviest upon himself: If a Man had nothing to suffer, how could he make Tryal of his own Patience? For if good Men were exempted from Evil, they could not be intirely Good, because they are not Purified and Refined. Patience is a Salve for every Sore; we are apt to forget our selves, and not remmember that we are in Banishment; where all Miseries whatsoever should be born with Patience, he that best knoweth how to Suffer, shall have most Peace: This is the Man that Masters himself, and becomes Lord of the World, the Friend of Christ, and Heir of the Kingdom of Heaven; if thou guard not every Side with the Shield

of

of Patience, thou ſhalt not be long Unwounded: Through Grief of Mind the Spirit is dejected, as ſaith the *Hebrew* wiſe Man: Suffer every thing that happens with ſuch magnanimity, as if it had happned according to thy own liking; for all things befall us according to the Will of God; and the leaſt we can do, is chearfully to bear them: Why ſhould we Rebel againſt the Divine Ordinance. To Weep, Groan and Complain, does not always become us: A Mind Stout and Reſolute againſt all Calamity, is a rare diſpoſition: Elevate thy Thoughts againſt all carnal things, and be mindful of Human Condition; place thy hope only in God, and admit almoſt no other Thought but only of his Divine aſſiſtance, who never forſakes thoſe that truſt in him; the more Miſery we ſuſtain, the more we are Advanced in Divine Affairs; let us therefore fly alort, and chearfully praiſe God, as thoſe Three *Hebrew* Children did, upon whom the Flames could not penetrate. God, that all knowing Workman, Poliſheth Man by Miſery and Affliction, till he Reform him and mould anew, to give Thanks to God, for Affliction is a ſign of a Soul well Nurtured in the fear of God. Doth thy Enemy Calumniate and ſeek to ſupplant thee? The greateſt Injury is to him that commits the Evil, and not to him that ſuffers it. Fear no falſe Aſperſions that are caſt upon thee by Evil Tongues; fear God only, and be ſtedfaſt in well-doing; and be ready to anſwer, as St. *Auguſtine* did in a like Occaſion, when Scandal was alledged to him, I know no ſuch thing by my ſelf, and I think I know my ſelf better than he knows me, but believe you what you pleaſe, and judge as you pleaſe: And what is it for Men to commend us, if our own Conſcience Accuſe us; or how little ſhould our Grief be, though all Men Accuſe us, while our own Conſcience tells us we are Innocent? Art thou grieved to hear Evil things ſpoken of thee; let it Grieve thee rather if they be true: If thy own Conſcience accuſe thee, that is matter of great Grief. Let him whom his own Conſcience defends aſſure himſelf, that no Aſperſions, provided they be falſe, can do him any real Injury. Whoſoever thou art that ſuffereſt falſely, take Courage, thou ſhalt be hidden from the Scourge. God himſelf will defend thee, ſo that no Lies nor Calumines ſhall hurt thee, or if they do, it ſhall be recompenced with greater Good. The bleſſed Biſhop *Gregory* the Great, did not only Write ſingular Documents of Patience, but alſo by Example confirmed his Doctrine; he both Taught and Practiſed it; for to *Mauritius* the Emperor, by whom he was diverſly Injured, he returned this Anſwer in Writing: For ſo

much

much as daily I Offend my God, I verily hope that theſe Inceſſant Afflictions which I continually ſuffer, will ſtand another Day between me and his Terrible Judgment; and I believe, moſt Excellent Prince, you go as far beyond me in pleaſing that Great Lord, as you are Rigorous in correcting me, who am ſo Ill a Servant of his. If God Puniſh ſo ſeverely in a place of Pardon and Mercy, what Chaſtiſement will he Inflict in the future State, where there is no hope of Reconcilation? Let us therefore now take care to be Reconciled *to God before the Day of Grace is paſt*, for behold, now is the acceptable *time*, *this is the Seaſon for Salvation*; ſlip not this Holy Seaſon to be Reconciled to God; for when Time hath taken leave of us, we ſhall be paſt all hope, if we do not now improve our preſent Seaſon and Repent; for without Repentance, we cannot arrive at true Felicity. God's Work muſt be done in the way of his own Appointment; which is, that we begin firſt, with our own Heart, ſee, examine and ſearch our own Soul, and put it in a right Frame.

§ 1. Grief of Heart is an Univerſal Wound. *The Wounds of the Mind ſtrike deeper than the Wounds of a Dagger*: When the Mind is once throughly ſteeled with Vertue, no Deriſions nor Contempt can wound it: He that hath rejected the Opinion of the World, and placed all his Honour in Chriſt, even an Ignominious Death will not be a Diſhonour to him. Firſt lean to contemn your ſelf, and then nothing will be Terrible to you; the true Diſciples of Chriſt are Crowned firſt with Thorns, and then with Gold and precious Gems; God chuſeth thoſe whom the World Deſpiſeth. When a Man is able to bear Deriſion, he begins to know himſelf; he is not yet arrived to Happineſs, who knows not how to endure Contempts and Diſgrace: The things that Terrifie us, are more in Number than thoſe that hurt us; we are not ſo ſick as Conceit hath made us: Moſt things vex us more than they ſhould, even contrary to all Reaſon; yet every Day comes furniſhed with its own Miſchief; yet that which we fear may never happen, while it is abſent Lay aſide vain Fears; every Man is as Miſerable as he thinks himſelf to be; Fancy gives the Wound, which hath no being before Imagination makes it: All the Goods and Comforts that Mortal Men poſſeſs are Mortal: He that is unſtable and frail of himſelf, can have nothing firm and permanent; what with great Love we poſſeſs, we loſe with Grief. Let us then leſs regard Tranſitory things, and our Grief will be leſs in loſing them; we muſt daily Curb and reſtrain our Affections; the way to moderate our Griefs, is to qualifie our Exorbitant

deſires,

deſires; Impatience makes a ſmall Trouble great, and a great one inſupportable. We are often puniſhed for a matter wherein we are Innocent, to make ſatisfaction for ſomething elſe wherein we are guilty. A good Man takes all that happens, in good Part, and turns all into good; and by Suffering makes all Affliction profitable to himſelf: Virtue tranſcends all exterior things: A good Man is not Inſenſible of Injuries, but by the Grace of God overcomes them: Calamities are the Tryals and Touch-ſtones of Virtue: How can I conclude a Man ſubmiſſive and humble who was never aſſaulted with Calumnies and Affronts, or commend thy Patience, whom I never ſaw oppreſſed? Cruelties afflict them much who have not experienced them; good Men are ſtricken that they may be more Corroborated; the continual cuſtom to bear Affliction makes them more eaſie; to be faithful in Difficulties is the true Touch-Stone to try the Gold of Fidelity; many Tryals muſt be made of thoſe who would be entertained as Friends, whether their Patience, and Faithfulneſs be ſolid, and of Proof; if they be hardy and ſtout in Adverſity, they are prepared for all Adventures; uſeful are the Odours of Patience in moſt Circumſtances of Life: Every Man learns by Adverſity how much he hath profited; the good which we Reap in Peace, becomes apparant in Tribulation: All our Life is Repleniſhed with Griefs and Calamities; there is ſcarce a Man that lives many Days without Adverſity; God himſelf out of his infinite Providence, hath equally proportioned it out to all Eternity; to every one according to his own good Pleaſure; there is none that hath not his Meaſure of Affliction, that he may pity others and learn Moderation and Temperance: Affliction teacheth commiſeration; he that hath lived in poor Eſtate, doth not find it difficult to commiſerate thoſe that are Poor; he can eaſily compaſſionate anothers Hunger and want; he that hath been Sick and ill diſpoſed in Health, can eaſily pity anothers Infirmity; he that hath found by experience, what it is to be Contemned, Oppreſſed, and Diſgraced, commiſerates thoſe who ſuffer like Affronts; he that is ſtriped of all his Lands and Poſſeſſions, quickly takes Compaſſion of them that have ſuffered the like. After we have been vext with many Miſeries, we gain experience by them; the Examples of the Afflicted, comfort thoſe that are in Affliction; their Words refreſh our fainting Souls, for in Adverſity we learn to commiſerate others; by this we learn to bear one anothers Burthens; every one is ready to Condole and Sigh for Company, with thoſe that are in Miſery; they only grieve at

other

thers Afflictions, who have felt the like themſelves. So may we profit in the School of Patience, & become more Prudent and inſtructed by Stripes of Adverſity; by theſe God makes Proof and Tryal of our Love towards Him. God viſits us with Diſeaſes, and a Thouſand Incommodities, to ſtir up and eſtabliſh our Confidence in Him, and to make us know our ſelves the better, that by Affliction we may learn Wiſdom. God exerciſeth us by Evil Men, and Inſtructs us by their Perſecution; by the Malice of Evil Men, the good may be Scourged; for the Goodneſs of juſt Men is prejudicial to the Evil, who hate Goodneſs, and the Author of it; with light Inconveniences grievous Miſchiefs are cured; when the Mind giveth Ear to wholeſome Precepts, we cannot by an eaſier means be healed. God made the World, not only Great and Admirable, but likewiſe frail and corruptible, that Men might not ſet their Affections too much upon its Injoyments, ſeeing they are frail and corruptible; for the more Torment we have here the more reward we ſhall have hereafter; if we ſuffer Afflictions with Reſignation, and Contentment, we find the Houſe of Mourners full of Wiſdom, but that of Mirth and Jollity full of Confuſion; there are looſe diſordered Speeches, Diſſolute Laughter, Laſcivious Talk, Proud and diſdainful Behaviour, *Superfluous Fare, pompous Apparel, Riot and Exceſs*, in all things; Gluttony, Pride and Drunkenneſs, and all the other Vices, as, Domineering, and Debauchery, all which are an Offence to Almighty God, but in the Houſe of Mourning, all things are orderly and well Compoſed; much reſt deep ſilence, meditating upon future things, and repleniſhed with all vertue with ſublime ſentences upon rare & wiſe occaſions. Here we may learn to imitate Chriſt, who excelled all Men in Wiſdom as he was Deſcended from on High, of Noble Parantage born of God, his Son, and our Saviour, of him we ſhould learn Meekneſs and Submiſſion to the Will of God. This is an Excellent Maxim: If we are directed by it, we ſhall not miſs of Safety. Theſe things are to be acquired by the willing and induſtrious, whom God will direct to ends worthy of himſelf, if we apply our ſelves to Devout Prayer, which ought to be Attentive and Serious. Prayer without Mortification, is of little or no worth; that kind of Mortification which conſiſts more in ſubduing the Will and Judgment, than in macerating and afflicting the Body: This will direct us to Wiſdom and Intelligence: Wiſdom is high, royal and invincible. You may find her at the Church, or in the School of Vertue; or at the Tribunal. In the *Hebrew* Tongue, Chacham is as much as to ſay Maſter, or a Multitude of Knowledge

ledge and Science: To know that which is good is of great Moment to us, and will further us towards the attainment of Eternal Life: But all unneceſſary Knowledge is of no Moment; it is better to be Ignorant, if our Knowledge do not tend to that which is good; for to know much, and not to Profit by it, will not be to our Advantage. Unneceſſary Knowledge is unprofitable; in this Opinion, all Orthodox Men will readily Harmonize let us then ſtrive to Inform our ſelves of the Immaculate Righteouſneſs of Chriſt, for this is a point we ſhould by no means be Ignorant of; this is a known Truth clearly *laid down and aſſerted in the* Goſpel, to know *Jeſus Chriſt, and him Crucified is life Eternal.* This is alſo Corroborated by the Witneſs of God's Spirit; as the Hearts of all aſſured believers can teſtifie, who are in a State of Regeneracy, and ſo by conſequence in a Bleſſed Condition, becauſe they are Conſcious to themſelves, they do not live in a forbidden way, but conſciouſly follow the Commandments of God, and therefore are Intituled to be ſharers in his Mercy; who is Tender, Kind, and of a Mild Nature, and not willing that any ſhould Periſh, but that all ſhould come to Repentance. Let us Implor his Help and Aid, till he grant our Suit: When Human help is wanting, Divine aſſiſtance will be preſent; let us turn the Eyes of our Minds upon God, who is always ready to be our Comfort: God is our only Refuge; let us lift up our Minds to him; hope in God; why pine we away for Grief, and are Vexed with the fear of Events? Confidence in God can never deceive nor be deceived. God will help and defend us, if we do in our Health, what we promiſed when we were Sick. Submiſſion to the Will of God, will Deck and Adorn our Souls, with ſuch Ornaments as are pleaſing in his Sight; Reſignation to the Will of God, is the procuring cauſe of many Bleſſings to us; ſuch as Comforting us in our Diſtreſs, when all Human Aid is wanting. God is that Unerring Wiſdom that does all things for the beſt and wiſeſt purpoſes; unqueſtionable is that Authority by which God acteth in all things to each of his Servants in particular. God knoweth what is better for our good than we can chuſe.

§. 2. All the Sentences of God to Mortals are ſublime, and in their event comfortable Cordials. Science in the knowing Sinner, ſhall have the more Stripes, yet no more Stripes than his Science is capable of. Ignorance in the unknowing Sinner, ſhall have fewer Stripes, yet no fewer than his Ignorance is capable of; the knowing, and the Ignorant, will both have enough, though not equally the ſame: To be Invin-

y Ignorant, is great Simplicity; to be wilfully Ignorant, Hainous Impiety; to know good, and not to do it, is inlerable Obſtinacy; to know good, and yet to do to the conary, againſt the light of that Knowledge, is the Aggravaon of the *Gentiles* Sins; they knew thoſe ſeveral Acts to be ns, yet they committed thoſe Sins, the light of the Mind directh to the Law, and the Law of the Mind perſwadeth Conience, which is, the Lights Light, or the Laws Law, and is erefore quiet, and commends the Mind for well-doing; e Conſcience will Accuſe when any thing is done againſt nowledge; but Conſcience is reſtleſs, and condemns the lind for Ill doing. It is naturally Engraven upon the linds of all Men to do good, as being accountable to God r their Actions. God is a Spirit, and therefore to be Worſhipped with a pure Mind. No Man ought to Paint the Inſible God-head by any Human ſhape: The Ancient *Gerans* held it very abſurd to Immure the Incomprehenſible ajeſty of an Immeaſurable God within private Walls; d *Plutarch* tells us, that *Numa Pompilius*, the Second King, nd firſt Inſtitutor of Religious Rites amongſt the *Romans*, eld it Hainous to Worſhip God, in or by an Image; and e does the Martyr wrong that prays for him, for by Prayg for him, he ſeems to doubt of his Salvation; and Chriſt ath ſaid, he that looſeth his Life for my ſake, ſhall find , St. *Mat.* 10, 39. And he that grieves for him, wrongs im more; for if he doubts not of his Welfare, yet he repines t his early Happineſs, but to reſolve all Occurrences to he Will of God is our Duty, and may be Obvious to the hinneſt Underſtanding, for God is pleaſed when we ſubmit o him, in whatſoever befals us, or our Friends, whether it be Life or Death. Let Patience in all things be accompanied with Conſtancy; let us abſolutely conform our Will in all things to the Will of God, that our Patience may be Invincible, and our conſtancy to Goodneſs unalterable; the more our Tribulations are Increaſed, the more hall our Reward be Amplified. To be Ignorant of a Man's own Miſery is the hight of Infelicity. *Pompey* the Great eemed himſelf happy; but if we ſeriouſly conſider his ſtate, e was never ſo indeed, no, not even then, when he was in a Flouriſhing Eſtate, and eſteemed moſt Happy, his End made Proof thereof, being forced to yield up his Head and Life o the Executioners Sword: It is too late after Dangers, to inſtruct the Mind to Patience in Danger; what Honour or Dignity is there, that is not waited upon with extream Contempt, with a Thouſand Diſgraces? What Kingdom is there

a

in the World, that is not reserved for Ruin or Contempt to be Trampled upon by some Lord or other, as also by his Incroaching Executioner? Neither is the time long before this comes to pass; there is but the distance of one Minute or an Hours time, between a Kingdom Transferred from one King to another. Know then by this, that all Estates are casual and uncertain, and whatsoever happens unto others may befall thee likewise; those that are Wise make Provision in Prosperity for Adversity, and before the Blow comes sets a Guard upon himself; let a Just Man prepare his Mind as well for Adversity as Prosperity, that whatsoever happen he may bear it with a free and resolute Mind. Art thou a Lord, or a Governour? It may come to thy turn to serve. It is the Mind that makes a Mans Life either Happy or Miserable; an Evil Man Converts all into Evil; even those Enterprizes which at first, were most Hopeful, and Upright and a sincere Man, corrects Sinister Fortune, qualifies sharp and disastrous Accidents, by a moderate and Skilful bearing them: All Events are to be thought of, and our Minds prepared and fortified against all that may happen; think of Exiles, Torments, Wars, Shipwracks, Diseases, set before your Eyes the whole State of Human Condition. Let us Anticipate and foresee what may happen, then we shall not be daunted at any thing as strange and unusual; nothing is stable in human Affairs, nothing continues long without Alteration. The Life of Man is like the Outragious Sea, full of daily Shipwracks, all Places are full of Trouble and Tumults, nothing but Rocks, Precipices, Intricate Turnings and Windings; all the World is full of Terrors, Horrors, Suspicions, and Vexations, every Corner full of Counterfeits, and Couzening Companions, Innumerable Wolves in Sheep-Skins; so that a Man may live more safely among Enemies, than with Counterfeit Friends. In a Calm, expect a Tempest; in Health, expect Sickness; in Riches, Poverty; and in Prosperity, Calamity. (The threating Shaft, though it be keen,) (wounds not so deep, when 'tis foreseen;) the Wise Man is wont to look for future Evils; they are ellaviated by daily Experience, and made light by long Suffering them. Praise God's Mercy in Prosperity, and his Justice in Adversity, for he is a sure and Impregnable Rock, to him we will adhere in all Distress; God is our firmest and choicest Friend, to him we will elevate our Minds, and behold Everlasting Joys and Delight; this will Replenish us with Divine Consolations, and make us abound with joy even in the midst of Tribulation. Tis said of St. *Paul*, Glory

fined in his Heart, when hewas on all sides inviron'd with Tribulations; he said, the Happiness I expect is so Infinite that in comparison of that, all Torments and Afflictions seem easie. The true and solid Joy of a Christian, is repose and confidence in God; he then instructed to be Patient under the Hand of God; the Children of God are constant to the end: God will not always defer his Power to deliver; many of the Beloved Favourites of God, have lived in much Scarcity and Tribulation, with Resignation and Contentment; we should thank God not only for his Benefits, but also for his Punishments. What marvel is it for a Man to render thanks to God, while all things go according to his liking; but to give thanks to God while he is Oppressed and Grieved, this is truly Praise-worthy: He that returns thanks when he hath received a Benefit, does but his Duty to his Benefactor; but he that requites Injuries with good turns, makes a debt due to himself; whither we obtain our desires from God or not, we must be thankful to him; for though he deny our Request, 'tis often in love and kindness. Gratitude is a great Pleasure, 'tis an unexhausted good; an Armour of Proof; it will mitigate a Man's Tribulations to accompany it with Thanksgiving, and please the eternal Mind: All the Blessings of this Life are the effects of God's Bounty to us; for the which we must thank him and adore his blessed Attributes and Perfections, and dedicate our whole Lives to his Service, that so we may still enjoy his Favour here, and in the next Life receive the reward of good and faithful Servants. When a good Conscience will be to us an unaccountable Treasure, when Blessedness cometh to the Soul, all good cometh along with it; Blessedness is the first and last of all things that can be desired: This is Correspondent to all the desires of a Christian: Blessedness is the first for Excellency, and the last for Enjoyment; it is the Spring of all good, it comprehendeth all good whatsoever, it is the Crown of all good; the reward of all our Labour is but one Blessedness. Our Souls shall exercise themselves for ever in beholding and loving God; In Heaven there is all Joy and no Sorrow; it is the Hand of Death that must open the Door for us to an happy Life: in this World there are vicitudes of Joy and Sorrow: God is the true Physician, and hath appointed Death as a Medicinable remedy for all Evil, but Sin Disgraces and Dishonours every Man that is stained with it. Blessedness is not to be attained on Earth, but to be hop'd for, and possessed in Heaven; everlasting Glory and Blessedness, is the Bread that will satisfie.

This will be as Marrow and Fatneſs to our Souls; Labou for this, and your Soul ſhall Live: Let us feed our Min with the contemplation of Heaven, and the Joys we ſha feed upon when we arrive there.

§. 3. It was related for a great Virtue in St. *Cyprian*, th his ſelf-denial was ſo great, that he had rather Live and O bey God, than Die and Reign in Glory; and this Divi ſubmiſſion to a Man that hath a clear Faith, and a reliſh that Glory, is a great piece of Mortification, eſpecial when it is to obey the Motion of the Divine command; th is an acceptable Service to God, worth Remark and Obſe vation; to work on ſtill in God's Vineyard is an acceptab Service: To have no propenſion but what is pleaſing the Divine Will, is very pleaſing to the Divine Powe Tho we are not eager to be called up to Heaven to re ceive Pay, it will be redoubled to us when we arrive there Then our holy Love and ſober Shamefacedneſs will be in finitely Rewarded: Our Meek-Heartedneſs, or any oth Grace, will not eſcape requital, Perſpicacity of Underſtan ing and clearneſs of Judgment, will there have its Moie of requital: But Self-conceit and Ignorance will be out Countenance: Wherefore, true Knowledge will not puff u but Edifie: Underſtanding leads the way to Meekne when it is genuine and true. 'Tis then rare and of a re ned allay, and will lead a Man to the place where God Honour dwells; and to the Houſe where God Worſhip is rightly performed, his holy Ordinanc juſtly obſerved, his Word purely taught, in the Spirit Love, Truth and Holineſs, and we directed how to mee our deareſt Lord; by ſuch as can divide the great Myſteri of Truth, according to the excellence contained in them Theſe Directions will guide us into the way of Everlaſtin Peace: Theſe Men ſtand not upon their own Illuminate Gifts; but teach the Word of God in Truth and Purity to all that receive it in the Virtue and Power thereof Their Souls ſhall be Gallant and Noble, born up with Hea venly Cordials, by a Power from on High: Such a Pow er as ſupported St. *Paul*, when he was rapt up into *Para dice*, and ſaw ſuch Glory, and heard ſuch unſpeakabl Words, 2 *Cor.* 11. 23. This was an high priviledge abov all the Apoſtles; yet all the Apoſtles ſhall ſhine, as the Su in the future Life, their Glory ſhall be revealed in th ſight of the Sun in the open Air. The Gifts of God's re wards do incomparably and unſpeakably exceed all th Merits of Man's good Will; And works; for what are al

Merit

Merit to ſo great a Glory? The Merits of Men, if they have any, are not ſuch, as that Eternal Life may be due unto them of right. Whatever Joy and Comfort we meet with here, is not the Joy, the Glory that ſhall be revealed in the future State; Glory may be revealed and we not partake of it: Therefore it is ſaid, it ſhall be be revealed in us, or conferred upon us; but as yet this Truth is not fully apprehended by us. A true Senſe of the Glories of Heaven, will make us ſlight all the Sufferings of this preſent time, and cauſe us to have mean Thoughts of them in compariſon of the future recompence: There is no proportion or compariſon between a true Chriſtian's Joy, that is in reſerve for him, and his preſent Sufferings: The future Glory infinitely exceeds the preſent Affliction. He that ſuffers for Chriſt, ſuffers with him; therefore he ſhall be eternally Glorified with Chriſt and all his Holy Angels: The time of God's true and dearly Beloved Children in this Life, is a ſeaſon of *Affliction*: *Suffering is now their Portion*; many *are the Afflictions of* the Righteous, *we muſt through many Tribulations enter into Heaven*: Afflictions in the Plural is now their Portion, yet our Afflictions are but ſhort and momentary; they are but for the preſent time. For a little ſeaſon we are in Heavineſs; at the end of this Life, all Tears ſhall be wiped from our Eyes; Joy and Glory will then ſucceed our preſent Miſery. If the Sufferings of this Life were weighed with the Glories to come, they would be but light in compariſon; were the Afflictions of this Life weighed with the Saints Glory hereafter, they would bear no proportion, there would be no equivalency between them; it is a Metaphor taken from thoſe that put things very ponderous in one Scale, and things very light in the other, which will hold no proportion.

§. 4. Let the Love of God penetrate and deeply wound our Hearts with reciprocal Love to him: This ſhould Inflame our Minds with Holy and Divine Love to God, and to all his Servants: And we ſhould always remember our vaſt Debt due to God for Sins committed againſt him. And this may ſerve to Humble our Souls before him, ſeeing we are found for a hughe and unpayable Debt: If we are truly Humble, we ſhall be repleniſhed with Divine Conſolation; and exceedingly abound with Holy Joy, in all Adverſity and Tribulation: A certain Glory ſhall ſhine in our Hearts filling us with abundant Joy and Comfort. Eternal Felicity ſhall be begun in us; which will make us truly coura-

gious even in *Adverse Fortune*; we shall be Inebriated with the plenty of God's House. Beatitude shall comfort our Souls, hope in God will lead us to these exceeding Comforts, since to Heaven with all our Forces we hasten. This caused the Christian Martyrs to be so resolute and fearless; that with great rejoycing they advanced to Crosses. Their Hearts were cheered with Divine refreshments; doing and suffering many Hardships, they were infinite glad and joyful: It was a pleasure to them to give their Lives to him, who suffered for them. The infinite Reward they expected did wonderfully Inflame them: Our Miseries are exceeding Gentle and Tolerable. The more painful the Combat, the Nobler the Victory: Let us therefore go on the more cheerfully; the more Labour, the greater will be our Reward, but through Grief of Mind the Spirit is dejected; saith the *Hebrew* Wise Man, we should rejoice when we communicate with Christ in Sufferings. Let us drive away our Grief with gladness; extream Grief may not be where God's Favour, the Fountain of all Joy is. Though they who are Miserable indeed, can hardly support their Grief; yet that Sadness that worketh Repentance is very commendable: Our Lord himself said my Soul is sorrowful even to Death; when with Tears and Blood, he was Working out our Salvation. In all Adversity let us elevate our Minds to God, and with firm and assured confidence be established in him, that you may arrive to that Varity you seek to learn; of him who hath the Words of Eternal Truth; who will not suffer you to be deprived of any thing that is truly profitable for you. If you are deprived of a Friend, make God your Friend, of whom nothing but Sin can deprive you. We are sure to find a true Friend in God, if we truly seek him: The firmest and choicest Friends are in Heaven; there we may make choice of Faithful Friends, in whom we shall never be mistaken: Why depend we upon Earthly Friends, who may be made Eminent Spectacles of false and Deceitful Felicity? Many outward Afflictions are rather Decretal than accidental; whatsoever passeth in the course of Life is the Will of God. *The Lord ruleth*, and nothing shall be wanting that is good for us; we are carried safe and sure in the Chariot of Divine Providence; the Lord is careful of us, all things correspond for our future good. My Soul shall be subject to God, for of him is my Salvation, in all things that befall me. I will be Religiously silent, I rest most content with God's Blessed Will and Decree: To God it belongeth

eth to command and Govern; I will not think it a Prodigy to be Sick, as knowing I must once Die; we should always have an attentive Eye to the Will of God, and be thankful for all he sends us. Blessed are those who suffer by his permitting providencial Hand: Though Men speak Evil of you and persecute you, accusing you falsely for Virtues sake; Rejoice and be glad, for great will be your Reward in Heaven; the Just Man shall be without fear, as Courageous as a Lion: If an Evil Man be Ill Reported of, let him accuse himself; but let him whom his own Conscience defends, rejoice, notwithstanding that Malevolent People cast Aspersions upon him; while his Conscience assures him they are false, why should he Grieve when they hurt him not? but grieve rather if the Ill they say of thee be true; but if it be false make no Retaliation, turn a Deaf Ear to all Detractions.

§. 5. There is no being Humble without Humility: Esteem not much the loss of Wordly Honour: He that would have Chastity of Body, must subdue it, and make it subject to the Mind. Purity of Heart is gained by Purity and watching: It is but rare or seldom that a Man can enjoy Carnal ease and quietness, and yet abound in Spiritual Virtues. Can a Man possess the gift of Patience, who knows not what it is to be provoked by Scorns and Reproaches? He cannot practise the Humility of Christ, who hath not first parted with Worldly Honour: He that would be a professent in the School of Patience, must not be utterly destitute of all Scholastick furniture; like Scholars that come to School at all Adventures, *Extempore*, without Rule or Method; they cannot expect to make a sublime Sentence, their Exercise will be dull and Insipid; their Discourse will not be pleasant nor refreshing: They will not frequently meditate on the Mercies God hath bestowed upon their Souls; nor delight themselves in Tranquility of Mind, in which alone the Happiness of Men do consist, as all Divines as well as Philosophers affirm: Tranquility of Mind is one of the highest Atchievments we can acquire; for what more pleasant than to ruminate upon God and Heaven? But to the grief of a good Man it is the constant practice of our modern Heroes; either to seduce others from, or ridicule them in the way of Virtue. But vain is their attempt when they meet an awful Goodness; whose Looks and Character, discourages all appearances of Vice: We should prize the goodness more than the outward qualification of those with whom we converse. Still remembring we came not

hither to do ours, but our Master's business. Honour is the truest pledge of Faithfulness, and we can be safe with none without it: The greatest benefit we can receive from Riches is their enabling us to do more good than those that have less. A good Estate is a charge that we must give an account of; if they are not well imployed, they lead Men into many Inconveniences, If we have no true Friend to admonish us and to regulate our unruly Appeties: A Person that is Rich is certainly flattered, and they must Love us well, that will venture their own Interests in admonishing and reproving us, and represent us truly to our selves; which is the most requisite of any Knowledge, though it is unwillingly received by most Men: A Proud Man is hurried into many other Vices; because none dares to shew him the Odiousness of his Carriage; for he that keeps all his Acquaintance at a distance, if he be falling down a precipice has no body near enough to stopt him: A Friend would kindly advertise us of those Evils, for which an Enemy would expose us: And perhaps the very People that have betrayed us into an Ill-conveniency, shall be the first to Trumpet our Disgrace; such Treatment is absolutely against the Laws of Friendship, since that enjoyns us to conceal, as well as strive to rectifie each others Errors, and is a Chain that proves of greater security to us, the more firmly it is linked: He that stands alone, cannot be so firm as he that is supported; nor is any help from this World so ready and substantial, as that which proceeds from a true Affection; though there is but little of this to be found in this Age, and 'tis this decay of kindness, which occasions the Ruin of so many Families; for where Men are united in goodness they seldom fall. We are born next to serving God, to serve our Neighbours, and especially those of our own Blood, which may be Policy as well as Duty, since we all want assistance in our turns: And a Rich Person hath as much need of Council, as one in a mean Station hath of Relief. But whatsoever our Circumstances are, we should omit no opportunity of being serviceable to the rest of Mankind. Those that have any considerable Fortune to dispose of, should let their Friends enjoy a necessary share of it; so easily that it may not appear like a Gift, but as if they had an equal Title to it: And in all Conditions we should aid the Distressed to the utmost of our Power; but never follow their Example who are Morose to all about them: They have an Antipathy to all good Nature, directly opposite to the Divine Goodness, who is obliging to all, and showrs

down

own abundance of Blessings and Benefits upon all Men.

§. 6. Contentment sweetens a Man's Estate, Discontent mbitters it; be willing to be what you are, and think that est for you: Measure not your self by the Opinion of others, ut by your own Judgment; seek for Happiness within our self; if you deserve no contempt, let that suffice you; e quiet of Mind be your Consolation; still frame your ind to the present Occurrences. Govern your self by the rections of Reason and Religion; Contentment is a Heaen upon Earth; he that is content, is truly at rest, his etter part, I mean his Mind. Grief and Vexation do tear nd distract, eat up and consume the discontented Spirit; a iscontented Spirit in a Man is an extraordinary Torment: uch a Man is fallen out with the World, and will be Reenged on himself; God orders, moderates and governs ll things: To him will a Wise Man look through all things; s better to suffer Wrong than to do it; if you are guilty f any Fault laid to your Charge, amend it; if you are not uilty, be not concerned at Reproaches; your Life and ehaviour will sufficiently disprove them: Look for Injuries, eproaches, Persecutions, and Losses: Then shall nothing appen unexpected to a Christian Preparation; which will bate the edge of every Calamity: But if we have not ade Provision for the Evil that is come upon us, vex not our self about it, but do your best to bear it handsomely: unexpected Evils come, we must take care that we Offend not God, who permitted them to come upon us; the ame God sends us unexpected Mercies; 'tis our part to submit to God in every thing, he tries our Patience by many exercises; we should find out the right use of the present Tryal. A good Christian must govern his Soul by the Will of the Almighty; God sees the present Affliction fittest to humble us, and to purge out the Corruption of our Heart. Labour to be useful in your Place and Station; your general calling as a Christian is High and Honourable; do nothing unworthy of that, and be sure Christ will have regard to you: The same God that raises up, can quickly cast down; many are the Vicissitudes of Wordly things. Every Man in his prosperity should think of a Change, and prepare for it: A low Station hath more safety though less Honour, more quiet though less Riches. We must permit our Superiors to recall their Favours; and what God gave us, we must be ready to leave, when we see it is his Will, to recall it back again: Herein we render to God and Man, a great pledge of our Obedience; the Happiness of Man consists

not in what he doth poſſeſs, and the beſt Men are not ever the moſt Fortunate and Proſperous, however the Religious, the Virtuous and the Honeſt Man is moſt dear to God, and ſhall not fail of a Reward hereafter; though he miſs of a Reward here. Meddle not with more buſineſs than you can manage, a plain and eaſy way of Life agrees beſt with the greateſt Number; be not Ambitious, ſeek not great things, engage not in too many Matters: They that keep in God's way and walk by his Rule, may aſſure themſelves of his Protection. Faith can Enrich us in our Poverty, and make us quiet in the midſt of Trouble; Faith and Divine Learning may have a great effect to work good in us; to cauſe us to mind Heavenly things: *Set your Affections on things above*, and not on Earthly things: Regard not much the loſs of Worldly Goods; have you your Truſt, Hope and Teaſure in Heaven; the Mind that is bent upon the Joys and Riches and Glories above, regards not much the Delights, and Profits, and Honours of this World: Converſe with God and things Divine; the Meditation and care of Spiritual things, will leſſen the care of Earthly things; the better care will expell the worſe. Take off your Hearts from the things of this World; and when we muſt uſe them, prize them as if we uſed them not; bear no Inordinate affections to them; be Dead to Worldly affections, nor let your Thoughts dwell too much upon your Troubles; we are apt to have our Thoughts upon our Afflictions: We ſhould have the Wiſdom to divert our Thoughts, and turn away our Minds from that which is grievous, to ſomething that may Comfort us. Think of ſuch Truths as may raiſe up the Soul, and ſweeten the Spirit; weak Minds muſt not be ever gazing upon that which Afflicts them. Have an Eye as well on the Mercies as the Judgments of God, remove your Thoughts from things that Terrifie and Afflict you: Why ſhould you be dejected at that which you cannot prevent? Meditate upon the goodneſs of God; this will be great Comfort to your Soul.

§. 7. Plain ſincerity of Soul is a good motive to recommend a Man to God, who will readily extend his Favour to ſuch; God is inceſſantly communicating his Benefits unto us. We ſhould by a winning Carriage make our ſelves well beloved in Proſperity, as to Reap the Fruit of it in Adverſity; ſome have been forced to Crouch to thoſe they once Diſdained to Smile on. Humility and complacence have this Reward: They never fail to bring Glory to thoſe that Exerciſe them; they add a Luſtre to the higheſt Ornaments; and

if a change of Fortune happen, their Beauty is not ſullied by Poverty; for the Honour of an humble Perſon remains, though all their other Circumſtances be altered: An obliging Word or Look coſts us nothing; we may afford that when we are reduced to the loweſt Fortune: Such a Temper procures eſteem while we Live, and makes us Lamented when we Die. A Mild and Charitable Perſon Imprints ſuch Love, ſuch Reverence in all that know him, as will not end with his Life. His Memory will be reſpected, and when he goes from this World, it will be to his own Comfort, and his Friends Grief: While a Haughty Man will fall Unpitied, being conſidered by nothing but by power to do Miſchief; if his Station alters, he will find that Fear turned into Hatred, nor can his Death be regretted, it being for the Publick good to have ſuch an Ill Example removed. If incivility proceed from Pride, it is abaſe Effect from a worſe Cauſe, which never proves advantagious to thoſe that nouriſh it. A good Man will pity and aſſiſt his Enemies in their neceſſities; and never affront them nor proclaim their failings. It is a ſign that we lead an Ill Life, if we carry a Regiſter of the Wicked Actions of others; but a good Man will be ſtrict in obſerving his own ways, and favourable in the Interpretation he puts on others; a generous Perſon will ſpeak well of thoſe who are not his Friends, as far as Truth permits; and where he cannot, will be ſilent, ſince it is much better to be ſo than to ſay that which expoſes a Neighbour; why ſhould we magnifie his Faults with all the ſeverity we can invent? A Wiſe Man will be moderate in all his Diſcourſes; and particularly in giving the Character of others, not being tranſported into a heat, whither they be Friends or Enemies he mentions, nor too free in the commendation of People that are deſerving; for exceſſive Praiſe awakens Curioſity, and provokes Envy to look into their Failings: And he appears the worſe that hath been too much extolled before-hand, becauſe much is expected and little performed. The moſt watchful may ſometimes need a Friend to Reprimand them; our Reputation is in danger, when we converſe with them who have none of their own to loſe; whatever Charms they poſſeſs, if Virtue is wanting, our Fame will be quickly like theirs; and Friendſhip will then divide the Ill as well as the Good of this World betwixt us: A Wiſe Man will not for diverſion incourage a Reprobate Perſon, nor run the Riſque of being eſteemed ſo himſelf. There are but few but may be ſo happy as to have Wiſe Friends, if they have Wit enough to be adviſed

by

by them; they which Love truly are as firm as a Diamond, and as hard to break; but some Capricious People are like Glass, so Brittle and Dangerous to touch, that it is Impossible to have any Correspondence with them, without being in constraint. The least Punctilio that you omit, makes a Flaw in the Acquaintance; they are continual Discontents to themselves and others. They who would keep their Favour, must study their Humours; and dares scarce stir before them, lest they should be offended at their Motions; they are fond of nothing but themselves, and being Slaves to their own Wills, and expect their Friends should be so too. We should be careful whom we receive into that Intimacy; if they are well principailed, their Conversation and Correspondency will be mingled with Pleasure and Profit; but if their Principle be not right, we are in Danger of being Corrupted by them.

§. 8. We should endeavour to live Peaceably with every body, and disoblige none willingly; for any Person is capable of being an Enemy, but not all of doing Friendships; nor is it Prudent to be over-forward in Ingaging our selves in any Ties, either in Love or Friendship, more than what Christianity commands us to have for all Men: Yet when we have made a Protestation of Amity, no generous Soul will break the Correspondency, though they meet with some Inconveniences in it; but if the division be inevitable, it may be in some measure justifiable; however, both Parties will be condemned, where there is a Rupture betwixt Friends; either for want of consideration in the beginning, or of constancy in the end; the Spectators of their Differences do every one represent it as they please. It is better to decline making a promise, than to repent of it afterwards; a disobliged Friend often proves the worst of Enemies; and where you find a disappointment in them, a Coldness is better than a Quarrel. For Contention generally ruins our Reputation; Emulation, causing People to discover those failings, which our Civility had made them overlook. The heat of dispute animates the Spirit, and raises up that Infamy which was Dead: The Envious hold a Glass to shew us our Faults; and we ought to correct them in our selves, and not retaliate their railings. We commonly know the truth of what we see, but seldom of what we hear, which should make us circumspect in what we give Credit to; for when a Relation hath passed through several Hands, it hath so many Glosses put upon it, by the Passions or interest of them that recount it, that makes it never arrive pure and unmixt

mixt to our Ears; and the depraved Tempers of Men, are ſtronger inclined to be ſpightful than good natured; but a Wiſe Man will gain a greater advantage by his Enemies Slander. We often ſee thoſe who expreſs kindneſs to us to Day, are more ready to do us an Injury to Morrow. Yet in all Quarrels we ſhould leave a Door open for Reconciliations, and put a Curb to all Thoughts of Revenge; we muſt not give Licence to any unbecoming Inclination. A Religious Perſon finds a greater ſatisfaction in Pardoning, than in returning an Affront; rejoycing when they have an opportunity of overcoming Evil with good: He that cannot bear a private Reproof, is big with Conceitedneſs: Complaints do often cauſe Diſdain; and the World is ſo Inhumane, that inſtead of moving Compaſſion, the Injuries we receive from one, encourages another of as Ill a Principle to Multiply our Wrongs; therefore it is beſt to conceal the Rudeneſs we ſuffer, and cannot remedy, and acknowledge the Favours that are conferred upon us; which is Policy as well as Gratitude, ſince it many times excites thoſe that hear us to be as kind. They who do their Duties, are the beſt prepared to receive the Frowns of Fortune. And making a good uſe of their Affliction, will find a happy end of them; and be inabled to be ſerene in all the Hurricanes of Life, which are apt to ſhock the ſteddieſt Brain, under oppreſſion and Tyranny. A Prudent Man will ſuck ſweet from every Flower, and ſome good from every Evil; but he that cannot bear a Friendly Reproof, is big with Conceitedneſs: Fretting at our Circumſtances, renders our Judgment too weak to manage our Affairs with Wiſdom, and decays our Health: Sorrow is ſcarce ſupportable alone; he is in an Evil Caſe that hath none to eaſe his Mind to in Trouble: Some are uncapable of keeping a Secret, their Minds being like an unſealed Letter; and to them 'tis not Prudence to commit any thing of Conſequence. But Religious Perſons will preſerve their Faith inviolable to their Friend, and never diſcloſe what they were intruſted with, which will gain them Eſteem with all that know them; they will in all things diſcharge a good Conſcience, though they have nothing paid them in return: It is a great Felicity to be ſerviceable to a Friend, in concealing his Concerns or in any other way. It is a more ſubſtantial Pleaſure to give, than to receive a Favour. A Compaſſionate Temper never ſees another in Diſcontent, without bearing a part with him: Friendſhip ſhould carry us further, and divide the Care and Grief equally betwixt us; ſuch Rules as theſe ſuit

with

with an Ingenious Thought; but I may not forget that much Reading may Incommode you; but I crave leave to add that this freedom proceeds from a truly Christian Friendship as sincere as the purest Thoughts. All the good things of this Life would be worth but little, if we were to possess them alone; for how desolate would it be, if we had no Friend to partake in the good things we enjoy; and with Friends all things are well accepted that are meant so: A Friend will not put an Ill construction upon another Friend's words, Kindness sweetens all our Cares, and allays the Grievances we feel; the communicating our circumstances to another, abates the edge of those things that oppress us; and sets a Man above the Malice of his Enemy, and causes him to disregard as his hate, so his commendation. A good Man will secure his Interest with God, and approve himself to him; and as for worldly Fame he will not value that, nor altogether despise it, when it is offered upon Honourable Terms; yet not value himself by it, or think himself the wiser or the better for it; but refer all things to God, and lay at his Feet our selves, and all things appertaining to us; then God will be our substantial Joy and Everlasting comfort; in this we may rejoice, *Hosea*, 13. 14. That God hath Ransomed us from the power of the Grave; God hath Redeemed us from Death; he hath said to the Grave, I will be thy Destruction, St. *John* 6. 54. The Lord will entertain his People with Glory and Felicity; he will adorn us with the Graces of his Holy Spirit; and inspire us with Divine Truth; the Spirit of Wisdom and Holiness, if we mixt Innocency with our Joy: He will command Light to shine out of Darkness upon us; God will renew us with Knowledge after his own Image; he hath Created us in Righteousness and true Holiness; let us live answerable to this his unspeakable Mercy, seeing he hath Espoused us to himself in Love; and at the Dissolution of our Bodies he will receive us to Glory: The glorious Gate of Heaven will be set open for our Reception. Glory be to God who is our universal Friend, and hath done great things for us; we shall Eat and Drink with Christ at his Table in his Kingdom; we shall take part and possession with Christ, with abundance of Delight and satisfaction; the Joys of Heaven infinitely exceed the desires of our Souls: In Heaven God shall give his People a kind Wellcome and a Loving Entertainment: God will most affectionately receive us to himself, with much Love and Tenderness of Affection; the good shall be received into the Blessed Arms of God's Em-

braces,

braces. God shall receive his chosen People with Vehement and Ardent Affections: God will receive us into the Perfection of Glory; we shall be filled with Divine Consolation, and be Invested with a Glorious Patrimony and Inheritance; we shall not only be rapt up into Paradice, but we shall be received into the full Glory of Heaven, which will infinitely recompence us for all the Sufferings of this Life. In Heaven we shall behold the perfection and all-sufficiency of God; the Saints and Angels conceive great and Glorious things of God, their Apprehensions of God's Excellency and Perfections is mixt with an entire Love of God: He that loveth God sincerely, will discern more Glorious Excellency in him, than those that Love him less. The malignity of the Spirit of the Wicked, doth Eclipse the brightness of the Glories of God's shining upon them, but yet it cannot altogether Darken it to them; the utter Darkness that is in the Bottomless Pit cannot hinder but that the Glory of God's Power, Wisdom and Justice, shall appear to the miserable themselves; and they shall be forced to entertain an high esteem of God's Excellency and Perfection, although there doth not one glimps of his Love and Favour shine on them: It is said of Saint *Stephen*, that he saw the glory of God, *Acts* 7. 25. That is, a glorious brightness, and representation of God's presence, which could not but cause an high and glorious Esteem, of so glorious and excellent a Majesty. The glory of God is his own, but the glory of Creatures is derived from him; their Light is borrowed, it is the Glory of God shining in them; the Glory of the Saints is called the Manifestation of the Sons of God, *Rom.* 8. 19. Glory also implies Victory over all opposition. The Glory of Heaven will exempt all the Children of God from all suffering; when the Saints shall appear with Christ in Glory, they shall be Conquerors over their Enemies, all Sins and Impediments will be subdued, and all Wicked Men abased; for so hath God decreed. Let us therefore now remember that we are called unto Glory and Virtue, that the good things above prescribed may be our Lot and Portion, for we are called to inherit Glory.

§. 9. When all goes well with us, we fear it will be otherways; and when things go Ill with us we Grieve: Fear and Grief vex and torment this Life of ours: In Trouble and Adversity, Grief plays its part: In Health and Prosperity fear of losing, that which gives us great contentment, much abates the comfort of our present Enjoyment, so that this Life in its best Estate is a Tribulation. If we would

would be happy in this Life, we muſt fix our Minds in Heaven, and by converſing with God and Angels, take up our reſidence there. Great is the Happineſs and Honour to be one of the Retinue of that Bleſſed Commander, the Governour of Heaven, the great Almighty. God and Chriſt. As all things have their Original being from God, ſo they have from him all the Goodneſs and Beauty that makes them lovely to us, and of uſe in the Creation; 'tis unreaſonable and unjuſt to love any Creature to the prejudice of the Creator. God draws upon viſible Objects, fair Copies of his inviſible Perfections, deſigning to be beloved in them, or that they ſhould be loved in him, and for his ſake. The firſt Author of Beauty hath Created the Heavens and the Earth; by the Beauty and greatneſs of the Creatures proportionably, the Maker of them is ſeen, *Wiſdom* 13. 3. on the Throne of the higheſt Majeſty Encircled with higheſt Glory, and Power. This viſion of God by Faith ſhould make us Diſdain the World, and be Tranſported with Divine Pleaſure; for though we can add nothing to the Glory of God, yet will he admit us to partake of his Joy; in the Company of Legions of Angels, and Millions of Bleſſed Souls, who perpetually adore him with the greateſt of Love and Divine Joy: This all Pious Men throughout all the World expreſs by holy gratitude in their daily Worſhiping and Adoring of God: And all the Enemies of God are *ſeized with Fear and Trembling before him*; the Wicked *ſhall fly when no Man Purſues him*; there is no Peace, *ſaith my God, to the Wicked, Iſa.* 57. 21. They Afflict themſelves by their Evil Actions; but the State of the Bleſſed in Heaven is as free from Miſery, as from Sin: In Heaven the glorified Body ſhall be ſo firm and ſtable, that it can never *Wither or Decay*; *it ſhall be Incorruptible*; the Body is *ſown in Corruption*, but it will *be raiſed in Incorruption*, 1 Cor. 15. 42. *This Corruptible* muſt *put on Incorruption*; *and* this *Mortal* muſt put *on Immortality*: The Bodies of the Beatified ſhall then be Embalmed with the Spirit, that ſhall cauſe them for ever to be Incorruptible, their Bodies ſhall be *Immortal like the glorious Body* of Chriſt: *When Chriſt ſhall appear*, our Mortality ſhall be ſwallowed up of Life; after our Souls have ſuffered a Divorce from the Body, the Body ſhall again be made a glorious Manſion for the Soul; and our Soul ſhall be for ever United to the Body, ſo that they ſhall never ſuffer a Divorce, and the Body ſhall never ſee Corruption more; we ſhall then enjoy an eternal Spring of Years, which ſhall never Wither; our Days will paſs on,

yet

yet we ſhall never feel any Decay or Declenſion in our ſelves. Our budding Verdure will neither fear, nor feel Winter; the Lillies and Roſes of our Countenances will keep their freſhneſs; and as Original Righteouſneſs ſerved to Man as a Garment in the ſtate of Innocence; ſo Glory will be inſtead of a Robe to the Bleſſed. God hath made the Soul of ſo powerful a Nature, that from her glorious Happineſs there redounds to the Body the vigour of Incorruption. The glorified Soul will be ſubject to God, and the glorified Body will be ſubject to the Soul; our Body is ſown in Weakneſs, but it ſhall be raiſed in Power; the pleaſure of God hath ſo appointed it: Our Body ſhall then be free from Weakneſs, and able to bear the Brighteſt Splendor; we ſhall then behold the Glory of God himſelf, in a moſt glorious Manifeſtation of himſelf to us; the ſight of God may be referred to the Underſtanding, to the Eye of the Mind, as alſo to the Eye of the Body; the Divine Eſſence is moſt ſpiritual, and muſt be ſpiritually diſcerned; the ſight of God will be Mental, as alſo Ocular: But we cannot now particularly define what our Viſion of God will then be. But our Lord hath ſaid many Manſions are prepared for us; what thoſe Mantions are, we ſhall better know when we come to enjoy them; Heaven is a Portion caſt out by God's own lot for every faithful Soul. The Holy Man ſhall for ever enjoy the Fruit of his Piety; ſweet will the remembrance of their Labour of Love, and Patience, and Hope be; he will for ever be Reaping the Fruit of all his Graces, even Life eternal: He that ſoweth to the Spirit ſhall Reap Life Everlaſting; he that ſoweth in the Spirit, and worketh in the ſtrength of thoſe Graces, ſhall inherit Life everlaſting; the Husbandman ſoweth his Seed in the Earth, the Seed Dieth and is diſſolved in the Ground, there it lieth hid; he ſees no more Seed till the Harveſt cometh, but then he Reapeth many Buſhels for one: So he that ſerveth the Lord in ſincerity and Truth, ſhall receive his Sheaves; when the Harveſt of the Reſurrection cometh, the Day of the Lord will fully recompence all our Labour; we ſhall receive a conſtant plenitude of fulneſs of Joy, as a perpetual Spring for ever. The Saints in glory upon whom the Face of God ſhall ſhine, ſhall from thenceforth never ſee a cloudy Day nor Winters Night, nor feel any Sorrow or Diſcomfort. Chriſt being preſent with us, our deſires ſhall be ſatisfied; we ſhall then enjoy the ſweetneſs of God's Countenance for ever; God's preſence ſhall fill and ſatisfie all the Powers and Faculties of our Souls; the Soul that poſſeſſeth

poſſeſſeth God in this Life, hath recovered that great loſ
that fell upon *Adam*, and all Mankind by Sin. Man by
Sin loſt God; but he that hath God in Chriſt hath recove
red this great loſs: God is to us all things; our Drink, ou
Food, our Reſt, our Joy, our Pleaſure, the hight of ou
Honour; to enjoy God is the quinteſſence of all good, Re
in Labour, Pleaſure in Grief, ſecurity in Cares, and th
only true Riches; in God is whatſoever we can deſir
and whatſoever pleaſeth God, ought to be delightful to us
Let not our Hearts wander any more upon vain and ſen
ſual Delights, but let our Souls be wholly conformable t
God; ſet my Soul far above the fear of Evil, for as much
as the Affections of Fear, and Sorrow, and Anger, have
no place in Heaven. Let *me now antidate that Bleſſed place
poſſeſs my Heart even now with an infinite good; be thou
God my Portion for ever, let me even now feed upon Divin
Dainties.* The ſtate of Glory will ſet all the Children o
God at Liberty from the Thraldom of Sin; Sin will the
be put off when Glory will be put on: To be tyed to th
Body of Sin is a very Death to him, in whom the Life o
Grace is. Heaven is a ſtate of liberty, free from all token
and effects of Sorrow; and fears of the Wrath and Diſplea
ſure of God; in this Life God writes bitter things again
his People; and ſets them as marks to Shoot the Arrow
of his Diſpleaſure at: They are often beſet with the fea
of God's Diſpleaſure; in this Life their Conſcience is be
wildred, they know not which way to wave their Sorrows
but the State of Glory is a fearleſs State; when they ar
arrived at that glorious Port, they ſhall enjoy a perfect li
berty; their perfect Love of God will caſt out all fea
Heaven is as far above fear, as above Earth; it is a State o
freedom from all Affliction. Glory and Miſery are Incon
ſiſtant; when the Soul takes her flight to the Mountains o
Glory, She caſteth off the Mantle of Suffering: The ſtat
of Glory is liberty from Death, and from all things tend
ing to Mortality; Glory is Triumphant over Death, Sa
and the Grave bidding Defiance to them: The Ange
fulfill the whole Will of God, becauſe they are filled wit
Grace; they run, yea, they fly in the ways of God's Com
mandments; this Liberty and enlargement ſhall all the Sain
of God have in Glory; the Angels of God are called Se
*raphims*, becauſe they burn in Love and Zeal towards God
So in Heaven ſhall the Holy Souls be filled with Seraph
cal Love; we ſhall be as Holy as our Natures are capabl
of; the Graces and Holyneſs of the Saints, ſhall be Seve
fol

fold more Holy than now they are. Heaven is a place of Liberty from all Weakneſs and Infirmities, in our Adorations of God, we ſhall be free from all Weakneſſes; we ſhall be perfectly ſanctified, and rightly qualified to Adore our Maker: The more glorious and Holy a Man is, the better qualified he is to Worſhip his Maker; he Prays and Praiſes God acceptably, that Praiſes God ſincerely. Though he do not perform his Duty to perfection, yet if he ſerve God with all his might, God will accept him; if we ſeek the Lord ſincerely, our Souls ſhall live; and we ſhall even now in this our Day, be admitted into the verge of Happineſs, and in the Sequel be out of the reach of Fate and hard Fortune, when we ſhall be admitted into the Boſom of Glory, in the Land of Righteouſneſs. The ſight of God in Heaven is to be referred to the Underſtanding, to the Eye of the Mind, becauſe the Divine Eſſence is moſt Spiritual, and therefore exceeds the Power of Bodily Eyes, till we are Glorified and raiſed to a far more admirable Ability to diſcern above what it is poſſible for us as yet to ſee, by the ſight of Senſe; for with our Bodily Eyes we can only ſee corporal things, wherefore we cannot as yet ſee our Souls, much leſs the Eſſence of the ſupreme being; for while we are in this Body, he is to us inviſible? 1 *Tim.* 6. 16. *Whom no Eye hath ſeen, nor can ſee*; we cannot as yet ſee God in his Nature, Eſſence and Subſtance, for in theſe to us he is Inviſible: St. *Athanaſius* ſaith of *Jacob*, and *Moſes*, the Firſt, ſaw God Face to Face, *Gen.* 32. And the Second, that God talketh with him Mouth to Mouth, as a Man talketh with his Friend, *Num.* 3. That they ſaw God in ſome Manifeſtations of himſelf, but not in his own Nature: Notwithſtanding God opened their Eyes, as he did the Eyes of *Eliſha*'s Servant to ſee the Angels; which he could not ſee till he Pray'd God to open his Eyes, 2 *Kings* 6. 17. Heaven it ſelf is a moſt Glorious ſight for our Glorified Eyes; for there will the Glory of God be fully Diſplayed. In Heaven we ſhall ſee Chriſt not in his State of Humiliation, but in the higheſt degree of Glory, we ſhall ſee the Heavenly *Jeruſalem*, in its fulneſs of Glory; God will then manifeſt to us the the Glory of his Divine Eſſence; we ſhall then ſee the brightneſs of his Perſon, the Beam and Splendour of his Majeſty. Chriſt is the light by which we ſhall ſee God; Chriſt's Body in Heaven will be more glorious than the Sun, the Sun is Blackneſs of Darkneſs in Compariſon of it. He will then repreſent his Father's Glory; in this Life

great Manifeſtations of Chriſt are made to the Soul by th
Spirit of Wiſdom and Revelation, but theſe are much I
ferior to him in compariſon of what we ſhall behold of hi
in a glorified State; we ſhall then be Tranſported wi
unſpeakable Joy and Admiration. *Abraham* foreſaw by t
Eye *of Faith, the firſt coming of Chriſt in the Fleſh*; he ſa
my Day, *ſaith* Chriſt, *and was glad*, St. *John* 8. 56. If t
ſight of Chriſt in the Types and promiſes which were b
Prefigurations of him, were ſo ſweet to the Saints of ol
what will the ſight of Chriſt be who is the Antitype? O
how will it raviſh our Hearts to behold him in Glory
we ſhall be Tranſported with Divine Joy; in Heaven w
ſhall have both an Ocular and an Intellectual ſight of Chri
In this Life a Heavenly Viſion of Chriſt hath driven
Man into an Extaſie, and Raviſhed him out of himſel
How tranſporting will it be to behold him in the Splen
dor of his Glory? If the inward ſight of him, by a fe
Beams darted upon us, by this glorious Sun of Righteou
neſs doth transform us from Glory to Glory; how glorio
will it be to ſee Chriſt with all his glorious Train of Ho
Angels, and to ſee him ſet upon his Throne of Majeſt
and all the World round about him? Let us therefore no
place him in our Hearts and Minds, that the thoughts
theſe things may be deeply Rooted in us, and we ma
be affected with the Admiration of his Love; and no
live ſuitable to theſe things. Tranſporting happineſs w
it be to hear the Wiſdom of Chriſt, who is higher th
the higheſt, and greater than the greateſt Earthly M
narch: Pleaſant will the ſight of Chriſt be when we ſhall ſ
him in perfect Viſion, and enjoy him in full fruition. Wh
abundant ſatisfaction will it be to us, to ſee thoſe thin
fulfilled which we have all our life ſo firmly believed a
depended on? In Heaven we ſhall with one ſingle aſpe
ſee from one end of that vaſt and glorious Place to the
ther; there being no defect in the Objects, or any thi
to Intercept the ſight, the objects being Tranſparent a
glorious. For in Heaven there is moſt perfect and unva
ed and glorious light; our Eye ſhall be wholly free fro
all Dimneſs, and be able to diſcern any glorious obje
preſented to it; it ſhall be free from weakneſs; and able
bear the brighteſt Splendor, nor ſhall it be any way offen
ed with the Glory of any viſible thing: How Tranſp
rent or tranſcendently glorious ſo ever, the Senſes of th
glorified Saints ſhall be exceedingly refreſhed, there will b
perfect ſerenity round about us; in vain ſhould we aga
aſſum

ſſume our Bodies, if we might not obtain the uſe and de-
ight of our Senſes. In Heaven there will be Variety of
lorious Objects, to delight and refreſh our Senſes; the
enſes of the glorified Saints ſhall be exceedingly refreſhed:
or as God will be ſevere in Puniſhing the Wicked, ſo he
ill be exceeding bountiful in Rewarding the Righteous.
ur Eye in Heaven ſhall be renewed and made more
right and clear than the light of the Sun; the Act of
eeing will be moſt clear and perfect; our ſight ſhall be
ree from Darkneſs, Dimneſs, and Obſcurity, and all De-
ects; no glorious Objects in Heaven ſhall be too big for the
iew of the Bleſſed. In Heaven there ſhall be perfect ſe-
enity round about us, our Minds ſhall be bent continual-
y on the Contemplation of Love, and Fruition of God,
hoſe goodneſs ſhall be continually more and more explain-
d to us: God hath prepared proper Rewards for every
Holy Man; the Diligent ſhall not loſe their Labour, the
uſtice of God requireth that the Labour of the good Man
hould not be in vain in the Lord: God recompenſeth the
abour of his Children with free Grace and Mercy, through
he Obedience of Chriſt. God will give *us the Wages of*
*ove, not of Merit; therefore whatſoever* we do, *let us do it*
*artily as unto the Lord, and not unto Men, knowing that*
*f the Lord ye ſhall receive the reward of your Inheritance,*
*r ye ſerve the Lord Chriſt; we are ſaved by Grace, not of*
*Works, leſt any Man ſhould Boaſt.* It is called Wages, not
n regard of Merit, but in regard of order; becauſe the
*eward is uſually given after the Labour; be Faithful unto*
Death, *and I will give thee a Crown of Life*, Rev. 2. 10. The
ood we do is not of our ſelves, but of God that giveth
s Ability of performing it. It is by *the Grace of God that*
*e are able to do or ſuffer*; to you it is given *to believe and*
*ſuffer for Chriſt*, Phil. 1. 29. It *is God that worketh in us*
*his own good Pleaſure*: We are infinitely indebted to God
or enabling us to do any thing that is good, becauſe all
ood Actions are pleaſing to God; and no one can pleaſe
od without his Aſſiſtance: The Work that we do is
neerly and wholly God's Gift. Eternal Life is the Con-
ſequence of a Holy Life, conferred in Mercy by God; for
he Merits of Chriſt, and God himſelf, is the Reward
f the Juſt. We ſhall receive an All-ſufficient and an All-
tisfying Reward; Chriſt is a moſt ſatisfying Object: The
eauty of his Face, the ſmell of his Garments, the Sea
nd Rivers of Salvation; that capacious and wide Heaven,
here God, his Angels and Saints are. Theſe are Reaſon-

ing and Soul-ſatisfying Objects; there the Soul drink
eth abundant and is fully ſatisfied, is always quie
repoſing it ſelf in the Arms and Embraces of the glor
ous Prince *Emanuel*; always receiving Succours from hi
eternal Conſolation, where it will for ever receive abu
dance of Glory. The Joy of the Saints in Heaven, ſha
infinitely exceed the ſmart of their Sufferings on Earth; w
may therefore look for the promiſed Reward, as an Incit
tion to Patience under Sufferings; this may be to us a
Encouragement to Patience, under all the Miſeries an
Diſcouragements that attend us. Our Patrimony and I
heritance is enſured to us: If we earneſtly contend for th
Kingdom of Heaven, we ſhall obtain the Victory, and re
ceive the promiſed Crown: A kind Welcome and a Lovi
Entertainment; God will moſt affectionately receive u
with much tenderneſs of Love, into the Arms of his kin
Embraces; God will receive us with vehement and a
dent Affections, and Cloath us in White Robes, and r
ceive us to the perfection of Glory: Let us then earneſtl
long after our Happineſs, with abundance of delight an
ſatisfaction. The Joys of Heaven exceed the deſires of th
Soul; the Soul of Man in this Life is capable of more plea
ſure, than the Eye or Ear can impart to it; but in the fu
ture Life, it will be able to embrace all the Joys impar
ted to it; the Senſes will be inlarged to receive them: No
ble will be the Joy wherewith we ſhall be in Heave
Bleſſed; if we are now perfumed with the ſweet Odour
of Divine Grace, and the Fragrancy of God's Spirit; here
by we are Eſpouſed to the Lord Chriſt. The continuanc
of the Son of Righteouſneſs, ſhall chear the Hearts of God'
People, with abundance of Joy; our univerſal Friend ſha
be all that is good to us: And though the World exclud
us, Heaven ſhall receive us, the Everlaſting Gates ſhall b
open to us; and we ſhall be Sumptuouſly and Royally En
tertained, and abundance of love will the Lord Jeſus ex
preſs to us; heaping on us unexpreſſable Glory and Felici
ty: Jeſus will be our ſubſtantial Joy, and everlaſting Com
fort; we ſhall abound in all deſirable Happineſs.

§. 10 God often leaves the faireſt part of this World, t
thoſe that are his Enemies; to thoſe that perſecute him i
his Members: To teach his choſen Servants that Heaven i
their Patrimony and Inheritance. When Chriſt was leav
ing this World, he comforted the Hearts of his Diſciples
with the aſſurance that in his Father's Kingdom, ther
were many Manſions prepared for them: That Glor
ma

muſt be incomparable, which God hath Treaſured up for the Faithful from all Eternity. He will alſo qualifie the the Faithful, to be capable of receiving this Glory; and make us meet partakers of the Inheritance amongſt the Saints. For as Wicked Men are Veſſels of Wrath fitted for Deſtruction; ſo the good are Veſſels of Glory prepared unto Glory; the Glories of Heaven are as ſure as if they were in preſent Poſſeſſion. Let us walk worthy of God, who hath called us to his Kingdom and Glory; God will give Grace and Glory to thoſe that fear him in Sincerity and Truth. The Crown of Life hath God promiſed to all them that love him: Heaven cometh to us by Deed; by good aſſurance there is no better Deed, than that which is written by the Finger of God, and Sealed by the Blood of Chriſt. Tho we cannot now ſee the Glory of Heaven, yet we may ſee and be aſſured of it in God's promiſe, *Pſal.* 50. 23. To him that ordereth his Converſation aright; will I ſhew the Salvation of God: God hath choſen the Poor of this World Rich in Faith, and Heirs of the Kingdom; which he hath promiſed to thoſe that love him, St. *Jam.* 2. 5. Heaven is a Kingdom engaged to every good Man by promiſe; God is faithful that hath promiſed. St. *Auguſtin* ſaith, God is become a Debtor, not by receiving any thing from us, but by promiſing all things to us; which it pleaſeth him to beſtow. God will undoubtedly pay that which he hath promiſed; his Promiſe was made to us in Mercy, he will perform it in Pity; his making good his Promiſe to us, will tend to the greater Manifeſtation of his Glory; to thoſe who by Patient, continuance in well Doing, ſeek for Glory and Honour and Immortality, will God give Eternal Life. Oh! how comfortable is the Thought of Everlaſting Glory! Life without end, how Joyful it is! We may rejoyce in the full hope of the Glory of God: Every good Man doth earneſtly expect his future promiſed Glory; the Spirit of God inſpires a good Man with ſtrong Deſires of Heaven; they comfort themſelves with the Joyful Expectation of it; and by a certain hope, taſte the Happineſs they ſhall be ſatisfied with, in the Everlaſting Enjoyment. The Death Chriſt ſuffered for us, is an aſſurance of that Life he hath prepared for us. Chriſt's Death is a pledge of his Love, and an aſſurance of the Happineſs we expect. And he that hath this hope, may Boaſt himſelf Happy; this is a Forerunner of Joy, a Harbinger preceeding the Eternal Pleaſure: It is an Antipaſt of Bleſſedneſs. God hath already given a good Man the beginnings of Glory, they

are Sealed with the Holy Spirit of Promiſe; which is the earneſt of their Inheritance, until the full Glory ſhall appear: God gives us many Comforts here to bear up our Spirits, to mitigate and ſweeten our Troubles, in the abſence of our Heavenly Spouſe; whereby he renders us Happy in the midſt of our Miſeries; he ſheds the Graces of his Spirit into our Spirits with great Complacency. That converſing with Men we may reliſh the Bliſs of Angels, he gives us the Holy Ghoſt, as a pledge of that Glory we expect to come; the Holy Ghoſt doth ſecure us of that Bleſſed State we ſhall have in Heaven. God by giving us the earneſt of the Spirit, gives us aſſurance of Salvation; hereby he takes us into that Privy Chamber, where the Definitive Sentence of our Eternal Happineſs is pronounced: God Blots out thoſe mortal Diſcontents, that would Rifle us of Heavenly Joy. He that hath the preſent aſſurance of Grace, cannot be made to believe that he ſhall be Miſerable in the future Life; how can he be Miſerable in the other World, that is ſo Divinely Happy in this? Happy are they that have received the firſt Fruits of the Spirit; which ſecretly aſſureth them of the Favour of Chriſt, reconciled to God in him; and that he ſhall enjoy Communion with him to all Eternity. The good Man is already glorified in part; God gives us great Meaſures of Comforts here, to bear up our Spirits, to mitigate and ſweeten our Troubles: God gives us a taſt of the Rivers of Pleaſure; Heaven is a full and perfect Accompliſhment of ſuch Spiritual Bleſſings as are already begun in us; and in part already Communicated to us.

## CHAP XVII.

### *Reſiſt not, nor grieve, nor quench the Motions of God's holy Spirit.*

THE more we contemplate of God and Heaven, the more we know, and the more capable we are full of knowing: The more we command our unruly Wills, the eaſier they are to be governed; and the more we regulate and order our Affections; the fitter we ſhall be for the Fruition of God, when we come to Die: As we grow in Knowledge, ſo is the Intellectual faculty perfected, and we grow more capable of clearer Ideas. The Viſion of God cannot be

e perceived by an impure Mind: We are then to perfect Holineſs more and more, that we may be capable of derning the Excellent Glory; Holineſs is a point of very great onſequence and uſe. We muſt with diligence endeavour o refine our Tempers, and ſublimate that which is groſs nd earthly in us; to pare off all Corruptions, to ſpiriualize our Natures, and ſo to diſpoſe our ſelves for the elicities of Heaven, that we may be eternally Happy, hen we arrive there; for without a due preparation for Glory, we cannot be admitted to behold the Face of God. Heaven is a place of final Pardon and Eternal Glory; nothing is more apt to quicken our endeavours, than hope nd expectation of great Succeſs: God hath added many nviting Promiſes for promoting the Kingdom of Glory: We cannot arrive to Glory, but by the Increaſment of Grace; nor obtain the comforts of his Spirit, but by his peculiar Aid, nor the protection of his Providence, or our acceptance with him; all theſe depend upon our Diligence for our Accompliſhment in the Work of God. Therefore a Holy Life ought to be the Object of our choice, for Divine qualifications, are a part of Heaven already begun in us. He that knows how to live well, hath ſome Pledges and Antepaſt of Heaven begun in him: Divine Diſpoſitions are the beginnings of Glory; for the perfections we are capable of arriving to now, will be Crowned in Heaven with Joy and Pleaſure. Souls that love to Worſhip, praiſe, and magnifie the great Father of Spirits, have anHeaven already within them; and are meet to be partakers with thoſe above, who adore God Day and Night. They *that are after the Spirit, do mind the things of the Spirit*: We muſt ſet our Affections and Hearts upon things that are in Heaven; if a future State of the ſublimeſt Pleaſures be the thing we aim at, we muſt prepare our ſelves for it; by ſuiting our Minds and Tempers to the condition of it, becauſe this preparation is the means to make us capable of obtaining and enjoying it: For if we are not prepared for theſe Glories before we Die, we can never arrive to them; for if we die out of the Favour of God, we muſt go to beCompanions with courſe Spirits of the like hue and complexion; for whatſoever State and Complexion the Soul beareth at Death, they paſs unto for ever; and before we Die Felicity or Miſery is begun in us; therefore Death will deliver ſuch as are for Miſery to Endleſs Torment; and ſuch as are for Glory, to Eternal and never Ending Glory. For one of theſe States will be the condition of every Man;

Suffer this Thought to drive all Evil from our Hearts and Minds, that we may ſecure to our ſelves the Bleſſings of that moſt glorious Life; let our perſeverance in Honeſty keep Company with our Life, without Halt or Apoſtacy. Part not with the Sincerity of your Intentions, nor the Integrity of your Actions, for the Frowns of Kings, or the fear of Death: Be unmoveably conſtant in that which is good; for he that will not do this, lives the ſcorn of Honeſt Men, and the Shame of their Friends; and deſerves to be the Mirth of their Enemies. Moderate therefore your Appetites, pacifie your Anger with Patience, Embrace Poverty, live Frugally, and foreſee your near Approaching Eternity: Be not dejected in Adverſity, nor too confident in Proſperity. 'Tis the part of a Wiſe Man, to beware of doing Evil, and of a Valiant Man, to bear with Moderation, what is paſt recalling: Learn every Day to be more content than other; reſtrain Senſuality, and encreaſe in all the Works of Piety and Virtue.

§. 1. Many are the bright and raviſhing Conceptions a Bleſſed Soul hath of the Divine Majeſty; comfortable is the view it enjoyeth of God's glorious Nature; many are the Inſights 'tis Bleſſed with, into God's Attributes and Perfections: Theſe Intellectual Acts will carry ſuch a quick Senſe with them, as cannot but affect and Tranſport the Soul, with the higheſt ſatisfactions. For even in this Life nothing is ſo univerſally delightful as Knowledge; but in Heaven every operation of the Soul, is pure and unmixt; free from all Allays of Grief or Trouble. God in his Wiſdom hath ſo formed that rational being, the Soul, that 'tis capable of all Felicity; in the enjoyment of himſelf, and in nothing elſe. God is ever darting upon it the Infinite greatneſs of his Majeſty; which is productive of Adoration: As his Ubiquity is of Reverence, his Wiſdom of acquieſence, his Faithfulneſs of Reliance and Truſt, his Power of Obedience, his Righteouſneſs of conformity to his Will, his Holineſs of ſuch Purity as is anſwerable, his Goodneſs of the moſt ardent and intenſe Affections; and all theſe are productive of Praiſes, and Thankſgivings to Everlaſting. Seeing the powers of the Soul are not extinguiſhed by its departure hence, but become thereby the more Active, Vigorous, and exerting all thoſe Acts which are proper for a State of Bliſs and Perfection; it muſt needs be exerciſed with the higheſt Pleaſure and Delight, where the Divine Glory appears in its full Splendour; to enjoy theſe raviſhing Pleaſures, will be Heaven

indeed.

indeed. O! the ſublime Capacity the Soul will then be in of operating as becomes ſuch a Ray of the Divinity, without the leaſt Incumbrance, Moleſtation, or Impediment: To ſee God as he is, will be exceeding great Pleaſure; to magnifie him with Alacrity, according to his excellent and Super-eminent greatneſs, and to qualifie us for theſe great and excellent Enjoyments. Holineſs is abſolutely neceſſary to become Bleſſed in this moſt delightful State: For all Pleaſure is the reſult of Correſpondence and Agreement between the Object and the Mind: Therefore whoever is of an unſanctified Heart, cannot in any Meaſure be qualified for Heaven; for a Spiritual and Divine State cannot ſuit with Carnality; no profligate Spirit can be Happy in the Fruition of God. Omnipotence hath not promiſed Peace to the Wicked, till they Reform and become changed; the Impure cannot behold the God of Peace: What is not our Delight and Happineſs before we Die, cannot be ſo after. For by our preſent State, we may gueſs what will be our future one. We are then to Poliſh our Nature, that it may be glorified by degrees; we muſt prepare and fit our Tempers for the Glories of the future State: God's purpoſes are not to deſtroy his own Glorious Workmanſhip, or to Annihilate the Faculties of the Soul, which are made Eſſential to its being; but to perfect them with ſuch Felicities that will be Adapted to them. If we be but careful to improve them in this Life, by an univerſal compliance with thoſe Laws which God hath preſcribed us, whereby we are to refine our Natures. If we would bear any reſemblance or likeneſs to God, the infinite and all-comprehending Being, who diſcovers not only the Works of our Hands, but the motions of our Minds; the Exertings, Operations, and Windings of our Spirits: Which conſideration did we ſuffer it to deſcend out of the Brain into the Heart, and to ſink deep into it, it would make ſuch Impreſſions there, as would check all Vice in us, and Reform us in an inſtant. For none can hide *himſelf, or his Actions or Thoughts from* God, who filleth *Heaven and Earth*, Jer. 23. 24. God is an infinite Mind, comprehending and prevading all things; and as his Eſſence is unbounded, ſo is his Knowledge too. By neceſſary conſequence, the thought of this ſhould have a mighty influence upon our Lives, ſo as to poſſeſs and animate our Minds with it: For this would ſhew us that eternal Vengeance is coming towards us, if we Obey not the Word of the Lord; Let us therefore pay to God all obſequious, dutiful, and affectionate regard, and to his Laws with cheatfulneſs and Joy.

§. 2. The

§. 2. The Humble of Spirit have a promiſe to the Kingdom of God, and ſuch as mourn, to be Comforted; and the Meek ſhall inherit the Earth, and alſo the Glory of Heaven: They who Hunger and Thirſt after Righteouſneſs ſhall be filled; upon which account we are to begin our Converſation in Heaven now, and raiſe the powers of our Souls to ſuch a lofty Pitch, that they may be ready for the ſublimeſt Spiritualities, the only thing that can render thoſe Spiritualities, a Pleaſure and ſatisfaction to us; for we are capable of rational and manly entertainments, and therefore ſhould apply our Minds to the Study and practice of them; we ſhould poſſeſs our Minds with an Awe and Reverence of God, ſuch a Reverence as ſprings from a kindly Senſe of his Righteouſneſs and Power, Bounty, and goodneſs, infinite Love, and kindneſs to the Sons of Men: This ſort of Demeanour would be very Inſtrumental to the acquiring and perfecting Holineſs; ſeeing God is not only privy to what we ſay or do, but knoweth the very Secrets of our Hearts, and foreſees all our future Actions, and underſtands them even in their Rudiments and Originals. For the very notion of a Deity includes perfect Knowledge of every thing that is capable of being known; God is not bound as we poor Creatures are within a fraile Sphere: Therefore there is reaſon for all the Workers of Iniquity to be afraid, for 'tis in his Power to puniſh; God is ſo Righteous in himſelf, that he cannot but hate all Wickedneſs; And ſo Almighty too, that he is able to puniſh it, and who ſo Repents not, ſhall feel the Terrours of his Wrath. How Corrupt and Debauch ſoever they are, they will one Day Fear and Tremble before the Dreadful God; who will not ſuffer Iniquity to go unpuniſhed: Though now Men are ſo Wicked as to queſtion, or deny his Power, there will a time come when they ſhall both fear and feel it. God and Nature hath even now told them, theſe Truths, though hardned as they are, they will not believe it: But there will a time come, when they ſhall give their conſent to the credibility of it; they will certainly be convinced of the certainty of the State of retributions, from their own experience, when they ſhall feel the Hand of God upon them. And if this Truth would take place with them, and prevail upon them now; they would look upon God as he is, the moſt deſirable being in the World, who hath all the Ingrediences of Felicity in his gift, and will beſtow them as he pleaſes; let then theſe two Affections mingle in our Minds, Love and Reverence; that we may love him for

his

his Goodneſs, and Reverence him for his Power; and in all things obey him, that we may eſcape his Puniſhment. A genuine Fear is neceſſary to poſſeſs our Minds with: Divines are wont to call it a filial Fear; becauſe it reſembles that which diſcerning dutiful Children have for their Parents, whom they venerate for their Authority, and for their Tenderneſs towards them, for which they return them Reciprocal Affections. We ſhould have a pious good natured awe for God, we ſhould not ſo much fear his Puniſhment as his Diſpleaſure; we ſhould give affectionate Reverence to the Father of Spirits, and have a deep Senſe of his great Love for us: Our Fear of God ſhould *be attended with Delight*; *he that doth* not Obey *God, ſhall be* puniſhed *with* Everlaſting *Deſtruction from the Glory of his Power*; let us ſo fear his Power as to cleanſe our ſelves from all Vice, that we may eſcape his Wrath, which is juſtly hot againſt all Sinners: For if Men will not amend, the Wrath of the Lord will come forth, and in their ſecurity deſtroy them, and in the Day of Vengeance they ſhall Periſh. If they will not now take Warning and be reconciled to the Father of Mercies, who would not willingly *that any of his Children ſhould* periſh, *but that all ſhould come to Repentance and Live*; Turn ye, *Turn ye*, Why *will you Die? Turn your ſelves and Live.* That ye may be Companions for Glorified Spirits; and be Diſcriminated from Wicked and Evil Spirits, who hate God and Goodneſs. For the Day of the Lord will overtake all ſuch as Eat, and Drink, and Revel with the World, and beat their Fellow Servants: Let your Life then be ſuch, that there may be no diſparity between what you are, and what you ought to be. But preſs on to the practical Duties of Holineſs, for good Works are abſolutely neceſſary to Salvation.

§. 3. God is the Phyſitian of the Soul. A faithful Friend is the Phyſick of Life: But God is the Joy of the Mind; they that fear the Lord ſhall be protected by him, and find a ſweet repoſe under the Shadow of his Wings. They that Love the Lord ſhall dwell in ſafety, free from the infection of Enemies, or at leaſt be delivered from the Malice of Enemies: Righteouſneſs is Immortal, and hath the Prehemiency of all things beſides; but no Mortal Man, though covered with the Righteouſneſs of thy Son, is Immortal, ſo as not to Die; for every Man muſt paſs through the Gate of Death, before he arrive at the Port of Life; for he who was Righteouſneſs it ſelf did Die: And how can ſinful Man *expect to eſcape the Arrows of Death? Lord*

eſtabliſh

eſtabliſh my *unremoveable* aſſurance in thee; take *from me* all diffidence. Extend *to me* ſuch Virtue, as *thou Imparteſt to all thy Beloved.* Virtue went out of thee to heal thoſe that *needed Healing*; *Lord heal me for I need healing.* O! thou univerſal *Phyſician*, viſit the Heart of me thy *Unworthy* Servant, and heal me of all Infirmities; extend thy Beams of *healing* to all Afflicted Hoſpitals: Be pleaſed to ſeal to me and to all that are *Afflicted* our ſpiritual Health; afford *us* the Seals of thy Church, the *Pardon* of all our Sins; give us temporal *health*, and proſper thy *ordinances* in the Hands of thy Miniſtry; by *their* means convert Souls to thee. *Give* me a ſhare in thy Blood which thou *didſt* ſhed for the Healing of thy *Nations*: Lord *Jeſus* make me whole. I long *for* thy preſence, let thy power be *preſent* to heal me; without thee all *health* is but Feble, thou art the Bodily *and* ſpiritual Phyſician. Let *the* Miniſtry of Man, be a help to the *Salvation* of Man; thou art that living Tree, whoſe Virtue *extends* Life to all; in thy Life *we* obtain Life: *Jeſus*, grant us Life *Everlaſting*: Life it ſelf is with thee *O Lord*, and thou haſt promiſed to extend it to *all* thy Obedient Servants: Be thou to *me* Life and all kind of Health; and give *me* a Holy Deteſtation of all *Sin.* Have Mercy upon me O Lord, O! heal me *for* my Bones are vexed; my Weakneſs *is* a Reaſon and a motive to induce thee *to* Mercy, and my Sickneſs an occaſion *of* thy ſending Health; becauſe thou *art* always ready to commiſerate *my* Miſery. Lord cleanſe my Heart *from* all Wickedneſs, and Devote my *Soul* intirely to thy Worſhip; infuſe *thy* Holy Spirit into my Soul; let the power of *thy* Spirit recompence the ſhortneſs of *time*; and perfect my Graces in thy ſight; make *me* worthy to ſurrender my Soul into thy Hands, conform me to thy Will by thy Holy Spirit. Lord I bend my whole deſires *to thee*, grant me thy Divine Aid, help me *to diſcern* my great Demerits, and wrap me *up in* the Merits of thy Son: Breath inward *Comforts* into my Soul, and give me the power to *give* outward Teſtimonies thereof; that *others* may derive Comforts from my *experience*, and obtain Edification thereby: *That* we may all be United in one *Communion* of Saints, conſecrate our Bodies, *and* make them ſo Holy, that they may be worthy *to* entertain thy Holy Spirit. Tranſfer *upon* my Soul the Merits of Jeſus; *deſtroy* the innate Tincture of Sin in me, *which* alas! is Imprinted upon my *Nature*: O! thou the God of all ſtrength, *infuſe* thy Grace into me; continue to *me* the Bread of Life, Spiritual Bread to *Comfort*

*fort* my Soul; give me a full and *Faithful* aſſurance in thee, and *give* me the real Bread of Life, in an *everlaſting* Union with thee. Be pleaſed *O Lord* to receive the ſacrifice of my *humble* Thanks for all thy Mercies to my *Soul*, and my Body, and for all thy Bleſſings *to* the univerſal Church.

§. 4. The ſtrength of our Underſtanding *ſhould be uſeful to our Reaſon.* It is certain that Man hath an Immortal Soul, diſtinct from his Body; the Soul of Man is Immaterial and Indiviſible, and is the ſource and Origin of all his Thoughts, Words and Actions; without which, he is nothing but a carnal Maſs of dull unactive Matter; Incapable of the ſenſation either of Pain or Pleaſure: But the Soul is a living rational and compleat ſubſtance, and makes the Body capable of Pain or Pleaſure; it is the Principle of Life, and of Happineſs or Miſery; that Man hath ſuch a Principle in him, is evident not only from his Senſes, but from his Reaſon and Underſtanding, from his Will and Affections; and the many Noble operations of this Intelligent being. For to Think and Diſcourſe, to Chuſe and Refuſe, to Love and Hate, Deſire and Fear, are ſuch Powers as can never flow from groſs unoperative Matter, which hath neither Life nor motion in it, and therefore cannot be the Parent or Productive cauſe of thoſe Powers that move the Body: The Soul is therefore of more worth than all things beſides; for when Death ſhall divide it from the Body, it immediately returns to God that made it; and muſt live to all Eternity, and nothing in this World is able to counterbalance the loſs of a Soul; that is, nothing can ſatisfie for its being ſhut out of Heaven. For if this be the unhappy Caſe, the Conſequence is, that it will be eternally miſerable, which is the effect of Sin and Folly; for Sin is the greateſt Enemy the Soul can have: Depart from Sin therefore, as the moſt hurtful thing in the World; it Robs the Soul of Peace and Tranquility, and Rifels the Mind of its ſedate quality. If a Man appear to have Joy, if Sin be not Rooted out of his Mind, his Joy can be but Imaginary and deceitful; but Sin makes his Sorrow's real and ſubſtantial, while his outſide looks Gay and Florid, and his Countenance ſeems to Smile, he may have Horrour within His Breaſt; when a Man by Sin hath loſt his Innocence, the Guilt of it, will diſquiet and Rack his Mind, and fill his Soul with amazing Terrours; So that all this World can do, will be too little to ſet his Mind at Reſt, and deliver him from the Corroding Anguiſh of a Wounded Spirit, which the ſtrength of a Man, is not able to ſuſtain: Let no

thing therefore tempt us from our Duty; ſo as to put our Soul in hazard of being loſt; ſuffer nothing to frighten you from the ways of Godlineſs and Piety; for theſe lead to Life and Glory, and raiſe our Thoughts and Elevate our Affections to things above; they enable us to ſubdue the Sins of the Body, and to mortify the Paſſions of the Mind; and direct us to ſpiritualize our Thoughts, that we may become the Delight of God, and the care of Angels. That though the World ſhould frown on us, and Misfortunes invade us; ſo that we become Poor and Miſerable in the ſight of Men, yet ſhall we be highly eſteemed in the ſight of God: Contempt and Poverty are not Evil in their own Nature, becauſe they do not Injure our Souls; they do not make us leſs rational, nor leſs healthful; we may notwithſtanding theſe live comfortably here, and be happy hereafter. If Miſeries were eſſential to theſe, by conſequence Happineſs would only belong to the Rich and Honourable; which daily experience ſhews us to be falſe; for Care and Diſcontent, creep into Palaces, and purſue the greateſt Monarchs. All Men are ſubject to the ſame Diſeaſes and Misfortunes, the ſame Viciſſitudes attend them both; the Minds of all Men are obnoxious to be diſtracted with different Appetites, and torn aſunder with contrary Deſires. Love draws us one way, and Diſlike another, Hope puffs us up, and Diſpair ſinks us down; Fear chills our Blood, and Anger Inflames it: Our Poſſeſſions here are fleeting, ſo that no one can be ſure that what is his to Day, ſhall be ſo to Morrow; but were the Enjoyments of this Life Real and Subſtantial, as they are empty and Imaginary, they were ſcarce worth our Graſping; yet they are at beſt but ſhort and uncertain. Many are the Diſorders and Confuſions that attend us here, and often worſe things befal the Good and Virtuous, than the Wicked: Honeſty and Piety is diſcouraged and put out of Countenance, Labouring under Reproach and Contempt; the Traytors to God and their Country often Ride in Triumph, while the juſt are made a Prey to the Sons of Violence: Nay, Virtue it ſelf is ſometimes counted a Crime, when Vice is openly courted and rewarded. And what Wiſe or good Man would immoderately value ſo fleeting and unkind a World as this? Vaſt is the diſproportion between the beſt things of this World, and our capacious and boundleſs Deſires: The Rich have their Anxieties, as well as the Poor their Complaints; and he who is not ſatisfied with the Comfort of Real Virtue, muſt needs be Miſerable; for there is no

inward

inward ſatisfaction or Comfort like that; even ſuffering for Virtue, hath reſerves of Comfort. There is tranquility of Mind attends Afflicted Innocency, becauſe Religion is a reaſonable Service; it makes nothing our Duty but what is our Benefit, for notwithſtanding outward diſcouragements, there is an inward ſatisfaction in being truly good, that the World cannot give to us, nor take from us. Let us therefore comfort our ſelves in God, under all outward Diſcouragements; for Reaſon will Conduct us on to Faith, and chear our Spirits: Whoſoever ſeeks God early, ſhall receive the Morning Dew of Divine Grace, and in conſequence thereof ſeaſonable Mercies, which ſhall be to him a Well of Conſolation, in all Anxieties of Spirit and holy ſadneſs of Soul, as an earneſt of the fuller Joy, we ſhall receive when we arrive to that fuller Joy, we upon thy faithful Promiſe expect in the future State. For what we enjoy now, are but Reflections from thence; for of Divine Joy in this World we are but Tenants, but of Miſeries we are Free-holders: Yet though we taſte of Miſery and Danger, yet God is pleaſed to intermix it, with Conſolation and aſſurance too. O! the plentiful goodneſs of God in all his Diſpenſations to Man, that he is pleaſed even now to give us ſome taſtes of thoſe boundleſs Glories, we hereafter expect In our Funerals We our ſelves have no intereſt there, we cannot adviſe nor direct. Some Nations, in particular, the *Egyptians*, built themſelves better Tombs, than Houſes; becauſe they were to dwell longer in them. Yet amongſt our ſelves the greateſt Men of Stile, whom we have had, among whom *William* the Conqueror, was left deſolate and forſaken as ſoon as is Soul left him; not only without Perſons to aſſiſt his Grave, but without a Grave. Death is at an Old Man's Door, it appears and tells him ſo, and Death is at a Young Man's Back, and ſays nothing. Age is a Sickneſs, and Youth is an Ambuſh; we ought to eſpy every inconveniency that attends Life: There is ſcarce any thing that hath not Killed ſomebody; a Hair, a Feather hath done it; nay that which is our beſt Antidote againſt it, Food and Phyſick, and the Richeſt Cordial, hath occaſioned ſome Mens Death, and proved to them deadly Poyſon. Men have Died of Joy, and almoſt forbidden their Friends to Weep for them, when they have ſeen them Die Laughing: Even that Tyrant *Dionyſius*, as Dr. *Donne* Dean of St. *Pauls* thought, the ſame that ſuffered ſo much after; who could not Die of that Sorrow. Of that vaſt Fall from a King, to a Wretched private Man; yet Dear

of that poor Joy, as to be declared by the People at a Theater, that he was a good Poet. A Man tis said may live of a little, but alas *of how much less, may a Man Die*! Lord as thou hast wonderfully made me, *think* me fit for thy acceptance; that *when* my Body shall be laid up in the *Common* Wardrobe of the Grave, my Soul may *be* advanced to behold thy presence *in* Glory, and be then Glorified with that Glory, *which* thy Dear Son Jesus hath purchased for *me*, with the Price of his *Precious Blood*; *make me a Joyful Partaker* of the *Glorious* Resurrection, to Adore thee for ever *and* ever: Lead me in safety with thy *all*-powerful Hand; Breath upon me *Divine* Consolation; give me not over to the *Corrections* of my Enemies: As thy first *Breath* breathed into me the Breath of Life, *let* thy holy Spirit breath Divine light *into* me; and enable me by thy Grace to *look* forward to my End, and to look *backward* to the consideration of thy Mercies: *And* in particular that Mercy of *transferring* my Sins upon thy Dear Son Jesus, *who* hath Signed my Pardon with his *Dearest* Blood. Come to me, Dear Lord, in the *Visitation* of thy holy Spirit, and in the *Seal* of thy Sacraments; hear thy *Spirit*, saying in my Soul, heal me O Lord *for* I desire to be healed: Keep me back *from* them who misprofess Arts of healing *the* Soul. I am sensible nothing can heal *the* Afflicted Spirit but thy Grace; there is no *spiritual* Health to be had by *superstition*; heal me of all my Sins and Follies by *Repenting* Tears, and establish my *Irremoveable* assurance in thee; *let* Virtue proceed out of thee to heal my Soul. *Lord* leave no relicks of Sin in me. O thou *universal* Physician, heal my Soul by *Divine* Grace. Lord give me a share in the *Tree* of Life. Ripen that Fruit thou hast *appointed* for the healing of the Nations: Life *it self* is with thee, O! impart it to my *Soul*! *thou* Lord art Life, unite me to thee: My *Infirmities* are a motive to induce thee to *Pity* me. Have Mercy upon me, O Lord, for *I am* weak; heal me for my Bones are *vexed*. When is it so seasonable for thee to *commiserate* as in Misery? Thou Lord hast *given* me a holy Detestation of all Sin, *and* every impurity: O that I could be *cured* of all remaining Evil! Banish *from* my Thoughts all Misbecoming motions, that I may be free from the *power* and Bondage of Sin; thou seest the *secrets* of my Soul, and knowest that I detest *and* abhor it; and that I desire to be thine *intirely for ever*: O! Accomplish this my desire.

§. 5. As in God there is one Essence, and three Distinct Persons; so in the Soul of Man, there is one Essence and three

three distinct Powers; the Memory, the Understanding, and the Will. The Soul is a substance Created of nothing by the Word of the Almighty, reasonable, intellectual, spiritual, always living and active, so capable, that nothing but God can repleniſh it. He that will know more than the eternal Wisdom hath revealed, and will not believe it Immortal for God's Glory, shall feel it Immortal by the Eternity of Puniſhments: Let us regard this Victorious Spirit, which hath escaped the Chains of Time, and Laws of Death; let us not betray its Honour, wither up its Glory, nor deface the Character which God hath given it: But prepare it for the great Day of God, when we shall see it a part, much more Divine than these mortal Members; when we shall enter into those Precious Temples of Eternal Splendour; where our being shall never have an End, our Knowledge admit no Ignorance, nor Love suffer change. The * Soul of Man is the Lady of Life; great is the celerity and swiftness of it; she is great in the Memory of things past, in the Providence and foresight of things to come; many are the Arts, Sciences and Inventions that are found out by her; the Heathens have ascribed to her great Power and Honour, she is an infusion Celestial, and no natural traduction. The Soul is a nature always permanent, and by it self moveable; the Soul when it is discharged from the Body hath Understanding, the Spirit which is Celestial, returneth to its Original. The Soul by all Wise Men, hath ever been acknowledged to be Celestial and Divine, she is a reasonable and Intelligent being; all the Eminent Philosophers, following the bright Splendor of natural light, have agreed in this Truth of the Immortality of the Soul: The Immortality of the Soul is acknowledged and confessed by all Nations; It is believed of *Hebrews*, *Caldeans*, *Persians*, *Medes*, *Babylonians*, *Egyptians*, *Arabians*, *Ethiopians*, *Scythians*, *Grecians*, and Antient *Gauls* (*Romans*) and that which is yet admirable, after a Man hath Travelled over *Europe*, *Africk*, and *Asia*, let him enter into the new World's, which Nature hath divided from us by so mighty a Mass of Seas, Rocks and Monsters, he findeth the Faith of the Souls Immortality began there so soon as Men. From whence comes this consent so great, so universal, so authentical, in a thing so sublime, so alienated from Sense, but from the Spirit of God? Wherefore we are assured by this Divine Spirit, that our Faith is not

* *Religion is ingrafted in the Soul of Man, tis impossible that any thing but a* thinking principle should be productive of Thought.

of that poor Joy, as to be declared by the People at a Theater, that he was a good Poet. A Man tis said may live of a little, but alas *of how much less, may a Man Die* ! Lord as thou hast wonderfully made me, *think* me fit for thy acceptance ; that *when* my Body shall be laid up in the *Common* Wardrobe of the Grave, my Soul may *be* advanced to behold thy presence *in* Glory, and be then Glorified with that Glory, *which* thy Dear Son Jesus hath purchased for *me*, with the Price of his *Precious Blood* ; *make me a Joyful Partaker* of the *Glorious* Resurrection, to Adore thee for ever *and* ever : Lead me in safety with thy *all*-powerful Hand ; Breath upon me *Divine* Consolation ; give me not over to the *Corrections* of my Enemies : As thy first *Breath* breathed into me the Breath of Life, *let* thy holy Spirit breath Divine light *into* me ; and enable me by thy Grace to *look* forward to my End, and to look *backward* to the consideration of thy Mercies : *And* in particular that Mercy of *transferring* my Sins upon thy Dear Son Jesus, *who* hath Signed my Pardon with his *Dearest* Blood. Come to me, Dear Lord, in the *Visitation* of thy holy Spirit, and in the *Seal* of thy Sacraments ; hear thy *Spirit*, saying in my Soul, heal me O Lord *for* I desire to be healed : Keep me back *from* them who misprofess Arts of healing *the* Soul. I am sensible nothing can heal *the* Afflicted Spirit but thy Grace ; there is no *spiritual* Health to be had by *superstition* ; heal me of all my Sins and Follies by *Repenting* Tears, and establish my *Irremoveable* assurance in thee ; *let* Virtue proceed out of thee to heal my Soul. *Lord* leave no relicks of Sin in me. O thou *universal* Physician, heal my Soul by *Divine* Grace. Lord give me a share in the *Tree* of Life. Ripen that Fruit thou hast *appointed* for the healing of the Nations : Life *it self* is with thee, O ! impart it to my *Soul* ! *thou* Lord art Life, unite me to thee : My *Infirmities* are a motive to induce thee to *Pity* me. Have Mercy upon me, O Lord, for *I am* weak ; heal me for my Bones are *vexed*. When is it so seasonable for thee to *commiserate* as in Misery ? Thou Lord hast *given* me a holy Detestation of all Sin, *and* every impurity : O that I could be *cured* of all remaining Evil ! Banish *from* my Thoughts all Misbecoming motions, that I may be free from the *power* and Bondage of Sin ; thou seest the *secrets* of my Soul, and knowest that I detest *and* abhor it ; and that I desire to be thine *intirely for ever* : O ! Accomplish this my desire.

§ 7. As in God there is one Essence, and three Distinct Persons ; so in the Soul of Man, there is one Essence and three

three distinct Powers; the Memory, the Understanding, and the Will. The Soul is a substance Created of nothing by the Word of the Almighty, reasonable, intellectual, spiritual, always living and active, so capable, that nothing but God can repleniſh it. He that will know more than the eternal Wisdom hath revealed, and will not believe it Immortal for God's Glory, shall feel it immortal by the Eternity of Puniſhments: Let us regard this Victorious Spirit, which hath escaped the Chains of Time, and Laws of Death; let us not betray its Honour, wither up its Glory, nor deface the Character which God hath given it: But prepare it for the great Day of God, when we shall see it apart, much more Divine than these mortal Members; when we shall enter into those Precious Temples of Eternal Splendour; where our being shall never have an End, our Knowledge admit no Ignorance, nor Love suffer change. The * Soul of Man is the Lady of Life; great is the celerity and swiftness of it; she is great in the Memory of things past, in the Providence and foresight of things to come; many are the Arts, Sciences and Inventions that are found out by her; the Heathens have ascribed to her great Power and Honour, she is an infusion Celestial, and no natural traduction. The Soul is a nature always permanent, and by it self moveable; the Soul when it is discharged from the Body hath Understanding, the Spirit which is Celestial, returneth to its Original. The Soul by all Wise Men, hath ever been acknowledged to be Celestial and Divine, she is a reasonable and Intelligent being; all the Eminent Philosophers, following the bright Splendor of natural light, have agreed in this Truth of the Immortality of the Soul: The Immortality of the Soul is acknowledged and confessed by all Nations; It is believed of *Hebrews*, *Caldeans*, *Persians*, *Medes*, *Babylonians*, *Egyptians*, *Arabians*, *Ethiopians*, *Scythians*, *Grecians*, and Antient *Gauls* (*Romans*) and that which is yet admirable, after a Man hath Travelled over *Europe*, *Africk*, and *Asia*, let him enter into the new World's, which Nature hath divided from us by so mighty a Mass of Seas, Rocks and Monsters, he findeth the Faith of the Souls Immortality began there so soon as Men. From whence comes this consent so great, so universal, so authentical, in a thing so sublime, so alienated from Sense, but from the Spirit of God? Wherefore we are assured by this Divine Spirit, that our Faith is not

* *Religion is ingrafted in the Soul of Man, tis impossible that any thing but a* thinking principle *should be productive of* Thoughts.

in vain. May we therefore abound in this belief unto the end, when our Faith will be changed into Vision, for then we shall experience what we now believe; and could our Soul be now discerned by our Bodily Eye, how would it Ravish us, and lead us into an excessive Love of it self. We may indeed conceive in our Mind some Ideas of it, but we cannot see it with our Bodily Eye; it is of an invisible Nature, it cannot in its perfection be described by us, any more than the Eye can see it self; it is Indivisible and Immaterial; Incorporeal, but Immortal and Immutable; and may be called the Receptacle, or Store-house of all the Species or kinds of things, being a Created substance. The Beauty of the Body compared to that of the Soul, is but as a Candle in comparison of the Sun; the Body is but the Shell, the Soul is the Pearl: Whoever hath rejected the Doctrin of the Immortality of the Soul, it hath been observed, there was some Disorder and Impurity in his Life, such as *Lucretius*, *Plinie*, and others; which made them controvert their Opinion, to divert the apprehension of Punishment due to their Crimes. No Man hath ever denied the Immortality of the Soul, but he, that hath been as reas to deny the existance of the supreme Being; the first cause of all things, and are therefore sceptical and profane Men and to be shunned by all Wise and Reasonable Men, as Pest or the most frightful Disease, because they give not reverence to the overflowing kindness of God; they give no Honour to the Temple of Virtue, tho it be an acceptable Pasport to the Kingdom of light and Life.

§. 6. In the Soul of Man is a preceptive Power, able to comprehend the Heavens, and to feel it self, and to Measure all the Spaces beyond the Heavens, and adore the Deity of the Eternal God; Dread his Power, Reverence his Majesty, see his Wisdom, rejoyce in his Bounty, conceive his Eternity, praise his Glory, *with Reverence* and *Dread mixt with Joy*. I therefore fall down before thee O Lord whose *power* and goodness can raise me to *Comfort and* Joy, assist me to consider thy Glory *in the* perfection of my Soul; my *Understanding* is present with whatsoever it *knoweth*. I admire O Lord thy infinite Wisdom, *in* advancing me to the similitude of *thine* eternal greatness, a greatness that *resembles* thine; a living greatness, *a Soul* within, me that receiveth all things Spiritual, *Heavenly*, *Divine*, *Intelligent profitable*; but doth not fill, but feeleth all things, receiveth, seeth, discerneth, and enjoyeth them. God hath made us able to comprehend with all *Saints*, the Length, and

Breadth

Breadth, and Depth, *and* height of the Love of God; which *passeth* Knowledge, that *we might be filled with the fulness of God.* Our Thoughts can Travel in an instant throughout all the Spaces, beyond the Heavens; can pursue the flight of Angels: We have an infinite Liberty beyond the World; our Understanding is present with whatsoever it knoweth, by the Power of our Soul, that living greatness within us; the Soul is a meet dwelling Place, in some Degree, able to understand and adore the Godhead. The Heaven of Heavens see no Immensity nor wideness at all, they are but Dead and silent Places; they feel not themselves, they know nothing, they see no Immensity or wideness at all: Whereas in the Soul there is a perceptive power, capable of knowing and adoring God; that glorious Being, that is the cause Efficient and end of all things. The Work of Love is the Sovereign delight of all the Angels, the Cream and Crown of all Operations, living streams of Divine Affections; which God more prizes than Thousands of Rams, and Ten Thousands of Rivers of Oyl; than Worlds, though Millions of Gold and Silver: God desires more our good Works, than Crowns and Sceptres; by doing Works of Mercy, we are made the Image of God, that we should have the Glory of being Crowned with the Beauty of our own Works; which is not less but more God's Glory. Infinite is thy Thirst O God, *that* he should perform the thing desired, chuse what is good. Oh! that I could do the Works which thou commandest, that the Glory of good Deeds might shine in me, and the Pleasure of the goodness wherewith I do *them, which is derived from thee, are to be returned to thee, who art an Immaterial living Mind*; and dost inform and actuate the dead matter, *and support the frame of the World. Thee O Lord we therefore adore, for all the Beauties in Heaven and Earth*; but much more for the Regent Life, and Power of Perception, which rules within; that secret Depth of Fathomless consideration, that receives the information of all our Senses. God have made Man a living Temple, capable of admiring his omnipresence, he hath given us an understanding Eye, a Temple of Eternity, a Temple of thy Kingdom, Blessedness and Glory; all the Powers of my Soul shall praise thy Wonders O God, for out of nothing thou hast made it *Immortal to be a Temple to thy self, for all the Heavens shall praise thy wondrous Works.* The Soul of Man is more excellent than the Clouds, and more worth than the Heavens and all their Planets; She is an Under-

ſtanding Eye, able to perceive the Power and Wiſdom of God; endleſs are the Powers O God, thou haſt beſtowed upon my Soul, able to enjoy thee, who art the Jewel and Joy of every Boſom, the only Object of all our Joy, the Delight of Angels; who then moſt enjoyeth himſelf when he is injoyed. God is the Joy and Treaſure of all his Hoſts he loveth to be delighted in, becauſe he delighteth; he is the Sun of every Eye, the Crown of every Head: God from all Eternity did infinitely delight in Exalting others he communicates himſelf wholly to all his Hoſts by eternal Wiſdom, he hath made them his Image by Almighty Power, given himſelf to us by infinite Love and good Will.

§. 7. The Soul is a living Greatneſs, an eternal Sphere of infinite Knowledge; it is the inviſible Similitude of the great Immenſity. Even of thee O Lord, whoſe greatneſs is the only uſeful greatneſs; who filleſt Heaven and Earth and all Places with thy Power and goodneſs: The Soul by the ſtrength of imagination, is able to behold the Day of Judgment; by this it is able to Walk in God's Eternity, all at large. We can wholly ſee Eternity by the *ſtrength of Faith, know every where, that* from Everlaſting *Everlaſting* thou art God; whoſe *Everlaſting Glory is the Treaſure of every holy Soul.* The Soul is of a refined Alla by Divine Wiſdom Enriched, in it the Glory of God Power ſhineth; the Soul can ſee the Beauties that Ange admire; by delighting in Works of Piety we are God Image: In the contemplation of my Soul, I can ſee in the Truth of all Religion; behold all the Myſtries of Bleedneſs, admire the Divine greatneſs, rejoyce in infini goodneſs, praiſe the Divine Majeſty and Power, Adore t Love of God; are Raviſhed with his Wiſdom, and tra ported with the pleaſing Beauty of Holineſs. Who ha made the Soul of Man his peculiar Treaſure; ſuch wond ful Power haſt thou Created in me, that I am able to more than my Soul durſt once attempt to imagin How infinite is thy thirſt that we ſhould perform the thi that thou deſireſt, that the Glory of ſuch Deeds mig ſhine in me, and the pleaſure of thy goodneſs whereby do them; that being Honoured in the Eyes of Angels a Men, I might be enlarged by them, acknowledged, ceived into their Boſoms; delighted in, Imbraced, and H noured with their Abodes, where I may for ever rejo in thy infinite Bounty, beyond all time; yet even now am content with my being, how much more ſhall I then

for ever thankful? For Souls Immortal are denied nothing. All things are penetrable to the *Soul of Man, all things are naked and open* to it; *even thee O God is She able to behold*; who Dwelleth with Her, yea in Her, in all the Spaces of thy great Immenſity; to Accompany thy goodneſs and ſee whatſoever thy Hand is doing, that in the Joy of all, the Soul might abide in Communion with thee for ever, whoſe Works are her Treaſure, whoſe ways Her delights, who contemplates thy Counſels; ſhe is fit indeed to be the Bride of God, whoſe Almighty Hand hath made Her. O the Bounty of the Eternal God, who hath endued Man with Eternal Powers, even the ſimilitude of his own greatneſs! Thou haſt made the Soul of a Reaſonable Man like thee. To Meaſure Heaven with a Span, comprehend a Thouſand Ages as one Day, ſee an infinity before and after; unſatiable is the Soul becauſe nothing can fill it: A living Centre, wider than the Heavens, an infinite Abyſs, ſo made by the perfection of the Divine preſence; who art an infinite Knowledge in every Centre, wonderfully ſufficient in all its Powers; God hath made the Soul of Man ſo rare, that even Yeſterday is preſent to his inward Eye, the Days of his Infancy, Child-hood, Old Age; he hath an endleſs Liberty: Being able to ſee, walk, be preſent there where neither the Eagles Eye, nor the Lions Thought can at all approach; we can ſee the Deeds of our Progenitors, their Lives and Perſons; the ways of God's Dealings to the Antients, the ſervice of *the Sun in all Generations; we can alſo* ſee *the Son of Righteouſneſs in his* Riſing, for the healing *of the Nations.* This is worth more than ſeeing the Creation of the World, or the Government of Kingdoms; the Underſtanding of Man, can behold the Day of Judgment, and the Delights of all Ages, the Sphere of time, nor will that alone contain us, an infinite Liberty we find beyond them. We can walk in Eternity at large, in every *Moment ſee wholly, know every where, that from Everlaſting to Everlaſting, the Lord* Jehova *he is God,* whoſe Everlaſting Glory, is the Treaſure of the Soul; that can contemplate that Eternity, whoſe Continuance is a permanent Now; he whoſe greatneſs is the only uſeful greatneſs, his Wiſdom and Greatneſs both are one, and hath made the Soul of Man the Image of his own. God is an Eternal Sphere of infinite Knowledge in every Centre, expanded every where, yet inviſible, *his Eternity is ſupremely wonderful.* O Lord, *thou Lover* of Righteouſneſs, whoſe Kingdom is Everlaſting; *ſubdue* the Unrighteous World to

thy *Divine* Government; O Miracle of Divine Goodneſs
*O Flame* of Zeal, and Love and Joy! thou Loveſt *to* Gover
thy Subjects by Laws, and takeſt *Delight* to diſtribut
Rewards and *Puniſhments* according to Right. Thou ha
*hidden thy* ſelf by an infinite Miracle, *and made* th
World the Chamber of thy Preſence, *the Ground and The*
*tre of thy Righteous Kingdom:* Thou putting us at a di
tance a little from thee; we not as yet being capable o
underſtanding thy Righteous Nature, ſo fully and clearl
as we ſhall after be, when we ſhall be received into tho
Abodes where Angels dwell, where we ſhall viſibly ſe
the Manifeſtation of all thy Glory; unto which thou in
viteſt us by the Practice of Virtues, to come beyond whic
Glorious Place, there can be no Rewards. We will there
fore ponder upon the goodneſs of our Author and end, an
beg ſtrength to Imitate the ſame upon which we ponder
who made us meerly to employ his own goodneſs, fo
which he advanceth and crowneth us with his Bleſſings
he infinitely deſireth to ſee us Bleſſed; this he looks o
as his Glory; his Goodneſs is his Wiſdom, for by tha
he Inheriteth all his Works; he is the Object of Delight
our exceeding Joy: His goodneſs is ſo great, that the
he moſt enjoyeth himſelf, when he is enjoyed; he loveth
to ſee and delight in Glory, his Love is his Bleſſedneſs
Thou dwelleſt in us and guideſt our Thoughts, enliv
neſt our Hearts, haſt given us Power and ſtrength to en
joy thee our God: He healeth our Rebellions, notwith
ſtanding our wilfulneſs; openeth our Eyes and healeth
our Infirmities, that we may be capable of knowing Go
in his Ways, Works and Counſels; whereby we arrive t
delight in his Bleſſedneſs, who is the Sovereign and Supreme
Mighty in goodneſs. He have reſtored us by his Son, an
by his Holy Spirit, by the Merits of the one, and th
Works of the other; to the ſimilitude of that goodneſs
whereby he enjoyeth himſelf, in all his Works of Creatio
and Providence: Let the Miraculous love of his eterna
Excellency open the Gate of Wonder, Liberty, and Diſſi
culty to me, the Gate of Glory, Triumph, Invincible
Peace, unchangeable Goodneſs, Beauty and delight; le
my Love to the Soul's of Men be immortal, Sovereign an
Divine; yea Invincible; from the Chair of Chriſt's Pro
feſſion, let me learn with Zeal and Joy to love all Souls
Chriſt Triumphed over the Love of his own Life, his
Hands and Feet, his Heart and Head were all open,
even to the laſt Drop of Blood, for us his Rebels and hi
Enemies;

enemies; let his Love O Lord be the Rule of mine, who valueth a Soul above the World; thou haſt ſhewed me that my Soul was dearer to thee than thy own Life, let my Love to ſave Souls reſemble thine. Thy ſelf worth many Worlds thou gaveſt for me, I gladly and willingly give my ſelf to thy Will and ſervice; let my Love to thee, and all the World be Genuine, Divine and free; let me pour out my ſelf, my Spirit, Soul and Blood, my Time, Labour, Health, Eſtate, Life and All, for thy Love and Glory; O! tis Heavenly, Divine, Angelical! *to Love and be Enamoured with thee*: My *Soul is* tranſported with thy Love, I thirſt to be *with thee*, where I ſhall ſee thy Unvailed *Glory*, with thoſe Bleſſed Souls my Elder *Brethren*, gone to Glory before: I pant, I thirſt *to enjoy* thy unſeen Glory; O! when ſhall the *Day* come, when my longing Soul ſhall *be* ſatisfied with thy likeneſs to ſee the *Viſion of* Bliſs. In Dying for my Soul thou haſt *ſhewed* that my Soul was Dearer to thee *than thy* Life; make me like thee a Child of *God*: What glorious Treaſure ſhall I poſſeſs, *who* am allied to thee by Virtue of the *Unity* of the Church. Thy Love continued to *us* beyond Unkindneſs? Fill my Love *with the* Zeal of thine, like thine O Lord I deſire *it* ſhould be. A Flame of thirſting Induſtry *all over*, outliving Hatred, Unkindneſs, *Ingratitude*, Perverſneſs, and whatſoever *is* contrary to thy Divine Purity; let me Love *all thy* Servants as thou haſt Loved them and me; let *me be* always converſant in the higheſt Altitudes of *Divineſt* Love and Purity.

§. 8. *The* Felicity *of the Soul is* Infinite: No Pearls are to be compared to Wiſdom, to precious Faith to the Fear of God which is a Rich Treaſure; he that hath the Fear of God, will not Sin againſt the Checks of his own Conſcience; if Conſcience be not a Bridle, it will be a Whip, if it be not a Curb, it will be a Scourge; if you will not hear the Warnings, you ſhall feel the Laſhes of it: If it do not reſtrain from Sin by Admonition, it will put you to pay for it by Contrition for Sinning againſt the motions of God's Spirit, in reſiſting and grieving it. Draw not others to Sin by your bad Example, but reprove thoſe whom it may fall in your opportunity to admoniſh; be not afraid to ſpeak for God, reprove and adviſe thoſe that Diſhonour him: It is the grief of a good Man's Heart, to conſider the Rebellions of Men againſt their Maker; the good Angels alſo are moved with Compaſſion, to behold Man in Rebelion againſt God; and God himſelf wiſhes that Men were wiſe, and would

conſider their latter End, that they might not Sin againſt him. In Hell there will be Puniſhment without Pity, Miſery without Mercy, Sorrow without Succour, Crying without Comfort, Miſchief without Meaſure, Torment without Eaſe: Be careful therefore that ye offend not God, *that ye may eſcape theſe Torments*; this is the *Puniſhment* of *Hell* Everlaſting *Deſtruction*, from the preſence of the Lord, *and* from the Glory of his *Power*. Follow after Righteouſneſs and *Mercy* that ye may find Comfort in that *Day*; even, Life, Righteouſneſs *and Honour*: For what advantage would it be for a Man *to win* the whole World, and loſe his *own Soul*; what Recompence *can be given for the Soul?* The Soul of Man is moſt precious and valuable; all the Worlds gain in compariſon to the loſs of one Soul, is to be deſpiſed as nothing; the Soul in it ſelf is a Particle of Divine Breath, inſpired of God: The Lord that ſpread the Heavens and formed the Earth, formed the Spirit of Man, *Zech.* 12. 1. It came out of God's Hands Holy and Righteteous in the intire Nature of it; in its natural qualities and Operations it reſembles God, in his Underſtanding and Wiſdom; it hath a faculty of Underſtanding to know God, whom it ought chiefly to love; it is almoſt infinite in ſeeking Knowledge, it hath a faculty to will even that which God willeth, to wit, Holineſs and Piety; it cannot reſt in any thing of this Life; but willeth principally the things beyond the ſight. Bleſſedneſs and Happineſs, it reſpecteth being happy after this Life; it contendeth for its own Immortality, it hath a faculty of Conſcience Immortal; this ſtandeth in awe to Sin, though none look on; it hath Operations above Senſe; to believe God, Fear and Love him. Embrace Religion, Meditate on Heavenly things, with an aptneſs to proceed in the Knowledge of God, which no Creature, inferior to the Soul can do; the primary and proper end of the Soul, is to live to God in this Life, and with him in the future: The Ranſom of the Soul was above all Corruptible things; nothing can be compared to its *unmatchable Graces*; *abſtain therefore* from Fleſhly *Luſts, which War againſt the Soul.* Beware of all Uncleaneſs and Impurity, the projects of Pleaſure are hurtful to the Soul; theſe ſavour not of the things of God, but fighteth againſt the Spirit; the Pleaſures of the Fleſh drown the Soul in perdition: Sin not againſt Conſcience; theſe are waſting Sins, preſumptuous Sins, wound the Soul: Avoid the keen and mortal Weapon of Sin, every Sin is a mortal Wound, deſperate and without a ſpeedy amend-

ment

ment Incurable: The ſaving of a Soul is one of the beſt and higheſt Works of Charity and Mercy, and ſhall receive the beſt Reward; to ſhine as the Stars in the Firmament, the gaining of one Soul; is above the gain of the World; pray that all Souls may be Cloathed with Chriſt's Righteouſneſs; to ſave one Soul is a more happy Work than to provide for a Thouſand Bodies. To feed the Hungry is a Work of Mercy, but to ſave a Soul infinitely exceeds it; tis a Work of the trueſt Mercy to be good to Souls, provide for the Inſtruction of Youth; get them Spiritual Food; the welfare of the Body, depends on the good Eſtate of the Soul; If the Soul be well provided for and ſaved, the Body is ſure to be ſaved. If thou cleaveſt to the Lord, he ſhall Bleſs thy Bread and Water, and take all Sickneſs from the midſt of thee, *Exod.* 32. 25. The keeping the Words of Wiſdom, is Life to thoſe that find them, *Prov.* 4. 22. St. *Stephen* commended his Soul into the Hands of God; and Jeſus Chriſt, commended his Spirit into the Hands of his Father; A Thouſand Worlds of Men and Angels cannot Redeem a Soul, but Chriſt hath Redeemed it, and made ample Proviſion for it, by the Purchſe of his own moſt Dear and Precious Blood; he that loſeth his Soul loſeth God's Favour and Friendſhip at the ſame time, together with all the Bleſſings of Heaven and Earth; God's Favour and preſence is better than Life, with him is the Well of Life: it is in his Power to Adopt for Children whom he pleaſeth; God ordaineth all to Life, but all will not have Life, becauſe they reject it againſt themſelves: The loſt Soul hath loſt the preſence of the Spirit of God, together with all light and Comfort, Conſolation and Joy; for wanting the Spirit of God, they want all Degrees of Comfort; they that do Wickedneſs, are ſhut out of the preſence of God. Who can ſave a loſt Man, a Man that will not be ſaved? A Man that chuſeth Death muſt Die, he will not Live, all endeavours to ſave him are loſt upon him, nothing will Work in him a Reformation; they deſpiſe the Day of Mercy, and the Seaſon of Grace, to their own Eternal loſs and Deſtruction; they will not be leſs Sinful, nor more Fruitful: Yet the Love of God ſeeks us, when we do not deſerve it, and his Care keeps us, when we obſerve it not; he recalls us from our evil doings, that we may be eternally Happy. The ſame God that made the World by his Power, and governeth it by his Wiſdom, Redeemed it by his Mercy; that it ſhould not Periſh Everlaſtingly, but being throughly waſhed with the Tears

of true Repentance, and by Faith in our Saviours Blood, may obtain Pardon; for God's Faithfulneſs is as Everlaſting as himſelf; he is always ready to receive returning Penitents: God receives them by his Mercy, retains them by his Power, and reſtores them to Salvation by his Truth; he hath provided Mercy and acceptance for all that deſire it; for as is his Majeſty, ſo is his Mercy. O! never let thy Love nor care forſake me, now I do deſire it; thou art powerful in all thy performances, Mercy and Truth are both abundant in thee, by thee, I poſſeſs my Soul in Patience, and when it ſhall pleaſe thee, to require it. I will reſign it with Comfort; the poſſeſſing my Soul in Patience while I live, will make me reſign it with Comfort, when I Die. Here are ſome Impediments that ſurpriſe me at my firſt Reflection; the defect of Holineſs in the Will, of Truth in the Underſtanding, of Innocency in the Action; but theſe will be ſurmounted when we look to the Rock of our Salvation; my God will ſave me, I preſs towards the prize of my high calling. I know that no Man can ſee thee and live, therefore I deſire to Die, that I may ſee thee; let thy preſence go with me, and give me Eternal Reſt; if thy preſence go not with me carry me not hence; where ever I am in Life and Death, let thy Spirit aſſiſt and chear me, fill and revive my Soul with thy Mercy: Lord be within me, to ſtrengthen me, without me, to aſſiſt me, before me, to direct me, behind me, to defend, and protect me, Beneath me, to uphold and ſuſtain me, and above me; to guide and receive my Soul to endleſs Mercy.

§. 9. They that have ſlight Thoughts of Sin, never had venerable Thoughts of *God*; *God hates all Defilements, for he is* the God of Purity, to the pure in Heart, his greatneſs *hath promiſed they ſhall ſee him*, *St.* Mat. 5. 8. in his unchangeable *excellencies full of Grace and Truth.* Theſe ſhall love him with *all the ſtrength* of their glorified *Powers*, for God is Love it ſelf; compleat ſatisfaction *flows from Union with God, by Knowledge*; to be capable of this Union, we muſt retire into our Minds, and conſider *the great* Diſparity between the *Great Creator, and the Finite* Creature, the *one three an Almighty Power*; and the other a Finite Creature of Yeſterday, who hath nothing to depend upon, but what he receives from the Divine Bounty, who readily extends his free goodneſs to all his Adherents; all he gives us is his meer Grace; we can merit nothing at the Hands of God, who is great and Glorious; yet ſupplication for Mercy, doth become us his Unworthy Creatures, who are

two

two Prone to Offend him; whoſe Majeſty is infinite, which greatens our Offence; but we appeal to the Covenant of Grace, for relief in our Deſolate Diſtreſſed Condition; begging acceptance through the Merits of our Lord, which is able to cleanſe us from all *Unrighteouſneſs*; *and though our Sins have been* Red as Crimſon, he is able to cleanſe them White as Snow, *and plant in you inherent Righteouſneſs*; for he that is altogether deſtitute of this, cannot arrive at Glory. The free Mercy of the Lord is the ground of our hope; Mercy is the Original and riſe of all the recompence we expect from God; Mercy beginneth our Salvation, and Mercy Crowneth it; Mercy entreth us into the Covenant of Grace, and *compleateth our Happineſs thereby, hereby* we look for the Mercy *of our Lord Jeſus Chriſt unto Eternal Life*: Thoſe that are hard and unmerciful, do not pity the Miſeries of others. Revengeful Men while they retain that Principle, cannot expect God's Pardoning Mercy, for how can he expect to obtain Mercy that ſhows none? But the Merciful Man does good to his own Soul; he that ſheweth Mercy, prepareth himſelf to obtain the Favour of God, *who is Rich in Mercy to all his Creatures*; for mark the perfect Man and behold the upright, for the end of that Man is Peace, *Pſal.* 37. 37. The memory of the Juſt ſhall be Bleſſed, and the Righteous ſhall *be had in Everlaſting Remembrance*. When Chriſt firſt came into the World, he was *Deſpiſed* and *rejected by Men*; *but at his* Second coming, every Knee ſhall bow to him, and every Tongue ſhall confeſs, that he *is Lord of all, to the Glory of God the Father*: At his firſt coming he conceal'd his Glory, by the veil of his Fleſh, but at his Second, he will manifeſt and diſplay it in the moſt bright and Majeſtick Manner: At his Firſt coming he was Deſpiſed and Reproach'd of the People; but when he comes to Judge the World, his Enemies ſhall be ſtruck with Defenceleſs ſilence. And though he have been concealed from our ſight for ſeveral Ages by *the Curtains of Heaven*; *yet know that* e're long, he that ſhall *come will come and will not tarry*, the Curtains ſhall be ſpeedily Drawn, and the Scenes of Glory ſhall be open; 'tis as certain that he will come, as if the Event was already paſt, or as if we now ſaw the Heavens open, and he moving towards *us*, *in the Chariot of a bright Cloud*. Where then ſhall *the Wicked and the Ungodly appear*? How will they bear the Brightneſs of his Eyes, the Thunder of his Voice, the Weight of his

* *The Abaſement of Chriſt, is the meritorious cauſe of Man's Exaltation, the Foot-ſteps of his Death are the Foundation of Man's Glory.*

his Arm, and the Terror of his Wrath, who have Despised his Grace, Blasphem'd his Person, and Spurn'd at the sounding Bowels of his Love? What can they expect but endless Torments? O! Miserable will they for ever be; they will call for Death to destroy them, but will find a Life more miserable than Death; for Annihiliation would be to them a kindness, endless Misery must be their Eternal Portion: No Attonement is then to be made; having Despised Repentance in the Day of Grace, 'twill then be to late to retreve their Mispent Time; therefore now remember your selves and turn to the Lord with all your Hearts, for he will graciously *receive you, and abundantly Pardon you*; fly to the Lord with all speed, that you may be accepted and *your Sins* Blotted out, when the times of Refreshment shall come.

§. 10. The Mind is the highest part of Man, and nigh of Kin to God. Those who are possest with a Noble Passion for Knowledge; How do they Despise all lower Pleasures in comparison of it? How do they forget and neglect the Body to retire into the Mind, to contemplate upon God? For to Angelical Minds, only doth God impart his *Invisible Glory to the Spiritual, who Love* him with all *their Minds might and strength.* For the Carnal Man cannot perceive the things of God, he hath no Thirst after Knowledge or Goodness; they seek for Happiness in the Vanity of the Creature; therefore are they always desirous of change, and have their Judgment so corrupt, that while they Languish with a secret desire after an unchangeable good, yet they conceive no good as desirable, that is not changeable: But to correct this gross Error of fancy, they should enquire into the Causes of their Dissatisfaction, that makes the constant Fruition of the same thing here tedious; sensible things are of such a Limited goodness, that not any of them can supply all our present Wants, so that 'tis necessary to leave one for another. Eating and Drinking are to Extinguish Hunger and Thirst, but continued beyond just Measure becomes Nauseous; the Senses themselves cannot be satisfied all at once; the Ear cannot attend to Delightful Sounds, and the Eye be fully intent on Beautiful Colours at the same time; the satisfaction of one Sense defeats another of enjoying its proper good; therefore the same Object is not constantly Pleasant, but the Heart is Distempered from as many Causes, as there are Desires unaccomplished. All things under the Sun, afford only a superficial Delight; and miserably deceive the Expectations raised of them; and many times there is a mixture of some Evil in them,

that

that is more Offenſive than the good is Delightful: But there is no cauſe of Diſſatisfaction in Heaven, for God is an infinite good, and whatſoever is deſirable and precious is in him in all Degrees of perfection; in his preſence all the powers of the Soul are drawn out into their moſt pleaſant exerciſe, and always enjoy their entire Happineſs. The Fruition of God exceeds our moſt raiſed hopes, as much as he is more Glorious in himſelf *than in any borrowed Repreſentations.* God will be to us incomparably *above what we can ask or think*; the compaſs of our Thoughts, the Depth of our deſires are imperfect Meaſures of his Perfections; he is a pure Good in himſelf, and prevalent to Deſtroy all Evil: nothing can allay the Joys of Saints, when they are arrived in God's preſence; God is, and ever was infinitely Happy, to whom no good was ever new; an infinite Good produces always the ſame pure equal compleat Joy; becauſe it ariſes from its intrinſick perfection, that wants no Excellency to recommend it; from hence proceeds conſtant Joy of high Affections. God, the eſſential Happineſs of all the Bleſſed, is always perfectly Lovely, and Delighful to them; the Bleſſed in their happy State through every Period, have as lively a perception of it as in the beginning, of their Felicity; who is able to conceive the exceſs of Pleaſure, the Soul feels when it firſt enters through the Beautiful Gate of Paradiſe, and ſees before it that Incomprehenſible Glory; the ſerious belief of thoſe Glorious Abodes, will draw forth all our Active Powers in the Service of God: The feeding by lively Thoughts on this ſupernatural Food, will add new Vigour and Luſter to our Graces, and make our Victory over the World eaſy; he that believes that his Body ſhall be ſpiritual, and his Soul Divine in its Perfection, will become reſolute to ſubdue his Rebelious Fleſh, to the Dictates and Holy motions of the Spirit; and hereby free his captive Spirit from all Intanglements. The lively hope of the future Bleſſedneſs, is a powerful motive to ſupport us under the greateſt Troubles that can befall us, in this mortal Condition: Here we are toſt upon the Alternate Waves of Time, but we ſhall undoubtedly arrive at the Bleſſed Port.

O Lord give me Grace to delight in Pious, Solitude and Devout Retirement; teach me thy Bleſſed Leſſons, and fill me with thy Heavenly Muſick, that I may learn to decline the Praiſes of Men, becauſe their Applauſe is not worth regarding; but earneſtly ſeek to be worthy of thy Approbation; that when thou makeſt up thy Jewels, I may be Numbered amongſt the Righteous, and my Soul may be bound up in the Bundle of Life; cleanſe me from all Defilements of Fleſh and Spirit, and Baniſh from me all thoſe that lay wait for my Soul. That no Adverſary may deprive me, from making my Peace with thee, that thou mayeſt take ſweet delight in me, through the Merits of my Saviour Jeſus, *Amen.*

CHAP.

## CHAP. XVIII.

### *Of the great Dignity of the Prieſthood.*

1. ST. *Ambroſe* ſays 'tis ſad, when Virgins are with their own Money ſold to Slavery; and that Services are in better State than Marriages, for Servants receive Wages, but thoſe buy their Fetters, and pay dear for their loſs of Liberty. A Man ought to Nouriſh and Cheriſh his Wife, not to Tyrannize over her, and not in any wiſe be bitter to her; but Treat her with Honour *and Reſpect, or as the Word of God directs, giving Honour to her*: The Reverend Doctor *Taylor*, Biſhop of *Down* and *Connor*, ſays in his Sermon of the Marriage Ring; that it ſeems to be with Husbands, as it is with Biſhops and Prieſts, to whom much Honour is due; but yet ſo that if they ſtand upon it and challenge it, they become leſs Honourable: And as amongſt Men and Women, Humility is the way to be Preferred; ſo to demean our ſelves without Pride, is to obtain Favour of God and Man. He that is Proud cannot Pray acceptably to God; every Man is commanded to Repent before he Prays; God will not give heed to any Prayer that is offered with an Impure Heart or Unrighteous Hands; the Prayer of the Wicked is an Abomination to the Lord: A Man that is Ungracious in his Life, can never be acceptable to God in Divine Worſhip: Holineſs is required to reconcile any Perſon to the Eternal Mercy. Every Paſtor that would Miniſter the Spirit of God, to others muſt be careful that the Spirit of God do not depart from him? All WICKEDNNESS does highly grieve the Spirit of God. A Wicked Perſon cannot be a Spiritual Man; they are Carnal and ſold under Sin, they walk not in the Spirit; one Man may be the worſe for another Mans Sin, yet no Man ſhall Eternally Periſh but by his own Sin. He that is Holy, ſhall receive the Holy Ghoſt into his Heart, and Divine Bleſſings from the God of Conſolation; the People of God have a Portion in the Evangelical Miniſtration; they ſhall expreſs the Power of God in their Lives, and become Kings and Prieſts unto God, while they are Zealous of good Works: He that is good in the ſight of God, ſhall be Happy to Eternal Ages; and this may be an infinite Comfort to every Holy Soul, but a great Reproach to every Unholy Perſon. The Ambaſſador

baſſadors of Chriſt ought not to neglect to do their King Honour; the Glory of Chriſt muſt not be Inglorious by Diſhonourable Actions: Every Miniſter of God ought not only to be Pure, but ſhining and bright in every part of their Converſation, becauſe the Example of our Paſtors, is very powerful to win to Holineſs and Goodneſs, all thoſe whom they Inſtruct, and lead in the way to Eternal Salvation: Every ſuch Dignitary is highly concerned, to have particular regard for the Honour of his great Maſter Jeſus Chriſt.

2. The Council of *Chalcedon*, which is one of the Four Generals, ſays it is ſacriledge to bring back a Biſhop to the Degree and Order of a Presbyter; it is indeed a Rifling the Order, and Intangling the Gifts, and Deſtroying the Wiſe Methods of the Holy Ghoſt; it is a Diſhonouring thoſe whom God hath Honoured, and Robbing them of their ſpiritual Eminences, with which the Spirit of God does anoint the Conſecrated Hands of Biſhops. St. *Cyprian* ſays that the Office of a Biſhop, is a high and a Divine Power from God of Governing the Church: And St. *Cyril* ſays, it is a great and Precious thing in the ſight of God; it is the utmoſt Limit of what is deſired or deſirable amongſt Men; yet the Burden of it is great to diſcharge it Faithfully: Theſe Holy Perſons are called the Glory of Chriſt; the Biſhop is Intruſted with the Lord's People, with the care of their Souls, and thats a great charge; the Biſhop is he of whom God will require an account of their Souls, *Heb.* 13.17. This is tranſcribed into the 49 Canon of the Apoſtles, and the 24 Canon of the Council of *Antioch*. Chriſtian Biſhops have Bleſſed and Built up Chriſtendom; they ſpeak Wiſdom amongſt them that are perfect; the Myſtry of Faith is beſt preſerved in a pure Conſcience; yet they are not to offer to the People the Bread of God with Impure Hands, the Holy Sacrament is a pure Nouriſhment, but it muſt be worthily Adminiſtred, as alſo worthily received; or if it paſs through Unclean Veſſels, it loſes much of its Excellencies. Biſhop *Taylor* of *Down* and *Connor* in a Conſecration Sermon Preached at *Dublin* at the Conſecration of two Archbiſhops and Ten Biſhops, ſays that a Vicious Prelate is a great Calamity to that Flock, which he is appointed to Bleſs and Pray for; he that would reconcile the Penitents to God, muſt not himſelf be Impenetant nor at Enmity with God? Leſt the Holy Spirit of God ſhould not Deſcend upon the Symbols at his Prayers, by his perpetual grieving him and quenching his Holy Fires, and driving him quite away? He that would acceptablelly ſtir up others to Divine contemplation muſt himſelf taſt of Divine conſolation,

and

and ſtir up others to an earneſt deſire of Celeſtial things? There is not in the World a greater Indecency than a Holy Office Miniſtred by an Unholy Perſon; therefore it concerns all the Sacredotal function to be careful of their Carriage; for they are lights and Guides to other Men: And if they are defective in Holineſs, many Eyes will be upon them, and be Imboldned by their Example; yet Bleſſed ſhall be the Man that feareth to Offend; the Fear of the Lord is to depart from Evil; the Righteous ſhall be had in Everlaſting Remembrance. I will ſeek the Favour of God with my whole Heart, all my Powers ſhall be Exerciſed in the Adoration of my Maker. Praiſe the Lord with me, let us Magnifie his Name together, *Hallelujah.*

§. 1. *Jeremy Taylor* Lord Biſhop of *Down* and *Conner* and * *Dromore*, took leave of this Life at *Lisburn* Auguſt 13*th*, 1667. *George Ruſt* Lord Biſhop of *Dromore*, who Preached his Funeral Sermon, gives him, as 'tis well known he really deſerved, a very high Encomium; his Writings are enough to Furniſh a Library: They will be Famous to all ſucceeding Generations; for their greatneſs of Wit, and the profoundneſs of Judgment, and Richneſs of Fancy, and clearneſs of Expreſſion, and Copiouſneſs of Invention, and general uſefulneſs of a Chriſtian; theſe will give him Immortality; his Wit was Fine, his Converſation had in it the pleaſantneſs of a Comedy, and the uſefulneſs of a Sermon; his Soul was made up of Harmony, his Speech Charmed his Hearers, his Reaſons were clear, and the Accent of his Voice was Muſical, there was great Gaiety and Richneſs in his Fancy: He taught his Auditors that 'tis Impoſſible that an Humble reſigned Godlike Soul ſhould be kept out of Heaven, whatever Miſtakes it might be Subject to in this State of Mortality. Obedience to God is the only way to true Knowledge. The deſign of the Goſpel is not only to fill Mens Heads with Curious Notions, but to better their Hearts with Grace and Divine Gifts, and amend their Lives; for Religion and Vertue is the Crown of all other Accompliſhments: This Worthy Prelate had the good Humour of a Gentleman, the Eloquence of an Orator, the Fancy of a Poet, the Acuteneſs of a School Man, the Profoundneſs of a Philoſopher, the Wiſdom of a Councellor, the Sagacity of a Prophet, the Religion of an Angel, and the Piety of a Saint. If every Man would ſtrive to arrive to ſome Degree of ſuch acquirements,

* *The Biſhoprick of* Dromore *was added to* Down *and* Connor *for ſome time.*

ight be truly ſaid of them that they were the Princes of he Creation, and Miniſters of the Divine Glory. It is ſaid f St. *Patrick* who was Archbiſhop of *Armagh* and Lord Pri- ate of *Ireland*, that he Founded 700 Churches and Religious Convents; that he ordained 5000 Prieſts, and with his own Hands Conſecrated 350 Biſhops; but as to he exactneſs of this account, I will not pretend to determine ut leave this Definition to thoſe of a ſuperior Underſtand- g; yet ſure I am this Venerable Patriarch, was a very oly and Devout Perſon, full of God and Goodneſs, and an act Imitator of the Holy Apoſtles and Primitive Fathers; ay all that Read theſe Memorials Imitate his Holineſs.

§ 2. Divine Wiſdom was Incarnate to reveal the Eter- l Councils of God to the World, to inſpire Mens Minds ith ſpiritual Wiſdom; when our Teachers Expreſſions e natural and free, clear and eloquent, quick and pow- rful, without any ſpice of Folly, ſuitable to the ſimplicity d Majeſty of Divine Truth, we are prepared to receive s the Oracles of God; tis ſubſtantial Food to Delight d Nouriſh the Soul: When Doctrines are venerable and rave, they become to our Souls of Eternal Conſequence. is a Bleſſing when a Miniſter has a clear Judgment, a ch Fancy, ſtrong Memory, and happy Elocution, theſe e excellent advantages for the improvement of diligent dy; this gives Knowledge in the Scriptures, thoſe Holy acles from whence all ſpiritual Light is derived: When ery Subject by Wiſe management is Cultivated and Im- ved, by Diſcourſes clear and convincing, ſo as to ke a laſting change of Life in every Auditor; God be- able to ſubdue all things to himſelf, is able by the ok of the Miniſtry to bring into ſubjection all Hearts, w hard or Obdurate ſoever, ſo that they that hereto- e have looked on the Meſſengers of God as Lords of ir Faith; now look on them as helpers of their Joy, and ready to give them all Teſtimonies of reſpect for their k ſake, encouraging in all Men an univerſal Charity; when they have taken leave of Life, their Names ve in the Records of Fame, and be freſh and Fragrant oſterity to the end of Time; the Memory of the juſt be Bleſſed, the Righteous ſhall be had in Everlaſt- Remembrance, *i. e.* thoſe whoſe Graces have emina- ſhed in their daily Converſation and Conduct; I can- give the juſt Character of a good Chriſtian, I am only the Dead Colours of it; the ſtriking ſtrokes may be ppeated by a more skilful Artiſt, who hath greater

and ſtir up others to an earneſt deſire of Celeſtial things? There is not in the World a greater Indecency than a Holy Office Miniſtred by an Unholy Perſon; therefore it concerns all the Sacredotal function to be careful of their Carriage; for they are lights and Guides to other Men: And if they are defective in Holineſs, many Eyes will be upon them, and be Imboldned by their Example; yet Bleſſed ſhall be the Man that feareth to Offend; the Fear of the Lord is to depart from Evil; the Righteous ſhall be had in Everlaſting Remembrance. I will ſeek the Favour of God with my whole Heart, all my Powers ſhall be Exerciſed in the Adoration of my Maker. Praiſe the Lord with me, let us Magnifie his Name together, *Hallelujah.*

§. 1. *Jeremy Taylor* Lord Biſhop of *Down* and *Conner* and * *Dromore*, took leave of this Life at *Lisburn* Auguſt 13*th*, 1667. *George Ruſt* Lord Biſhop of *Dromore*, who Preached his Funeral Sermon, gives him, as 'tis well known he really deſerved, a very high Encomium; his Writings are enough to Furniſh a Library: They will be Famous to all ſucceeding Generations; for their greatneſs of Wit, and the profoundneſs of Judgment, and Richneſs of Fancy, and clearneſs of Expreſſion, and Copiouſneſs of Invention, and general uſefulneſs of a Chriſtian; theſe will give him Immortality; his Wit was Fine, his Converſation had in it the pleaſantneſs of a Comedy, and the uſefulneſs of a Sermon; his Soul was made up of Harmony, his Speech Charmed his Hearers, his Reaſons were clear, and the Accent of his Voice was Muſical, there was great Gaiety and Richneſs in his Fancy: He taught his Auditors that 'tis Impoſſible that an Humble reſigned Godlike Soul ſhould be kept out of Heaven, whatever Miſtakes it might be Subject to in this State of Mortality. Obedience to God is the only way to true Knowledge. The deſign of the Goſpel is not only to fill Mens Heads with Curious Notions, but to better their Hearts with Grace and Divine Gifts, and amend their Lives; for Religion and Vertue is the Crown of all other Accompliſhments: This Worthy Prelate had the good Humour of a Gentleman, the Eloquence of an Orator, the Fancy of a Poet, the Acuteneſs of a School Man, the Profoundneſs of a Philoſopher, the Wiſdom of a Councellor, the Sagacity of a Prophet, the Religion of an Angel, and the Piety of a Saint. If every Man would ſtrive to arrive to ſome Degree of ſuch acquirements, it might

* *The Biſhoprick of* Dromore *was added to* Down *and* Connor *for ſome time.*

might be truly ſaid of them that they were the Princes of the Creation, and Miniſters of the Divine Glory. It is ſaid of St. *Patrick* who was Archbiſhop of *Armagh* and Lord Primate of *Ireland*, that he Founded 700 Churches and Religious Convents; that he ordained 5000 Prieſts, and with his own Hands Conſecrated 350 Biſhops; but as to the exactneſs of this account, I will not pretend to determine but leave this Definition to thoſe of a ſuperior Underſtanding; yet ſure I am this Venerable Patriarch, was a very Holy and Devout Perſon, full of God and Goodneſs, and an exact Imitator of the Holy Apoſtles and Primtive Fathers; may all that Read theſe Memorials Imitate his Holineſs.

§ 2. Divine Wiſdom was Incarnate to reveal the Eternal Councils of God to the World, to inſpire Mens Minds with ſpiritual Wiſdom; when our Teachers Expreſſions are natural and free, clear and eloquent, quick and powerful, without any ſpice of Folly, ſuitable to the ſimplicity and Majeſty of Divine Truth, we are prepared to receive it as the Oracles of God; 'tis ſubſtantial Food to Delight and Nouriſh the Soul: When Doctrines are venerable and grave, they become to our Souls of Eternal Conſequence. 'Tis a Bleſſing when a Miniſter has a clear Judgment, a rich Fancy, ſtrong Memory, and happy Elocution, theſe are excellent advantages for the improvement of diligent ſtudy; this gives Knowledge in the Scriptures, thoſe Holy Oracles from whence all ſpiritual Light is derived: When every Subject by Wiſe management is Cultivated and Improved, by Diſcourſes clear and convincing, ſo as to make a laſting change of Life in every Auditor; God being able to ſubdue all things to himſelf, is able by the Work of the Miniſtry to bring into ſubjection all Hearts, how hard or Obdurate ſoever, ſo that they that heretofore have looked on the Meſſengers of God as Lords of their Faith; now look on them as helpers of their Joy, and are ready to give them all Teſtimonies of reſpect for their Work ſake, encouraging in all Men an univerſal Charity; and when they have taken leave of Life, their Names will live in the Records of Fame, and be freſh and Fragrant to Poſterity to the end of Time; the Memory of the juſt ſhall be Bleſſed, the Righteous ſhall be had in Everlaſting Remembrance, *i. e.* thoſe whoſe Graces have eminently ſhined in their daily Converſation and Conduct; I cannot give the juſt Character of a good Chriſtian, I can only draw the Dead Colours of it; the finiſhing ſtrokes may be ſupplicated by a more skilful Artiſt, who hath greater

compaſs of Thought and exactneſs of Stile; yet he is one that doth not affect ſingularity, or pretends to more Purity than other Chriſtians; but he hath a native Gracefulneſs that attends all his Acts of Piety and Devotion, which he manages without Pomp or Noiſe; his Sincerity is very extraordinary and viſible, appearing always with great freedom and Innocency, Deteſting all Reſerves and Diſguiſes; his Integrity preſerves him from all Blemiſhes; for his Humility he is Illuſtrous, behaving himſelf to his Inferiors as if they were his Equals, which adds a mighty Luſtre to his Virtues; he cannot endure to hear the Follies of others Men be made a matter of Diverſion; he looks upon a Man's good Name to be of more Value, than to lie at the Mercy of every Jeſter; he is as free from Raſh Cenſures, as he is from deſerving them; he reſents the Reproaches and Calumnies, that are commonly the ſauce of Converſation; he is always ready to Compoſe any Difference betwixt Contending Parties; he is able to do it with Dexterity and Impartiality, to the end that all Contentions may end in Peace and Unity. For if a Man conſiders, that though his Enemies are unworthy to be forgiven, yet that Chriſt is worthy to be Obeyed; this will make him glad to put an end to all Strife and Variance, and to conſider, that his Enemy is one for whom Chriſt Died: He that loves Contentions, and every Evil Work, is in Danger, unleſs he Repent with ſpeed, and will be Deprived of the Beatifical Viſion of God; which is a Miſery beyond all other Puniſhment, of what nature ſoever. Men are curious to know where Hell is, but they are not careful to learn how to eſcape it; whereſoever the Diſpleaſure of God is, there is Hell: He that Dies unto Vice before he Dies, the Death of the Body will be no Injury to him; he ſhall not Die an Eternal Death, by the Gate of Sin; Death entred into the World, and ſo paſſed upon all Men; Death is not the Diſſolution of the Soul, but the departing of the Soul, out of the Houſe of the Body; the Soul cannot be Deſtroyed, St. *Mat.* 10. 28. The Scripture makes mention of two Receptacles of Souls ſeparate from their Bodies, the one of the Godly, the other of the Wicked, theſe ſhall go into Life Everlaſting, but the Wicked into Endleſs Fire.

§. 3. All Biſhops derive their Power and Commiſſion immediately from Chriſt, and are equally ſucceſſors to the Apoſtles; and no one Biſhop as *Prime Patriarch*, hath any peculiar Power over other Biſhops, as to their Miniſterial Function: But every one on whom this Honour is Conferred

hath his Commiſſion from Chriſt, and Officiates in their Miniſteral Office in Chriſt's ſtead; conveying Divine Bleſſings to every Penitent Soul, by the Power committed to them; every Biſhop is chief over his own Church, but hath no commanding Power over any other Biſhop or Church: They pronounce on Men Bleſſings in the Name of God; but all the Operations of Grace in Men, are freely added to us by God; who of Objects of Wrath hath made us his Children, not moved thereto by any former Merit in Man, nor in conſideration of future ſervice; but by his own pure Mercy, and the Merits of our only Mediator Jeſus Chriſt. Man is juſtified freely by the Grace of God, and by the Redemption of Jeſus Chriſt; by the Merits of Chriſt all the Filth of Sin is caſt off, and we are made capable together with him to riſe to Newneſs of Life; and by his Grace and Mercy may be at length made worthy to partake of his Heavenly Glory. A Sinner of himſelf is not able to make any ſatisfaction to God, for Sins committed againſt him; wherefore we muſt flee to the Divine Mercy for relief and ſuccour; and becauſe his Juſtice is equal to his Mercy, we muſt make uſe of the Interceſſion and Patronage of the Paſſion of our Lord Jeſus Chriſt, without which, none ever has obtained Pardon of their Sins: Thoſe that are Born of *Adam*, if they were not Regenerated in Chriſt could never be Juſtified, ſince that Grace, by which they are juſtified, is given them by his Paſſion; in whom we have Redemption and Remiſſion of Sins, which is in Chriſt Jeſus; by God the Sinner is juſtified through his Grace, that is the Operation of Divine Grace; by the Mercy of God we are raiſed up in hope, knowing that God through Chriſt will be propitious to us; if we Love him as the Fountain of Righteouſneſs, and the free giver of Eternal Life, theſe are motives of Love beyond Degree, and what returns are we able to Retaliate to him? Nothing comparatively, for the boundleſs Ocean we have received; yet we muſt ſhew our endeavours by the Piety of our Life and Converſation; for he that would Worſhip God a right, muſt do it by Purity and Holineſs; this is always an acceptable ſacrifice to him this is the chief aim and end of God's viſiting Man by his Grace and Mercy. The Soul muſt ever keep cloſe to her Heavenly Spouſe, and that's a Virgin Soul indeed that thus deports her ſelf; ſhe ſhall therefore abide in God's Tabernacle for ever, and make her Refuge in the covert of the Divine Wings; here ſhall be my ſteddy reſolve for ever;

when my Heart is overwhelmed with Grief, I will ev fly to the Wings of God's Mercy, which are always ſtreto out wide, to Invite me to take ſhelter under them. M Refuge is, and ſhall be in him; till all Calamities be ove paſt, both before, and in, and after Calamities (be ov paſt) and as the Scenes ſhifts, our Devotion muſt Improv and advance too; till our Prayers be heighten'd in Praiſes, and our Hope ſwallowed up into Enjoyment. Go hath promiſed to be with us always, even to the End the World; not that he will leave us then, but take yet higher to himſelf, and ſo ſhall we ever be with t Lord, to Magnifie and Adore him for ever: The tend Mercies of God, are the only City of Refuge; and he we may repoſe our ſelves in the Boſom of the Divi Goodneſs, by a firm Faith and true Devotion. I will there fore ever put my ſelf under the ſaving Influence of th Divine Wings, where I ſhall ever be ſafe, cheared an ſupported; this is the rare effect of a Pious Truſt and Co fidence in God: Here we are ſafe from the Rage of Divi Vengeance, which cannot ariſe upon them that depend o God; he will ſhield them from all Injuries; I will not there fore put my Truſt in any thing but God; not in Might, no Strength, nor Wealth; but in the Lord Almighty, in hi will I Glory; for he is Mighty to Save, to Defend, and Deliver. I will not truſt in the height of any Rock, bu in the Rock of Ages; I cannot be ſafe but in Omnipoten alone; this is the ſtrong Hill of my Defence, I am Diffiden of all other help; if it be ſevered and abſtracted from th Divine protection.

§. 4. We are to Love, and ſeek God above all things, an to put our whole Truſt in him, and to believe in Chriſt ou only Mediator and Redeemer; through whoſe Merits al things are to be obtained of God; without him, we can en joy no Bleſſings, either Humane or Divine; 'tis by the Di vine Bleſſing of Jeſus Chriſt, that the ſucceſſion of our pre ſent Miniſtry is deriv'd to us from him, by the means of th Holy Apoſtles; to theſe he gave Divine Commiſſion, and promiſed to be with them to the End of the World. As certain Biſhops Preſide over many Churches; ſo the Arch-biſhop is Preſident over other Biſhops; on whom, when he lays his Hands according to the Example of the Apoſtles, he gives them Power to Exerciſe their Miniſterial Func tions in their ſeveral Dioceſes where they are placed, o whom the care of Souls is Intruſted: For when they have received Orders from their Superiors, they are then become

become spiritual Guides, and may distribute Benedictions with Comfort, on the People committed to their Trust; thus the Bishops and Pastors receive their Commission, to Preach and to Teach, and absolve the People in the Name of God; having been Rightly, Orderly, and lawfully Consecrated and Ordained: The Sacerdotal Authority carries great Power with it; they receiving their Credentials from God, whose Ratification accompanies their Commission, when it is administred at his Command, and with such Limitations as his Word prescribes. When the Devout Soul is truly Penitent, it hath a true Claim to lay hold of the Remission of Sins, which the Priest Pronounces in his Name; and this may Comfort the Disconsolate Soul, because true Repentance, or an Inoffensive Life gives a Man an undeniable pretension to * Absolution, and the Sequel of that, is a Crown of Glory. The Priests of God are Zealous Defenders of his Honour, and Bountiful Benefactors to Humble Souls, and bright Ornaments to true Religion: They Build up the Church in Her most Holy Faith; we are therefore to pay great Honour to their sacred Persons, and above all, to their Venerable Office; because they convey the Divine Blessings of God upon the People; they bring Souls to the Kingdom of God, and Glory to his sacred Name; and in Honouring these Dignities, we do no more than what becomes us; because they are God's Representatives, and bear his special Commission: As God the Father sent his Son, so God the Son gave these Commission; even that God whose Omnipresence fills all Places, and yet is not comprehended in any; God the Father is Excluded from no Place, and yet included in none. And what we ascribe to the Essence of the Father, we are taught to ascribe the same Honour and Dignity to the Son, and to the Holy Spirit; but the manner how these things can be, is Inexplicable by the Wit of Man: But the thing is certain from the Word of God; that he who is Infinite and cannot be Circumscribed, is so present every where, that there is no Place, nor can any be conceived where he is not. And in these notions of God's Power and Presence, we depart not from the Guidance of the Holy Scripture; though these are Dark inquiries, and not to be too nicely dived into, because our weak Understanding cannot comprehend it: Let the Memory of these great Mysteries, and of the great things God hath done for us, Erect and Establish us in the Truth, that we may have a fair

* *There are none so Innocent, but hath need of Absolution.*

Claim to a Principal Place in the Catalogue of the good and our ſelves become Exemplary for being ſo; and ſhew Regret at every thing that would Interrupt us in our Holy Race; and chuſe rather to part with our Life and whatſoever is moſt dear to us, rather than Offend God and Conſcience; for a ſound Conſcience is moſt dear and Precious; this is true Honour and all that is valuable; this fills the Soul with true Glory: Such, and ſo great are the bleſſed Effects of ſetting God always before us; bright are the Manifeſtations of his preſence to every Devout Soul; and moſt Raviſhing are the Diſcoveries of his Love to every one that diligently ſeeks him in Sincerity and Truth: To theſe God will moſt readily give the Aids of Divine Grace and the Comforts and aſſiſtance of his Holy Spirit, and ſupply them with all good and neceſſary Bleſſings; and this will be a powerful Antidote againſt all Evil, and is a Rich Talent entruſted only with Holy Souls. Theſe make glad the Heart, not only of the Poor and Needy, but alſo of the Rich and Wealthy, who depend intirely upon God; the fear and love of God, gives ſolid Pleaſure and ſatisfaction. Bleſſed then be this Glorious Being, who gives ſuch great Conſolations to all Ranks of Men, according to the Preparation of their Hearts to receive them. To him be Praiſe and Glory for ever.

§. 5. The Eaſtern Churches all differ in Ceremonies from the Weſt, and yet no difference of Communion upon this Account; a great latitude is likewiſe allow'd by our Church. We condemn not other Nations, nor preſcribe any thing to them, but to our own People only; for we think it convenient that every Country ſhould uſe ſuch Ceremonies, as they ſhall think beſt to the ſetting forth God's Honour and Glory, and to the reducing of the People to a moſt perfect and Godly living, without Error or Superſtition, that they may ſerve God in Sincerity, both with their Spirit and with their Underſtanding. It was the moſt general Practice of the Primitive Church, for all Devout and Holy People to receive the Holy Sacrament in both Kinds; even for Eleven Hundred Years: And this being the Practice of the pureſt Ages, it will abundantly juſtifie the Church of *England*, in her retaining ſo pure and primitive a Cuſtom which makes for the Salvation of Men, and the Honour of God, *whom we profeſs to be the ſupreme* Law-giver; *he is the Way, the Truth, and the Life*: The Goſpel of Jeſus Chriſt is ſuch a Rule of Salvation, that whoever lives in the known Tranſgreſſion of it, can have no part in Chriſt, unleſs they

Reform

eform before the Day of Grace is paſt; *for* behold now is *acceptable* time, this *is the Day* of *Salvation*, 2 Cor. 6. 2. ay hold therefore of the preſent opportunity, this being e only certain time of Working out our Salvation; for an ther opportunity may never be put into our Hands, if we eglect the preſent Seaſon of Grace and Life; there is true leaſure and Solid ſatisfaction in making ſure of Eternal ife, by laying hold of the Merits of Jeſus *Chriſt*; *who died ſave Sinful Man, and to purchaſe to himſelf a peculiar People ealous of good Works.* Make glad therefore the Hearts of e Poor, by beſtowing on them ſeaſonable and timely relief; t no Advancement miniſter to Pride and vain Glory, but all your Actions anſwer the deſign of Providence in Adancing you ſo High: Let your Deportment in all things eautifie Virtue and Piety, endeavouring in all things to nder it more conſpicuous, that in all things ye may Hour that Glorious Being; who made the World and all ings in it, and out of whoſe preſence you cannot go: If e preſence of a Great and Venerable Man, can have a ower over you to Awe you into good; how much more ould the preſence of Almighty God, prevail with you to e Holy and Good? The bright Manifeſtations of his Preence, and the Raviſhing diſcoveries of his Love, ſhould ve a great Influence upon your Lives and Converſations, make them exactly to correſpond to his Command; d hereby to recommend all good Deeds more forcibly to l Men, by your own Sincerity and Integrity; which if u thus Wiſely deport your ſelf, God will ever be with u to protect and Guard you from all Evil; and make eat Diſcoveries to you of his Raviſhing Love and everſting Kindneſs, ſo that no powers of Darkneſs ſhall be able hurt you; but God will Guide and Protect you, even in ur laſt and great Conflict, to receive your Spirit into e Receptacles of Joy and Divine Bliſs. God will eſteem all your Service, as if it were, or had been accurate, and ghtly gay and eloquent; for Sincerity gives Life to Dotion, and is in the ſtead of all theſe; for where Sincerity wanting, the former will not Recommend it ſelf. Tis not ouriſhes of Wit that Recommends any Man to God, but an oneſt and true Heart; this the Divine, the Almighty ower will ever accept: And now I hope what hath been d, may be a great means of Working a Reformation upn the Hearts of ſome Readers, into whoſe Hands theſe Unghtly Papers may fall. I hope alſo they may be a means of eſcuing Truth from the power of Error, and Incite entire

Love and Sweet Harmony among Chriſtians, for this is the chief aim and deſign of this Tract; I with it may produce Peace, and inflame Love, in the Heart of every Reader, cool our Heats and ſtifle Animoſities, and heal all Breaches and put an end to Quarrels, that every Man might be tender of each others good, and do all he can to promote it and endeavour to outſtrip each other in goodneſs, by being moſt Zealous in God's Service, and moſt Charitable, kind and aſſiſting to each other; that Brotherly Love and Kindneſs may abound all the World over. That the Church may become the Beauty of Holineſs; and all the World may Reſound the Praiſes of God, and acknowledge Jeſus Chriſt to be the Saviour of the World, having Died to Redeem all Mankind: That Chriſtianity may have its true Effect in the World, ſhewing its Bleſſed Effects in the Hearts and Lives of all its Profeſſors; we have a lovely Pattern of ſuch a Deportment in the Primitive Chriſtians. But now alas Chriſt's Seamleſs Coat is Rent in many Pieces, whereby much Diſhonour is brought upon the Chriſtian Profeſſion by thoſe whoſe Actions contradict the Purity of their Faith: but for theſe things we may juſtly fear God will viſit us in a way of Judgments, rather than in a way of Grace and Mercy; though the latter of theſe is more ſuitable to the Nature of his Goodneſs.

§. 6. Diſputing is nothing elſe but weighing Reaſon against Reaſon, and Argument againſt Argument, or Scripture againſt the pretence of Scripture: And that Religion which leaves no Room for the Exerciſe of Reaſon and private Judgment, leaves no place for Diſputes; for how ſhould Men Diſpute, who muſt not uſe their own Reaſon and Judgment? If a Proteſtant underſtands himſelf and his own Principals, all the Diſputes in the World can never make him a Papiſt; no Underſtanding Chriſtian can be Diſputed into Popery, becauſe it is Impoſſible for Reaſon to prove that Men muſt not uſe their Reaſon and Judgment in Matters of Religion: No reaſonable Man can be Diſputed out of the Church of *England*, into the Church of *Rome*; whoever carries about him a free and an Ingenuous Mind can not be ſo much Impoſed upon, as to forſake his Reaſon, as every one muſt do, that turns a *Roman* Catholick: For whoever is of the Church of *England*, and knows what the Doctrin's of it are, hath a great deal of unanſwerable Reaſon to continue where he is. For if we Rely on the Authority of Scripture, we need not doubt to be ſaved by the Known Purity and Validity of it; it being a plain guide to

Life and Happineſs: For there we are informed that Jeſus Chriſt Died to ſave our Souls, and Roſe from the Dead to juſtifie us freely from our Sins, and to aſſure us that we ſhall be raiſed from Death to Life and Glory, when God ſhall bring every Work into Judgment, and when every ſecret Thought ſhall be Revealed. We are fully aſſured that the Scriptures are the Word of God, and in particular we are aſſured that the Faith and Worſhip of the Church of *England* is agreeable to the Divine Scriptures, as hath been abundantly proved in the beginning of this Tract; and to which the Compiler hath had Reſpect throughout the whole Work: The Doctrin of the Church of *England* does not contradict either Senſe or Reaſon, nor any other Principle of Knowledge, ſo that we have full aſſurance of every Article of our Faith, they all being expreſſly contained in the pure Word of God; as hath been mightily evinced by many worthy Authors, who have been very Copious and Rhetorical upon it, and have Reſcued Truth out of the Hands of thoſe, who would Corrupt it with Error, and have ſet it in a true Light; ſo that all may know where to Addreſs themſelves to find it, to wit, in the Word of God, as taught and practiſed by the Paſtors of the Church of *England*, and all the worthy Members of it: For every one that leads a Holy Life, declares his Faith by his Practice; he that lives a Holy and Devout Life, cannot be an Enemy to his Neighbour or his Country; and therefore we are to pay all due Honour to his Memory: Becauſe he that is a good Man will not Injure any, and he that does me no harm, I will Eſteem to be my Benefactor; all Vicious Men are hurtful to the Univerſe, becauſe they Corrupt the World by Ill Example; and that's an Injury to God, and to Religion, and to all good Men; but he that is a Wiſe Man and a good Chriſtian, is a Bleſſing to the Univerſe. But a Blind and Enraged Zeal, draws Vengeance on the World, and if ſuch Men ſhew themſelves Strangers to Wiſdom and Goodneſs; they do not underſtand Wiſdom ſecretly, nor reach it openly but to him that Fears God in Truth and Sincerity. Nothing is more deſirable than the glory of God, nothing more comfortable, nor can there be any thing more Advantagious to the Souls and Bodies of Men, than the Being good, and the doing good; this is an acknowledged Truth by Men of all Perſuaſions, to be good and promote good, is a Duty Incumbent on all Chriſtians, and all Chriſtian *Churches on Earth maintain this Truth, that to Fear God and Work Righteouſneſs*, is every ones Duty. Faith in God, and the Rule

of

of Holy living is ever one. All Graces derive their glorious Influences from Chriſt, who hath given full Authority to all Authorized Paſtors to Preach the Word of Life to every living Soul; for ſince Chriſt Died for all, he would have his Word Extend to the ſaving of all: But if any particular Men or Churches do ſeparate from Truth, or from others, or deny Communion to thoſe of the ſame Faith; the Crime will follow the Cauſe, and the Guilty Party only in this Caſe ſhall be anſwerable; and it ſhall not Prejudice others that partake not with them in their Errors.

§. 7. In theſe points wherein the Church of *England*, and the Church of *Rome* differ: Such as Tranſubſtantiation, the Sacrifice of the Maſs, the Worſhip of Images, and the like; theſe they learn only from their Church, and cannot be proved by Scripture, or Fathers; for both Scripture and Fathers make againſt them; and Senſe and Reaſon muſt be laid aſide by all thoſe who Imbrace ſuch Doctrines. Great is the Power and Validity of thoſe Reaſons, we urge in Oppoſition to ſuch ſpurious Doctrines; 'tis very Ridiculous that a Proteſtant ſhould be Diſputed out of his Church and Religion, upon a pretence of more Infalliable certainty in the Church of *Rome*; for they have no more an Infalli- Guide, than we of the Church of *England*, nor indeed ſuch good Directions; for we are Guided only by the Word of God which is doubtleſs, the ſafeſt and beſt Direction that can be. The beſt of their Reaſons cannot give them an Infallible aſſurance of Truth, becauſe any Authority whatſoever that is not proved by Scripture, is much ſhort of true and real Scripture Evidence; all the Doctrines of the Church of *England* are proved by Scripture, as every one who is verſed in Scripture knoweth. If a Man muſt not uſe his Reaſon in Diſputes, why do your Adverſary appeal to your Reaſon? When he goes to convince you in any point of Doctrin, you would be as Ridiculous and Abſurd as he; if his Reaſon and Arguments ſhould be able to perſuade you to condemn the uſe of Reaſon in Religion; for to act thus, would procure the Reproach of Self-contradiction: The *Roman* Principles will not allow of Diſputing about Religion; for ſome of their Fundamental Doctrines, which they Impoſe upon the World, are a direct contradiction to all Diſputes; for the very admitting of a Diſpute Confutes them, and the meaneſt Perſon may quickly ſay more in this Caſe, than their greateſt Diſputants can anſwer. And this may ſeem an Honourable way of ſilencing many Troubleſome and Clamorous Diſputants, who mind Earthly things,

and

and ſeek not the true Riches; to wit, Heavenly Treaſure. The Church of *Rome* will ſometimes pretend to uſe Reaſon, when they think it will ſerve their turn; but they rail at it and Deſpiſe it when it is againſt them, not that we make natural Reaſon the Rule or Meaſure of our Faith; for to believe nothing but what may be proved by natural Reaſon, is to reject Revelation, or to Deſtroy the neceſſity of it; for what uſe is there of a Revelation, if nothing were revealed, but what might have been known by natural Reaſon, without Revelation? But yet we muſt uſe our Reaſon to diſtinguiſh a True from a Counterfeit Revelation, we uſe Reaſon to underſtand a Revelation, and we Reaſon and Argue from revealed Principles, as we do from Principles of natural Knowledge. We may not allow of any Reaſon againſt the Authority of plain and expreſs Scripture, becauſe the Authority of Scripture is infinitely ſuperior to natural Reaſon; for though Scripture cannot contradict plain, and neceſſary and eternal Reaſons, that is to ſay, what the univerſal Reaſon of Mankind Teaches, for a neceſſary and eternal Truth; yet God may command ſuch things as we ſee, no natural Reaſon for, and forbid ſuch things as we ſee no natural Reaſon againſt: Yet Divine Laws muſt always take place againſt our own uncertain Reaſonings; for we ought reaſonably to conclude, that God underſtands the Reaſon and Nature of things better than we do, or can do. Therefore we are to be guided by his All-wiſe Directions in all things, and if we are guided by God's Directions we cannot Err; for he will doubtleſs guide us into all Truth, the aſſurance of which, ſhould animate us to celebrate the Glory of his Grace, through the whole Series of our Deportment, that the Mercy of God in all things may erect and eſtabliſh us in the Love of Truth and Goodneſs; that we may part with our Life, and all Earthly Honours even to a Crown, rather than loſe the Honour and Comfort of a good Conſcience; and ever ſtand up for the Defence of God's Church and People, and daily Increaſe in Chriſtian Courage; with conſtancy and perſeverance, and ever magnifie the abundant Grace of God in all things: And particularly, in giving us a ſound Judgment and an untainted Conſcience, ſo that we may lay a fair claim to a principal Place in the Catalogue of the Holy and the Good.

§. 8. All Chriſtians ought more to mind Holy Living, than ſubtil diſputing; the Holy Scriptures are infallibly true. But where to find many Men in this Life ſecure from Sin and Error I know not; all Men allow Salvation to a true Faith

and

and a good Life; to these God is pleased to add the Ope
tions of Divine Grace, if it be diligently sought for: Go
will guide Men into all necessary Truth, provided they b
not wanting to themselves, but in begging his assistanc
are sincere in their own endeavours; the light of Tru
shall appear and Error be discovered. All Christian Cou
cils have met in the Fear of God, and therefore may justl
expect his Blessing; yet have we not Grounds to believ
that he will assist them to that Degree of Inspiration an
Infallibility which he did the Apostles. The success of Me
endeavours, depends much upon the right use of means
wanton Knowledge may be as troublesome as forward I
norance; yet Knowledge joined with Christian Humili
and the fear of the Lord, will make Men to prize those th
more who watch for their Souls, as those that must give a
account for them in the Day of the Lord Jesus; and wi
cause them the more heedfully to attend to what they h
and do, and be careful to benefit by them all they can; b
cause there are many things tending to the Salvation of the
Souls, which cannot be had but by the assistance of the S
cerdotal Function: But he that would be rightly interest
in this must not Invalidate the Authority of Scripture, fe
ing all Religion is founded upon this: We have received t
Scripture from our Forefathers, handed down to us by t
Unanimous consent of the Church from the Apostles tim
Who taught that Doctrin by Inspiration of God, by t
Miracles which they wrought, of which, such Memori
and Solemnities have without Interruption been kept u
that there can be no Deception in the case; and these n
cessary Truths, each Man in his Sphere and according
his Station ought to teach his Children and Relations,
order to their farther Accomplishment in Christianity; i
there are few or none of such weak Intellectuals, but are c
pable of receiving Information; and by consequence m
arrive to the sure Knowledge of their Duty, by good a
honest Information. If they are careful to Excite in the
selves a wakeful Diligence, to give heed to those things
which their Pastors, or Parents shall give them Informatio
so that if Honey and Poyson, Truth and Falshood, mi
together were offered them; their own Dexterity mig
Embrace the Former, and Spurn the Latter; for thou
Truth and Falshood be neatly Disguised, yet there are f
so unwary, as not to Distinguish between them, and dis
ver Spurious Doctrines from Truth. Because in this C
the concern is no less than our Eternal Salvation; for H

pineſs or Miſery depends upon our diſcerning Truth from Falſhood. But Sin hath impaired our Faculties and darkned our Underſtandings; ſo that the Knowledge of Truth in this caſe, is obſcure by our own Default: We have therefore great need of Divine aſſiſtance, to help us in finding out the true means of obtaining Eternal Salvation, which is, by laying hold of the Merits of Jeſus Chriſt, and forſaking all Sin; we muſt therefore become conſtant and earneſt Supplicants for the aſſiſtance of Divine Grace: God is truly Infallible, and will aſſiſt all that deſire his Divine help; the Rule of Life is more clear than dark, and ſhall be found of all that truly ſeek it; each ſincere Heart ſhall be directed how to eſcape Miſery and obtain Happineſs. The Holy Scriptures are able to make Men Wiſe to Salvation, if they do not Abuſe or Contemn them, but Embrace them in the Love of the Truth: Every Man of common Senſe who heedfully Reads the Holy Scriptures, will find in them ſufficient Evidence to prove that Chriſt is God, and that he is Man; and that there is but one Chriſt, which in Senſe and effect is the ſame thing as to ſay, there be two Natures in Chriſt, and but one Perſon. Truth will ever remain in its Native ſimplicity: Tis not Pompous Words will ſave Men, but Holy and Inoffenſive Lives, and a true Faith in Jeſus Chriſt; there are many Metaphorical and Figurative Expreſſions in Scripture; where in cavilling Men may pick out Words to Object: But yet there are enough plain and intelligable to ſave Mens Souls; ſome things indeed are dark from their own Nature, as exceeding Mens capacities and Underſtandings, when too far pried into. But Men that mind only to ſave their own Souls, and be aſſiſtant in the Salvation of others, may paſs thoſe over with ſilence and not amuſe themſelves about them; for 'tis better for every good Chriſtian to mind his own Duty, than ſuch nice ſpeculations; for he that believes in God as he ought, and Faithfully ſerves him, ſhall certainly be ſaved, though he never buſie himſelf about nice or curious Points, ſo that the Darkneſs of Scripture in all Unintelligible matters will be no hindrance to us in the way of our Salvation. There are ſome Depths in Scripture ſuch as become the Majeſty of Heaven, and tranſcend the Capacities of Men; and there are Myſteries delivered in a befitting Myſterious manner; yet there wants not Milk for Babes, we may have thence ſpiritual Food enough. If there be deep and difficult things in Scripture, there are alſo plain and eaſie: If Allegories are written in Scripture, Allegories were alſo ſpoken, taught

and

and delivered, by Chriſt and his Apoſtles; and this doth no hinder the good effect of plain and eaſie Truths to preva upon the Hearts of all Honeſt and Well-meaning Men, t forſake Sin and Folly; but he that will not leave his Sin will Infallibly deceive his own Soul: 'Tis not Pompou Words will ſave Men, but real Truths, and the living fu table to theſe great and Glorious things. We firmly believ the power of God's holy Spirit is above our Underſtand ing; yet we muſt Imbrace all its Divine directions in th love of it, but not preſume to Meaſure its Immenſity b our Capacity; but what our Underſtanding comprehend not, let Faith conceive. We are to Adore God with a Inward Adoration of the Mind, and alſo with outwar Reverence of the Body; and all the Myſteries of Faith w are to look upon as Ineffable and Incomprehenſible, abov and beyond our Reaſon to comprehend: True Faith is great Comfort to our ſelves and others; by Faith we re ceive the Myſtical Body of *Jeſus Chriſt* in the Holy Euchari by which it becomes to us Spiritual Food to the Nouriſh ment of our Souls: He that hath a true Faith, will b careful of his Practice; from the Power of God's holy Wor delivered to us in the holy Scripture, which is interprete by the Church, and the Unanimous conſent of the Fathers and this we ought to ſtand by in all Diſputes, or rather b it, avoid all unneceſſary Diſputes; but rather ſet our Heart and all our Powers to Eſtabliſh Piety and Diſcipline in th Church. And by a Holy Grief, diſcountenance Vice; ou ſelves living ſuch a Holy Life as becomes the Majeſty o God, and the Religion which we profeſs, which will ſhe us to be Animated by the power and Spirit of God. Th Deciſion of the Church in all things, ought to take plac of the ſayings of private Doctors; the Church of God ſay Men ought to receive the Sacrament, intirely to wit, th Body and Blood of our Lord; or be excluded Intirely fro it: For the Diviſion of one and the ſame Myſtery canno come to paſs without great ſacriledge. The Faithful Chri tians in the Primitive Church, received the holy Sacrament in both kinds, that is, the Cup as well as the Bread; an it is doubtleſs, moſt ſafe to keep to the Inſtitution of Chri and the Practice of the Primitive Church; and not be In ticed to Adhere to the preſent Novelties of the Church o *Rome*. *Theodoret* ſays the Holy Sacrament is not a chang of the Nature of the Elements; but an Acceſſion of Grace to them; they are Bread and Wine as they were before but yet they are Symbols of the Body and Blood of *Chri*

which

which they were not before; they are the ſame but ſomewhat elſe likewiſe, which they were not before: The Holy Sacrament conſiſts of two Parts; the outward and viſible ſign or Element, and the inward and ſpiritual Grace, which all acknowledge to be the Body and Blood of *Jeſus Chriſt*, which are Exhibited to the Faithful in that ſacred Myſtery; the inward and ſpiritual Grace, is the Body and Blood of *Jeſus Chriſt*, and are verily and indeed taken and received, by the Faithful in the Lord's Supper: The inward part of the Sacrament is the Body and Blood of Chriſt, to every ſincere and true Believing Soul. But that the Bread and Wine remains, we may diſcern by all the Organs of our Senſes; we ſee it, we taſt it, we ſmell it; concerning the Holy Sacrament, this is the Senſe of the Holy Scripture Interpreted by the Church, and the Unanimous conſent of Primitive Fathers: And theſe we ought to ſtand by in all Diſputes, becauſe their Deciſion is reaſonable and righteous; they teach Love and Unity, and mutual Communion and Agreement, which are the Fundamental Principles of Chriſtianity; and the Bond that Ties *Chriſt*'s Diſciples together, by love and Goodwill, each one being a Friend to Truth, which is powerful and ſometime or other will prevail upon the Hearts of Men, to win them to Love and Fear the Lord, with a ſincere Soul, if Men are not Deaf and Blind to their own eternal Happineſs, and alſo to ſound Reaſonings; for the Reaſonings of a Reaſonable Man muſt needs Determine his own Happineſs; for I am at a loſs to Deſire the State of any one, who is of a lower Genius, than to Determine his own Felicity; which cannot be effected by any other means than by living well, that is, by fearing God and doing Juſtly. And ſuch a Deportment will ſhew a Perſon to be of no mean Quality and known Integrity; for he that lives well, may and ought to be accounted a good Man and a good Chriſtian, and as ſuch ought to be truly Honoured and highly valued; but to reduce a Man into ſuch a Form, will coſt him no ſmall time and Pains: The Purification of the Heart is a work of high Moment, and cannot be effected without great Diligence and Thoughtfulneſs; and he that is not thus true to himſelf, Impeaches and Betrays himſelf and his true intereſt.

§. 9. Seeing Love and Union are the very Fundamental Principle of Chriſtianity, and the very Bond that Ties *Chriſt*'s Diſciples together, we are not to forſake our own Paſtors, nor to adhere to a Foreign Power; but we are to be Guided and led by the Grave Deciſions and Reſolutions

of

of Councils and Fathers, these give sober and order
Determinations. The Catholick Church is the Mother
all Churches; the Oracles of God are committed to h
Church, but no particular Church hath the Prerogativ
of the Universal Church; the Church is a very venerabl
Name, and apt to strike every good Christian with Respe
and Awe. The Church from which we know the Books
the Holy Scripture is the universal Church, and that n
only of this Age, but of all Ages up to the Apostles tim
and Principally the Church of the Apostles time; whe
they were written, delivered and most sufficiently attes
to the succeeding Ages, by Men inspired by the Holy Gho
for that purpose, the Sense and true meaning of the Hol
Scripture, is certain and Determinate in it self; and there
fore may in some good Measure be known from thence
Though the assistance of those Pastors and Guides, whom
God hath appointed and directed us to, for that purpo
ought not to be Despised or neglected. And as for partic
lar Churches, as of *Rome*, or *Antioch*, or the like; how w
they make themselves appear to be true Members of th
Catholick Church, but by their concurrence with it in th
lawful Ministry of the Word and Sacraments; it is not th
Plea of Church or Pastors that will avail any thing,
they take not truth along with them. We know th
Books of the Holy Scripture and their Sense and meanin
too, without the help or Guides of the Church of *Rom*
if the Church of *Rome* had never been, we had not wante
helps to come to the Knowledge of the Books of Scripture
and their meaning too, so far as is necessary to Life Ever
lasting; and if the Church of *Rome* should fail; as th
Churches of *Ephesus*, *Thyatira*, *Sardis*, and others hav
done, still the same Evidence would remain. And as th
Church of *Rome* now is to be certain, we may know thei
things better without Her, than with Her; it being no smal
part of Her business, to render the number of the Book
of Scripture uncertain, and to corrupt their Sense, and t
evident that they would if they could, make every thin
uncertain, in hopes they might get every thing into thei
own Hands, and make all depend on them. They that know
the Holy Scriptures will never be lead to the Church o
*Rome*, unless it be by Mistake; that the Church of *Englan*
is a true and sound Part of the Catholick Church, is a sel
evident Truth: But to say the Church of *England* or *Rome*
or any other Church is of it self, the Catholick Church i
to commit the same Absurdity, as to say the part is the
whole

whole, for the Catholick Church contains all other Churches, and is the Pillar and Fountain of Truth. This or that Church may be a Catholick Church, as she is in Communion with the Universal Church, but not of her self, if she be abstracted from the Universal Church; for all Particular Churches are but Members or Parts of the Universal Church: And therefore for any Church to assume to her self the Power and Prerogative of the whole, is great Absurdity, as has been shewn in the beginning of this Tract. The Church of God is the Pillar of Faith, and the Immaculate Spouse of Christ: Truth flows from her, and Truth is the Pillar and Ground of the Church, authentically and substantially. The Church of Christ is not any promiscuous Flock, but consists of all true Believers, whom Christ hath washed in Baptism, sanctified with his Grace, and cleansed with his Blood, and sealed to the Day of Redemption: And these will be careful never willfully to offend, but be studious to avoid those who slily insinuate false Doctrines upon the unadvised and less wary, who cannot foresee the bottom of their Designs, but are too easily trapped in their Snares. We are then to use a great Simplicity and Purity of Intention in the pursuit of Truth, as has been shewn, and then God will direct us in finding it. No wise or good Man can question the Validity and Soundness of the Doctrine of the Church of *England:* For, as King *Charles* the First said in his first Paper to Mr. *Henderson*, *We retained nothing but as it was deduced from the Apostles, to be the constant universal Custom of the Primitive Church: And this Doctrine is of such Consequence, as by the alteration of it we should deprive our selves of a lawful Priesthood; and then how the Sacraments can be duly Administred, is easie to judge.* *These* (saith his Majesty) *are the principal Reasons that make me believe that Bishops are necessary for a Church.*

## SECT. X.

God hath planted Watchmen in his Church, *ſhops*, *Paſtors*, and *Teachers*, who reſiſt all falſe D ctrine, with open Reprehenſion, both Day and Nig they ceaſe not, nor are ſilent. God hath abundan provided ſuch Watchmen as firmly adhere to Truth, which will preſerve to God a Church Earth to the end of the World. They faithfully a conſtantly perform their Duty: And this is a gr and good Means to preſerve every particular Chu ſound in Faith and Practice. And tho' ſome Wat men may be found Sleeping, or, which is wo falſe to their Truſt, and betray their Charge to th Enemy, and Devour their Flock in the ſtead of Fe ing them; yet this may not diſhonour thoſe who true Labourers in God's Vineyard, and are faith and active in it, and more prevalent than thoſe t oppoſe the Truth. In all Ages of the Church, G hath ſent extraordinary Watchmen, who did ſpare, but cried aloud againſt Apoſtacy and Wick neſs, and yet ſome miſcarried under their Care, by their Default, but by the Negligence of th Hearers, who have embrac'd Corruption, and le prevail amongſt them: And how can we be fec who do not give ſufficient Honour to our extrao nary Meſſengers, ſent to us by Almighty God, guide us to the Way to true Felicity, which is practice that Doctrine which Chriſt and his Apoſ taught, which are contained in the holy Scriptu which are the undoubted Word of God, and w the Doctrines of the pure Times of Chriſtian which on all ſides are acknowledged to adhere the Truth, in Defiance againſt all the Inſults of P and Hereſie. Here we diſcover glorious Truths pleaſing Enquiries, and may by a wiſe Foreſight pare our Souls for the receiving the holy Sacram

hich has ever been eſteemed the higheſt Ordinance the Chriſtian Religion. The Church of *Rome* are ilty of Sacrilege, and of the higheſt Injury to the uls of all their Laiety, in denying them the Cup: r inſtead of giving them the Body and Blood of hriſt, as they boaſt, they do not give them ſo much the Sacrament of his Body and Blood, but they miniſter a Device and Invention of their own, not e Inſtitution of Chriſt; nor will the Doctrine of ncomitancy ſupply in this caſe; and yet they cen-re us as Criminal for oppoſing that which is parently Injurious to Chriſt, and all Chriſtian ople.

Our Churches, together with their Precincts, are cred to God, and ſeparate from common Uſes: e Ground whereon they ſtand, is dedicated to God, d may not be put to any other Uſe: 'tis Sacrilege divert it from its proper Dedication. Tythes are Offering, and that not voluntary, but due; they re before *Moſes*, and are to continue to the end the World, unleſs a way could be found for the cerdotal Function to live of the Air, which is a radox to ſuppoſe. But I may not exceed in this greſſion.

But to return: Diviſions in Doctrine and of Hearts a great Misfortune to the Chriſtian World, and the viſible Marks of God's juſt Indignation againſt People; and to withdraw our Affections from our ful Paſtors, muſt needs be a great Detriment to own Souls, becauſe 'tis a great Diſcouragement their holy Endeavours of Watching for our Good. ey teach us to love God above all things, to ſeek n before all things, and to put our whole Truſt him, and to depend upon him for Salvation; and believe in Jeſus Chriſt, our only Redeemer and diator, through whoſe Merits all things are to be tained of God, and without whom nothing can be advantage to us. Our Paſtors and Prelates are

such, as declare the Truths of God to the savi
the Souls of their Auditors: Their Piety, and Lea
ing, and particular Industry, in declaring the Doctri
of the Primitive Church, challenges a Veneratı
from all Men. They are doubtless Men of Pea
Learning, and industriously study the Good of
Universe. And this Character is not built upon
private Reasonings, but is their just Character, acc
ding to the judgment of the best, and is the deli
rate Thoughts of the most exalted and sound in
derstanding and Judgment.

They teach Men that no Holiness whatsoever
confide in Self-sufficiency, but in the pure Mercy
God alone: All the wise of Heart will therefore
ply themselves to some of these learned and disc
Ministers of God's Word, and open their Grie
order to receive a Cure; and in case of Doubts,
high Guilt, the Benefit of Absolution, together v
ghostly Counsel and Advice, to the quieting of t
Conscience, and the avoiding all unnecessary S
ples. Much Trouble arises to them who have te
and good Natures, but weak and disorder'd J
ments: These stand in great need of Sacerdotal
stance, for through Ignorance they afflict themse
causelesly, and decoy themselves into many Err
they cannot give their Conscience a satisfactory
swer, though they find no real Cause to Crimi
upon themselves, nor upbraid their own Pra
Godly Sorrow is indeed a good means of prese
true and real Peace, but a causeless Sorrow is
ctive to no real or good purpose. Yet godly
are the Seeds of Religion, and make a Man gro
to maturity of Goodness and amendment of Life,
is a good Encouragement to continue steadfast t
end.

## SECT. XI.

May we, according to our Duty, give H
and Respect to the Bishops, and all the Clergy
e

eſteem them very highly for their Function's ſake
Criminal are thoſe that do not treat them with wor-
y and decent Regard, in honour to their high Com-
iſſion, which is given them from Chriſt, who is
ual with his Father, who is higher than the higheſt.
reatly are they to be eſteemed, who take care for
e Salvation of Men, according to the Will and
ppointment of God: Herein they far out-ſhine o-
er Worthies, becauſe in their Function they repre-
at a higher Being: They adminiſter in their Office
Chriſt's ſtead; for Jeſus Chriſt being at the Right-
nd of his Father, hath left the care of his Church
them. May we therefore bear them a grateful
verence, in Memory of our great Maſter Jeſus
riſt: For as they precede the Laiety in Dignity,
s to be hoped and preſumed that they mightily ex-
all others in Sanctity and Holineſs. Their Dig-
y makes them Eminent, and their Learning chal-
ges Reſpect, and their Labour in the Study of An-
uities qualifies them for this noble and honourable
ſt. Great Deference therefore ought we to have
them, that they may have no cauſe to waſte their
irits in uſeleſs Complaints. They are ſtudious in
forming their Charge, and they truſt to an over-
ing Providence for ſucceſs. Their Prerogative is
yal, 'tis derived from the King of Kings; and
mane Prudence will direct all People to obey their
iritual Paſtors; for this is for their immortal Good.
*the multitude of Counſellors there is Safety*, ſaith
wiſe King of *Iſrael*; and ſure it concerns us to
e Counſel how to be Happy for ever. This is
gruous to the Word of God, which is Truth it
. 'Tis no ways repugnant to that Royal Law,
ich leads to Life and Felicity; to be careful to
in which, are Principles of true Catholick Chri-
ity, which always aims at Peace of Conſcience,
Unity and Concord amongſt Chriſtians. From
e we may perceive, that 'twill be our immortal

Comfort, to direct our Practice not to the Oſten
tion of Reading, but to the good Government of
Life, and the publick Good. May we therefore
read, that the Learning we take in by Study,
may by Judgment digeſt and convert into Wiſdo
and by our Ability, if we have any good Genius
the wiſe uſe of it, benefit our Country, and
whole Chriſtian World. This will make your Ch
racter ſhining, and advantageous to all the Unive
Elocution is winning to charm our Converſants
Wiſdom and ſingular Fideiity: This will make y
all bright and beautiful, adorn you with Gallan
and Courage, make your Reaſon clear, and yo
Judgment ſound, and cauſe you to act ſedately a
prudently, and make you become even Invincibl
ſo that you may deſpiſe the World, and live in
contempt of Death it ſelf. If you thus diſtingu
your ſelf from the Vulgar World, you may truly lea
by Grace and Vertue ſincerely to pleaſe God: A
ſuch a Deportment will outvie the moſt emin
Birth, or niceſt Breeding; for rare Endowments
Mind and Body are both theſe. This will celebrate y
Memory beyond the Art of Wit and Oratory; ſuc
Deportment will defend your Country with y
Head, Heart, and Hand, by the ſtrongeſt Reaſon a
the moſt generous Valour; ſo that you ſhall be
concerned for your own Domeſtick Loſſes, than
Publick Miſeries: And ſuch a Behaviour is not o
decent, but ſplendid (prudent and wary). Such
the effect of Induſtry and Modeſty. This at o
gives Eaſe and Remedy; it will make a Man the
rificer of his own Fortune, and a Benefactor to
whole World, ſo that he may ſend Preſents to
ture Ages.

Our greateſt Opponents, if they would ſp
Truth, muſt confeſs, that our Doctrine in all thi
is moſt agreeable to the holy Scripture and primi
Chriſtianity. Whoſoever goes from the *Eng*
Chu

hurch to the *Roman*, muſt at once be ſuppoſed to nounce both his Senſes and his Reaſon; which if be ſincere to his own Soul, he will be careful how thus runs into endleſs Ruin, by renouncing both hriſtianity and Reaſon; wherefore it beſteads us plead for our Non-Communion with them. Our hriſtianity nor our Reaſon will not allow us to join th them, who in all things wherein they differ om us, run from and renounce Truth. The Do-rine of the *Engliſh* Church is ſo Complete that it is t capable of any Improvement, as every genuine on of the *Engliſh* Church cannot but be fully ſatiſ-d of. Our Form of Worſhip is a very Godly Order, greeable to the Word of God and Truth. 'Tis oubtleſs very comfortable to all good People, who annot but find great Conſolation in the exerciſe of . Our Duty to God, his Church, and our own ouls, will not admit us to part with ſuch a Trea-ure. We can by no means yield to our Enemies erms, of forſaking Truth, to embrace Ruin and Deſtruction; as they do, who leave the Word of od, and exchange it for Tradition: And yet ſo it s that they often impoſe upon the Unlearned and eſs Judicious, who have not ſo accurate a Judgment s to diſcover their Inſincerity and ill Methodized Ar-uments: But to the Wiſe and Ingenious, a Word of aution is ſufficient to prevent their fatual Miſtakes. ut theſe deſigning Men know a great part of their eaders cannot underſtand their Language, in which hey Pray, or Write; and others will not be at the ains of looking into their Arguments, but truſt to hem as if they were Oracle, and ſo they impoſe pon the ignorant World. By bad and idle Arguments hey put a bold Aſſertion to paſs for good Argu-ent amongſt incompetent Judges, or ſuch as are ndifferent, or too Lazy to inform themſelves aright: Whereas to Men of Senſe and Underſtanding, their own weak Arguments will overthrow their feeble

Evidence, which cannot appear before Light a
Truth, or the deliberate Judgment of the Learn
and the Wise.

---

## CHAP. XIX.

### *The Ordination of the Priest of the* English *Churc are good, valid and compleat; according to t Will of God, and the Practice of the first a purest Ages; as hath been sufficiently prove beyond Contradiction, by the Decision of th Fathers that made up the first general Council.*

### SECT. I.

ALL Bishops have their Power immediately fro Christ, and are equally Successors of St. *Pet* and the other Apostles and Vicars of Christ: But Man takes this Honour unto himself, but he that called of God, as was *Aaron*. But the Bishop *Rome* claims an exorbitant Power to himself, where he will needs be Bishop of Bishops, and make Authority his own Inclosure, and hinder at pleasu all other Bishops from the discharge of their Du and oppose the Truth that is professed by the Cath lick Church, and was ever maintained by all Ag and is firmly built upon that Rock, against whi the Gates of Hell shall never prevail. The Chur of *England* have derived her Authority by an order Succession from Christ himself, her Government pure, and her Pastors such, as from Age to Age ha derived an orderly Mission to their Office, and Chr hath given an express Command, that all Men shou obey them in Spirituals; for the holy Scripture e pressly speaks for Order and Discipline, and lays gre charge upon Pastors, to see that Decency and Ho

ness be kept up amongst Christians, and their Flocks should obey them as Christ's Ministers, as those whom the Holy Ghost hath set over them. 'Tis not Gifts and Abilities to perform an Office, that gives a Man Authority to exercise it, and obliges People to obey him; but he must receive Commission from one that hath Power to give it. 'Tis most evident for Fifteen Hundred Years together, the visible Order and Government of the Church has been by Bishops, and Provincial and Universal Synods of them, who are an Order above Presbyters. There is not one Instance to be given where the Church accounted any lawful Governors of the Church, that were not appointed in the aforesaid manner. All inferior Members must submit and yield Obedience to Ecclesiastical Pastors, in Matters relating to Religion and Religious Affairs. The Church of *England* have a continued Succession and orderly Settlement of Pastors thus constituted amongst us, and the constant Example of all former Ages, for Sixteen Hundred Years together for the like Order, and also the Practice of the greatest part of those that profess Christianity now in the World. This is doubtless the Government that Christ himself appointed; and all that oppose it will be found to resist the Power of God, in breaking the Unity of the Church. 'Tis therefore a known Commandment, to *Obey them that have the Rule over us*, 1 Thess. 5. 12, 13. *for they watch for our Souls.* We are therefore to know them that are over us in the Lord, and obey their wise Admonitions, and esteem them very highly in love for their Work sake. And to this we must add, to be at Peace among our selves. Nothing is therefore more plain and evident, than that there are Spiritual Rulers appointed by Almighty God, whom we must obey and esteem very highly in Love for their Function sake, because they officiate in God's stead: For these speak in Christ's Name, and are Ambassadors between God

God and Man. They have not derived their Com
miſſion, or received their Authority from Earth, bu
from Heaven, in that way and manner which Chriſt
hath appointed, which all Men know was by ſending
forth his Apoſtles, and giving them Authority to
ſend others, with this Promiſe, *That he would b*
*with them always, even to the end of the World.* Bu
the Rulers muſt not ſet up themſelves, neither muſ
the People heap to themſelves Teachers, but we muſt
obey them whom God hath ſet over us. St, Paul
ſpeaks after this manner, *Acts* 20. 28. *Take heed t*
*your ſelves, and to all the Flock over the which th*
*Holy Ghoſt hath made you Biſhops, to Rule the Church*
*of God.* We therefore ſee there is no colour for Diſ
obedience by Divine or Canonical Right. We are
therefore to pray Almighty God, that our Paſtors
may have ſound Judgment and religious Reaſon to
gether with their Prieſtly Power, that we may re
ceive divine Benediction by their means; and in all
things we are to be well minded towards them.
Great is the Reverence we are to pay to every wor
thy Paſtor, and alſo to the Church Univerſal, which
has been eſtabliſhed and continued by legal Authority.
All who are rightly ordained Prieſt, Chriſt gives
them power to conſecrate the Elements of the holy
Euchariſt. I inſert not this as my own Thought
only, but as the judgment of the Church of God
which is the univerſal Standard of all Doctrinal
Determinations. All rightly ordained Miniſters of-
ficiate and ſerve the People, as God hath appointed
by his Wiſdom, in order to bring all Souls to Glory.
God hath given them Authority to preach his Divine
Word, as we ſee in the Words of our Ordinal, *Take*
*thou Authority to preach the Word.* The Sacred Mi-
niſters are an Integral Part of the Viſible Church of
God, and are decreed to be Conſecrated and Ordain'd
rightly according to the Will of God; that is to ſay,
If

if they are Ordained according to the Rites of the Ordinal, they are lawful Miniſters to Bleſs the People in God's Name. Our Orders have been with great truth of Reaſon vindicated by many worthy Authors, the moſt Reverend Dr. *Saywell*, Archbiſhop *Bramhall*, Biſhop *Fern*, Mr. *Mayſon*, and many others. Our Ordination hath been owned to be valid even by ſome of the *Roman Communion* themſelves; ſo that it is beyond Contradiction that our Ordination is good to all Intents and Purpoſes, according to the Will of God, and the Practice of the firſt and pureſt Ages of Chriſtianity, and the Deciſion of thoſe Fathers that made up the firſt general Councils. Our Orders are therefore good, valid and compleat, and ſuch as want no Ratification from any; for God himſelf have ratified their Power, and I hope none will pretend to be higher than the higheſt. The Word of God hath taught us, that this Doctrine is genuine: This is the Rule whereby to diſtinguiſh genuine Traditions from falſe and feigned. We are therefore to have recourſe to this celebrated and generally approved Rule. This was received and believed by all Perſons, in all Places, and in all the Ages of the Church. This Tradition voucheth the Perfection of the Scriptures; and to this the whole current of the Fathers do give Teſtimony. We do not ſuffer Tradition to joſtle out the Scripture, yet where it is genuine, we uſe it as an excellent Help to lead us to the true Senſe of the Scripture, and to ſecure it from falſe Gloſſes and Miſinterpretations. This is the end and uſe for which the holy Scriptures were at firſt Inſpired by the Spirit of God, and from the beginning were univerſally received in the Church of God, and by God Almighty's Providence have been conveyed down to us, to ſecure to us the true means of Salvation, by the diſcovery of ſuch glorious Truths as tend to Light and Life Everlaſting, of which all

may

may ſhare if they are but willing and obedient, hum
ble and teachable.

## SECT. II.

The holy Scriptures, not Fathers and Councils is the Rule of our Faith. The Scripture is all o a piece, every part of it agrees with the reſt; th Fathers many times contradict themſelves, and each other. He that believes any thing againſt the Evi dence of Scripture, believes againſt the beſt Reaſon and Evidence. Our eternal State depends upon the Truth of the Scriptures. Unlearned Men may very honourably diſpute about the truth of Scripture Evi dence; but may with the ſame honour reject all Diſputes about Fathers and Councils, becauſe they underſtand them not; and the Scriptures were writ ten before Fathers and Councils. He that underſtands the Scripture aright, muſt of conſequence have an incurable Averſion againſt the Tenets of Popery, be cauſe wherein the *Church of Rome* and the *Church of England* differs, the *Church of Rome* is directly con trary to the holy Scripture. 'Tis but reaſonable that we demand of the *Romans*, where Chriſtianity was between the Time of our Saviour's Reſurrection, till the Church was planted at *Rome*. If there were no Chriſtianity in the World before? For, with reſpect to the Churches planted by the Apoſtles, *Rome* was a late Church; ſeveral were before her. The firſt Chriſtian Church was at *Jeruſalem*, from whence we all received Chriſtianity: From her we have a Right to our Chriſtian Privileges, by vertue of our original Deſcent from her; there is no other true ſound of the Goſpel but what agrees with that which firſt came from thence. *Antioch* and other Churches were cer tainly before *Rome*; what Advantages ſhe afterwards graſped, was by being Miſtreſs of the Empire, not Mother of the Church. Many learned Men aſſert,

That

That Chriſtianity was planted in *England* before it was at *Rome*. It was brought hither from the *Greeks* or *Eaſtern* Churches, not from *Rome*. It is concluded, even by the *Romans* themſelves, that *England* was of Apoſtolical Converſion, and that *Joſeph* of *Arimathea* brought the Goſpel firſt into *England*; and that *Simon Zelotes* preach'd *Jeſus Chriſt and him crucified* here alſo. But whether theſe brought it hither or not, bleſſed be God it hath been long taught and practiſed here: And this glorious Light is no where more Illuſtrious than in *England*. *England* is a ſound Part of the Church Militant, and in God's time ſhall ſhare in the Bleſſings and Favours of the Church Triumphant, both which make up one Body whereof Chriſt our Lord is Head. The Nature of the Chriſtian Society is ſuch, that thoſe on Earth have a real Incorporation, Communication, Connexion or Conjunction with thoſe in Heaven. From whence appears our preſent Right to that bleſſed State and Aſſurance, that we ſhall hereafter enjoy it with them. And this is an exceeding Comfort and Advantage to Chriſtians, and may fortify them againſt all Diſcouragements in their holy Race or godly courſe of Living. From whence we ſee, that many and great are the Advantages of being Chriſtians. The Biſhop of *Rome* would fain claim an Authority over the *Church of England*, as part of the Weſtern Patriarchate; but 'tis very hard for their moſt accompliſhed Diſputants to prove the Pope had anciently a Patriarchal Juriſdiction over the *Britiſh* Churches. Some are of Opinion, that Chriſtianity was firſt planted in this Iſland by St. *Paul*, and *Ariſtobulus*, mentioned *Rom.* 16. 10. of whom 'tis teſtified, that he was Ordained Biſhop by St. *Paul* of the *Britains*, or by *Simon Zelotes*, or *Joſeph* of *Arimathea*: But ſure there was never any Proof given that *England* received Chriſtianity from *Rome*. It is certain

that when * *Auguſtin* the Monk came hither, he found a Church already planted here, with ſeven Biſhops under a Metropolitan, whoſe Archiepiſcopal See had been at *Caerleon*, near *Newport*, in *Monmouthſhire*, though then removed to *Menue* in *Pembrokeſhire*. And what ſhewed theſe *Britiſh* Chriſtians not to have depended upon the See of *Rome*, was, that they had very different Uſages from the *Romans* in the Obſervation of *Eaſter*, the Rites of Baptiſm, and other Things, wherein they Symbolized rather with the *Aſiaticks*, than the *Romans*. And we are informed, that at the ſame time there was in the Monaſtery of *Bangor* at leaſt 2100 Monks, who lived upon their own Labours; and that in an Aſſembly convented *Anno* 608, ten Years after *Auguſtin*'s coming hither, he was acquainted by the *Britiſh* Clergy, That they knew no Obedience due from them to the Pope of *Rome*, more than any other pious Chriſtians, namely, the Obedience of Love and Fraternal Aſſiſtance: More than this, they knew none to be due to him, howſoever he might require to be owned by them, and might call himſelf Father of Fathers, or Biſhop of Biſhops; affirming withal, that they had a Metropolitan of their own at *Caerleon*, who was their proper Overſeer and Director. Whereupon there was appointed another more general Meeting, at which were preſent the foreſaid ſeven Biſhops, and divers other learned Perſons, eſpecially from *Bangor*; where he repeated his Inſtances for their Submiſſion to the *Roman* Church with ſo little ſucceſs, that they broke up

* When Pope *Gregory* ſent *Auſtin* to *Briton*, the *Britons* wou'd yield no Obedience to *Auſtin*, no nor to *Gregory* that ſent him, tho' the Superiority then claimed was nothing like that which is now pretended to. The *Britons* owned their Subordination to the Biſhop of *Caerleon*, next under God. And in this they continued ſo reſolute, that they refus'd Communion and Aſſiſtance to *Auſtin* and his Biſhops. And that Breach continued for ſome hundred of Years, till Force, not Argument, prevail'd over them.

up in a Rupture, and he told them at parting, *Since they would not have Peace with their Brethren, they ſhould have War with their Enemies; and ſeeing they refuſed to preach the Way of Life to the* Engliſh, *they ſhould be puniſhed with Death at their Hands.* Which accordingly came to paſs not long after, when a great number of them were ſlain by the *Weſt-Saxons* in a Fight at *Legaceſtre*, as an ancient Hiſtorian informs us. Thus averſe were the *Britains* from owning any Subjection to the Papal Chair. And this, together with their different Cuſtoms beforemention'd, is taken to be a ſufficient Indication, that they ſaw no reaſon to account themſelves a Part of the *Roman* Patriarchate. But here it may be objected, that the Pope is ſtiled Patriarch of the *Weſt*. But to this may be anſwer'd, That the general Council of *Chalcedon* decreed equal Privileges to the Patriarch of *Conſtantinople*, and yet he had not all the *Eaſtern* Churches under his Patriarchate. And yet it may be allowed, that the Pope did afterwards get himſelf to be owned here (by the Aſſiſtance of *Henry* the Firſt) for a long time, though without any juſt ground for it; and ſometimes there was conſiderable Conteſts about it. But 'tis to be hoped he will never be ſubmitted to here again, or at leaſt till he have condeſcended to lay aſide his Twelve new Articles of Faith, and to remove all thoſe other Impediments that lie in the way between us. Alas for him, he that cannot be content without all Power, will never be content to be ſtinted. It would be accounted very Ridiculous if the chief Biſhop of *England* ſhould claim a Juriſdiction in *Germany*, becauſe *Boniface*, alias *Wilfrid*, an *Engliſhman*, converted a great part of that Country, erecting Biſhopricks, and was himſelf the firſt Archbiſhop of *Metz*. And this may ſuffice to be ſpoken upon this Head. May all Men conſider that none ought to forſake Truth becauſe ſome have been Deſerters, and proved a Scandal to it. But though

Men

Men change, yet Truth and Righteouſneſs is ever th
ſame unchangeable; and this we muſt adhere to
May we ever Reverence and give due Honour to thoſ
whom God and his Chriſt hath in an eſpecial manne
committed the Care of his Church; and let not ou
Practices be objected againſt our Principles, that w
may eſcape the Severity of God's Judgments, whic
will ſurely overtake thoſe that diſguiſe or darke
Truth. All Sin impairs our Faculties, and darken
our Underſtandings. We are to ſubmit our Under
ſtandings to the Revelations of the God of Truth, b
they never ſo Myſterious, though to fathom them
beyond the reach of humane Underſtanding. Bu
yet there is enough plain and eaſie to build us up i
our moſt holy Faith, and to deliver us from that Floo
of Ignorance and Impiety that now prevails too muc
in the World, by moſt unjuſt and diſloyal Mean
All Power and Dominion is originally from God
who hath ordained Submiſſion to the higher Powers
and Subjects in obeying their Governours, obey God
who hath made them Inſtruments of Good to th
World, to puniſh Vice, and encourage Vertue, an
ſubdue all unjuſt Principles. Governors act in God
Name, and by his divine Authority. Every Subje
hath an inherent Right belonging to him, to cha
lenge the Defence and Protection of his Prince, whic
he can never forfeit whilſt he keeps his Loyalty. S
our Title to God's Favour is undoubted, while w
obey him in Sincerity and Truth. God himſelf wh
is the Sovereign King of all Things, does by h
eſpecial Care and Providence watch over Governor
and over rules their Hearts and Councils. *The King's Heart is in the Hand of the Lord, as the Rivers of Water, he turneth it whitherſoever he will*, Prov. 21.
God inclines them to Favour and Mercy, and di
poſes all things for Peace and Quiet. We are ther
fore to pray that Kings and Magiſtrates may hav
ſound Reaſon and Judgment with their Kingly Powe

e are to honour Kings and Queens by being well-minded wards them, and paying them all due Obedience; for this acceptable and well-pleaſing to God, whoſe Repreſenta-ves they are. Juſt and good Magiſtrates are a great Bleſ-ng to Mankind. Such and ſo great a Mercy to the World our preſent Queen, whom God long preſerve in Health and ealth to rule and reign over us.

## SECT. III.

The Doctrines of the Church of *Rome* are inevident, not war-nted by any ſufficient Proof: Their Conſequences are bad, and erefore their Doctrine cannot be good. Sound and good Conſe-ences are good Arguments againſt them; their whole Doctrine, herein they differ from the Church of *England*, is utterly eſtitute of all good Evidence, as in their Prayers to any ſides Almighty God. They act a ridiculous part, if they queſt good Things from any beſides God, who alone hath ower to grant Life and Felicity, and all other inferiour leſſings; for though every Bleſſing is a high Mercy, and e are to be infinitely thankful for it, yet Heaven, and ternal Life therein, is infinitely above all others. Theſe e ſuch good Things we ſhall ever be in full Paſſion of, *even Eternal Ages; if now in the time of Life we keep a Conſci-e void of Offence towards God and Man*; but he that parts th his Innocency, ventures his Eternal Salvation upon ve-hazardous Terms, or he that gives Countenance to Super-tions and abuſive Worſhip; for God will not be mocked. e that Worſhips him acceptably, muſt worſhip him in Spi-and Truth, and not give Incouragement to any Abuſes Divine Worſhip, that Vices of any kind may no longer uriſh, whether in Doctrine or Practice. Thoſe who en-avour to decoy us out of the Communion of the Church *England*, are Enemies to God and our Souls; *they would roy the Foundation of Truth, built upon the word of God, nded by Jeſus Chriſt himſelf; who by St.* Paul *hath bidden us ſeek that we may excel to the edifying of the Church*, 1 Cor. 11, 12. Thoſe in Communion with the Church of *Rome* certainly deprived of this Mercy; for how can they ſe who cannot underſtand a Word that is ſaid in their blick Worſhip. The Church of *England* have hitherto a juſter Claim to the Primitive Doctrine than the Church *Rome*; for all our Diſcipline is of Primitive Practice, all Divines have with good Right defended our Doctrine; all that ſeparate from Truth oppoſe both God and his urch. Let this therefore ſtick upon them as a certain

truth that they are Enemies to Christianity. 'Our Articl
'our Liturgy, our Cannons, are confirmed in Provincial S
'nods, as regularly as any Laws have been ordained in a
'Church whatsoever; and the Acts of Parliament have
'terwards added the Authority of a civil Sanction to what w
'done, which is the same that all the Religious Emperors d
'and all Christian Kings and States have done the li
Therefore none may say that our Religion is only Parliam
tary, though we bless God that our Kings and Parliame
have made Laws for the Defence and Establishment of our R
ligion, as many Christian Emperors have done. Our La
are good, and such as all Men may submit to; they are ena
ed by the Supreme Power of the Realm in due Course; o
Laws know no Minority or Weakness in our Princes; t
Supreme Power with us is always in perfect State.

Let any one consult our Ordinal both Ancient and Mode
and compare it with those Forms that are set out by *Morin*
which were heretofore in the Church; and they shall fi
that all that is essential is observ'd by us; we have precis
kept the very Words our Lord and Saviour himself did use
the same Purpose; and our Ordainers had true and full Po
to act in Christ's stead, and could give regular Authority
those they ordained.

The Council of *Nice*, in the Fourth Canon, d
crees, That a Bishop ought to be constituted by all
Bishops of the Province; but if that be hard to be do
upon account of some urgent Necessity, or by reason of
length of the way, let the Ordination be made by three
them gathered together, the rest giving their Suffrage, a
declaring their Assent in Writing; but the Confirmation of
Things must be by the Metropolitan, that is, the Archbi
of the Province. See the late Reverend Dr. *Saywell*, Ma
of *Jesus College* in *Cambridge*, in the Original of all Plot
Christendom. *Page* 207.

The Priesthood under the Gospel is a much more excell
Priesthood than that under the Law, as having Jesus Christ
the High Priest, of whom the Aaraonical Priesthood was
a Type. Our Lord Christ hath said, the true Worship
shall worship the Father in Spirit and Truth; but we must
both together, and not separate Truth from Spirit. The
tegrity of Soul, and Cordial Love of God, and earnest
fires after him, is what gives Life to every good Work,
makes it acceptable to Jesus Christ. But if Men do not r
fie the Sincerity of their Minds by agreeable external Acti
the

ough they talk of the Spirit, yet this is not to serve God in cerity and Truth. We must give to God the Sacrafice of raises as well as the Love of our Hearts. As we are to nou-, cherish, and support the Body by constant Succours and pplies; so by continual Petitions to God for new Supplies Grace the Soul is to be supported by a good Frame and te of Spiritual Improvement: But these, and all our En-ments, we receive from the bounteous Hand of God. 'Tis d that is the grand Proprietor of all things, and richly gives all Things to enjoy, not only Bodily Comforts, but Divine nsolations for our Souls, the blessed Symbols of the Holy charist, which was instituted, as our Liturgy tells us, for a ntinual Remembrance of Christ's Death and Passion. *Luke* 22. 19. Christ offered himself once on the Cross, and is w daily remembred by the Ministry of his Priest, for the un-eakable Comfort of all that worthily participate of it. The crifice of Christ upon the Cross was a full and sufficient Ex-atory Satisfaction for the Sins of all Men that will apply emselves to Christ by Repentance and new Obedience; but e Roman Church herein contradicts the Scriptures, and en-vate the Satisfaction of the Sacrifice of the Death of Christ, ich is so plainly asserted in the Holy Scripture, and detracts m the Merits of the Death and Passion of our Lord Jesus rist; and this draws Guilt instead of Benefit upon them-ves.

Our Ordination Form is good and sufficient. In King *ward*'s Time, when our Articles and Liturgy were first made, ere can be no doubt of Validity in them; for then the ma-part of the Bishops did readily agree to the Liturgy and ticles that were made by the Reformers, and confirmed in e Synod 1552. And the greatest number of them that were actual Possession of Bishopricks at King *Edward*'s Death ere consecrated under *Henry* VIII; and for the Succession ich was continued on in Queen *Elizabeth*'s Days, and ever ce, it is derived from those who were rightly ordained in ing *Edward*'s Reign, and survived Queen *Mary*'s Persecution; hich were enough to make up the full Canonical Number. he Writ, by which Archbishop *Parker* was consecrated, was rected to seven lawful Bishops; four whereof did join in his rdination, the Most Reverend Dr. *William Saywell*, Master *Jesus College* in *Cambridge*, in his Book, the Original of all ots in Christendom, with the Danger and Remedy of Schism the 277 Page of that Book, says they were the major part, not the only Legal and Canonical Bishops of the Church of

*England* then alive, for the other were not legally ordained, having been commissionated without the Metropolitans, Archbishop *Cranmer* and *Holgate*, and the major part of the Bishops, as the Canons do require, &c.

'When Archbishop *Parker* was consecrated, there were only five of the Canonical Bishops that were in possession of Bishopricks at the Death of King *Edward* the 6th, than alive; four of these consecrated the Reformation, and three of them actually laid Hands on Archbishop *Parker*.

We are not behind any Church in the World in substance of true Religion, nor want any Decency, others may be more formal and circumstantial, but the Church of *England* gives her Members opportunity to be much more Holy and sincere in the Worship of God. We have Weekly, Monthly, and other more solemn Communions, better frequented than any Church in the World; our Devotions are directed to God only, and that in a Language that is understood, whereby it is apt to stir up our Affections and Intentions, so that our Hearts can go along with our Mouths; we truly honour true Religious Celibacy, and Virgin Purity, wherever we have Reason to believe it; we have many Pious and Devout Souls in our Communion. Our Pastors give not Absolution to People that live in habitual Wickedness, unless they give some evident Sign more than Words of true Repentance and Amendment of Life; yet none that comes to the Priest for his direction, does want the Assistance of his sober Advice, and all other Benefits that Christ has given him to bestow: For the Church does command Priests to absolve truly penitent Sinners; for the Lord Jesus Christ hath left Power to his Church to absolve all Sinners who truly repent and believe in him. God of his great mercy forgives repentant Sinners who truly turn to him with full purpose of Amendment; see the Office for the Visitation of the Sick. We honour the Memory of the Saints, and celebrate their Festivals, bless God for their Virtue, and beg his Divine Assistance that we may imitate their Holy Examples; we adore God's Holy Name for all Holy and Devout People that are departed this Life in his true Faith and Fear; and pray that we, with them, may partake of Divine Bliss; we desire the hastening the Kingdom of Glory, that

hole Church may have Her perfect Consumation and
ss both in Body and Soul, in the Eternal and ever-
ting Kingdom of Glory: We have all the real Advan-
ges of a Holy Life preserved amongst us. The Church
*England* is that Religion which Christ and his Holy
postles taught; 'tis that by which the Holy Martyrs
nt to Heaven in great Multitudes; 'tis that which all
e Fathers wrote and disputed for; 'tis that which the
neral Councils have establisht; 'tis that which all the
formed Churches in the World do own and profess;
d to our Honour may it be observed, it is free from
ose Novel Errours and Superstitions, which modern
mes have brought into other Churches; our Church is
mpered with such moderation, that all other Churches
and must confess, that our Faith and Worship is truly
mitive, and Catholick; and many eminent Divines of
her Churches have given their Suffrage on our side; our
urch is truly venerable to all good Men, but formida-
e to all bad; it is Irreprovable before all the World, its
mmunion and Worship is therefore to be recommended
all the World as the most pure, and tending to Piety: We
part not from other Churches but as they are fallen from
eir antient Integrity, and from the Apostolick Churches,
hich were their first Founders; so moderate are we to-
rds all Churches, whether Foreign or Domestick, whether
ole Churches, or single Persons; our Reformation was
ligious and good, notwithstanding what some may ob-
t that it was begun by the Luxury of one Prince, and
fected by the Nonage of another, and restored and
ntinued by the weakness of the Female Sex, and the
pines of Countries; but this might be recriminated
h the like and much greater Crimes in Popes and Car-
als, Kings and Princes: This was the unhappy State
the Holy *Roman* Church at that time, that all things
re manag'd at the Pleasure of *Theodora*, the Mother of
*rozia*, *&c.* What wicked Lives, variety of Opinions,
severe Conflicts were there amongst them, notwith-
nding all their boast of Holiness, and Glory of Unity;
praised be God, we have good Laws and Rules, let us
areful to observe them, and never dare to depart from
d nor Truth, for God is Truth and Righteousness it
; who will ever defend us and our Nation, if we live
tuously and embrace Religion with our whole Soul and
nd. God will in his due time plead the Cause of this
Church,

Church, and vindicate her from Oppreſſion of all violen Schiſmaticks, that make it their Buſineſs to cauſe Div ſions and breed Confuſions amongſt us.

All particular Churches have an intrinſick Power in them ſelves to preach and defend the Truth; to correct Errou and amend Abuſes; and to do all Acts that are neceſſary fo their own preſervation, Jeſus Chriſt alone is and can be th only Univerſal Paſtor, and head of his Church. The Churc of God is by the Fathers often compared to the Ark *Noah*, out of which there was no eſcaping the Delug This is ſuch a Truth as may concern all Chriſtians, regard and give heed to it, and endeavour to approv themſelves to be Members of this one true Church, which Chriſt is the univerſal Head, who hath appointe lawful Miniſters to officiate in his ſtead, for the good his People, to edify them and build them up in their mo Holy Faith.

All the ancient Canons do give every Provinci and National Church and Kingdom full Power a Authority to order all things within themſelves, wit out any Appeal or Moleſtation from any Power wha ſoever, except a General Council, wherein other Chu ches have as good a part as any one particular Churc and the ancient Biſhops of *Rome* have ſtrictly preſſed a required the obſervance of this Order; and, upon th ſolid Principle, which is the Tradition and Law of t Catholick Church, we defend our ſelves, and comma all within our Nation to embrace and live Religiouſly our Communion, under Peril of Schiſm from the Cath lick Church, to the great hazard of their own Salv vation.

## SECT. IV.

Thus it hath been fully ſhewn that all the ancient C nons do give every Provincial and National Church a Kingdom full Authority to order all Religious Matt within themſelves, without Appeal or Moleſtation fr any Power whatſoever, but only a general Council, has been aforeſaid, wherein every Church have an eq ſhare of Councel and Advice; and upon this ſolid Prin ple, which is the Tradition and Law of the Catho Church, the Church of *England* incourages her ſelf, and co mands all within this Nation to embrace and live Rel ouſly in this Communion, under Peril of Schiſm from Catholick Church, and the great hazard of their Eter

Happi

Happiness. I have repeated this Paragraph again, as being worthy of particular Regard. The Church of *Rome*, and those of her Communion do oppose themselves to four parts of five of those Christians that say, they all hold the Catholick Faith, and declare it in their Laws and Confessions; for divide the Christian World into five parts, four do not now, nor never did, in any Age, own the Pope to have any Jurisdiction over them; and, in that fifth part where his Power is admitted, 'tis with such Distinctions and Debate amongst themselves, that shews them to be infinitely contrary to what they pretend, for they are not at unity amongst themselves, much less with all others; they are therefore State Deceivers, to whom no Jurisdiction from us belongs, though they pretend a Divine Right to it, the Universal *Church* do expresly prohibit any Invasion of one anothers Right, and the Law of right Reason, do oblige all Mankind to assist one another in composing Wars and Tumults; so the Rules of Christianity do engage all *Christian* Bishops to endeavour to compose Schisms, and end *Controversies* in the *Church*. If we enquire into the Nature of a *Church*, we shall find all *Churches* to agree; 'tis a *Congregation* of Men to whom the Word of God is sincerely preached, and the Holy Sacraments administred, according to the institution of Jesus *Christ*; for these Administrations there must be Pastors and Flocks, Governors and governed; and right Reason will tell us, the Pastors must rule, and the Flocks must be governed; and there must be some order amongst Pastors also; some must have Authority to send *others, and to judge of their Qualifications and Behaviour*. The *Spirit of the Prophets are subject to the Prophets*, *1. Cor.* 14, 32. The Pastor of each *Church* must be subject to the main Body, other ways there could be no order or Decency; every Member of a particular *Church* must live in the *Communion* of their own Pastors, and all particular *Churches* must keep up the Unity and *Communion* of *Christ's* Mistical Body: *Charity* and Brotherly Love, and *Communion* amongst themselves, and Unity with *Christ* our Head, being the Life and Essence of the *Christian* Religion; *Acts* 15. when there arose a Dispute about *Circumcision*; the *Church* met in a general *Council* and made a Decisive Decree, *ver.* 28. and then sent it Abroad, *ver.* 22. and all *Churches* did submit to it, as an Authority which received its Commission from Jesus *Christ*,

Christ, and it is certain that no Church that hath not th
Power from Jesus Christ, can be a true Church, nor c
any Church continue to be true without lawful Minist
of the Word and Sacraments. The Reverend *Sam*
*Grascome*, a Priest of the Church of *England*, in his A
swer to *Hudleston's* (short and plain Way) Intituled,
*necessary Preservative for all Persons against Popery*, do
firm, That the Episcopal Churches in this Island have
good, nay (says he) a better and more unquestiona
Succession than the *Roman* Church, who exalts her self
gainst all others, *&c.* Page 93. there are many thi
which charge the Roman Churches Succession and ma
it questionable, that their Ablest Wits are puzzled
solve the Matter. Their admitted Damasus, as a Co
temporary of his relates, that his Ordination to that
was uncanonical and null, and yet he drove away *Ursici*
by force, and held the Popedom, what fearful hav
was made in the Contest concerning the Ordination
*Formosus*; some Popes following utterly condemning
null, his Ordination, and all things made by him.
thers on the contrary, ratifying and restoring them, a
these things were done with all Formalities imagina
questionless they were esteemed infallible on both si
Upon these and other the like Cases, it ought to be gr
ted that the Succession is clearer on the Church of *E*
*land* side than on theirs that oppose her. Therefore th
that slide away from the Church of *England* to any ot
Faction, their Case must needs be esteemed as despera
for they are Offenders against both Light and Duty. In
Church of *England*; they want no helps to know th
Masters Will; in order to their doing it, and yet th
go where these Helps are taken from them. What h
can there be for such Deserters, who run over to such
these, and leave Truth in the open Field: They le
their Mother who brought them up with Tender
and instructed them in the Truth, and encouraged th
to all Piety and Holiness of Living; where they h
Faith without Factions, and Religion without Super
tion, and Devotion without Vanity; many worthy
stors mourn in secret for these unhappy Deserters, a
wish their Return that they may save their Immor
Souls by true Repentance and Remorse. The Church
*England* did never separate from the Catholick Church
Christ, but is willing to communicate with any parti

r Churches, where ſhe can do it without Sin. The Church of *England* teaches that Doctrine wherewith the Holy Ghoſt inſpired the Apoſtles, and which they left us n the Holy Scriptures to be a ſtanding Rule, to be an nſtruction to all future Ages; to inſtruct them in the aith of Jeſus Chriſt, we ſtand by that Authority which Chriſt committed to his Church, and which hath deſcen-ed to us in a juſt Succeſſion from the Apoſtles, to this ery Day. May we therefore with Joyful Hearts em-race her Doctrine, and live up to the Holyneſs and Pu-ity of it.

## SECT. V.

There are great Abuſes in the Church of *Rome*, in ma-y Reſpects, and in particular in Relation to their pray-ng to Saints, this drawing the People from their due de-endance on Jeſus Chriſt; by which they neglect true Repentance, upon preſumption of their prevailing Pray-rs, in which they confide, to the Diſhonour of God nd their own Eternal Loſs, they ſit contented under the lavery of an unintelligible Devotion; but the *Engliſh* Church do juſtly expreſs great diſlike againſt theſe Things, he Church of *Rome* have no publick Prayer amongſt hem, ſince theſe can never be ſaid to be publick Prayers, n which the People cannot join, as it is certain they can-ot in the Latine Service; *Origen* aſſures us that in his ime, all the People prayed to God in their own Lan-guage; and prais'd him as they were able; and the Lord f all Tongues hearken'd to thoſe that called upon him in very Language; this is the God that muſt give us Mer-y now, and in the time of Mercy in the Great and Tre-endous Day; our Lives are to be examined and judg'd ot by the Judgment of Men, but God, who will bring o light the hidden things of Darkneſs, and make manifeſt he Secrets of every Heart, we can do no good but by he Grace and aſſiſtance of God, and the Reward that od promiſes to Man's Obedience, is the effect of his wn Goodneſs and Bounty; and no Obedience will be ccepted from Man, but through the Merits of Jeſus hriſt; and when we have done all we can, we are to o on in the fear of God's Judgments; Life and Motion re not to be attributed to the Body, but to the Soul that nimates it; the Soul muſt not aſcribe to it ſelf the ood Actions it does, but to God alone that quickens it y his Grace, and gives it the means to perform it by his

gra-

gracious assistance; we must ever have a continual Diffidence of our selves; but a firm confidence in God. We of our selves are not able to do any thing that is good but our sufficiency is of God; who strengthens us, the best of Men hath nothing wherein to glory; all our glorying is in Christ Jesus; from whom we receive all sufficiency by his Passion and Merits, these are the Principles of the Christian Doctrine, to which we desire to give earnest heed. If we should give Divine Honour to the Saints they would reprimand, and even abhor you for it, we of the *English* Church acknowledge there is no Honour too great for those illustrious Planters and Propagators and Defenders of our Faith, but our Honour to them must not infringe upon the Honour due to Almighty God. We are not to use spitefully or treat indecently their Bones, which we are assured shall be enlivened and raised again, but we are to avoid running into Extreams, there being a difference between ill using them, and paying a Religious Worship to them; a decent Treatment and Preservation of them is due to their Memory, as Persons of the same Community; and upon the assurance of the Resurrection, the expectation and comfort of us all for the Hopes and Assurance of the Resurrection gives Life to, and revives our drooping Spirits, and frees us from all dejected and desponding Thoughts: For to think we shall once be happy for ever, must needs be a great comfort to us at present, under the most adverse Fortune, that the Providence of God is pleased to exercise his best beloved Servants in this World with; because this State is a Tryal of our Faith and Patience.

To be certain the blessed Angels and glorified Saints do wish us (as yet in Banishment) well, but that they hear our Prayers for them, or are put in such Offices as some Men assign them, is a thing utterly destitute of all good Evidence; though that there are Angels, is certain from Scripture Evidence, for when St. *Peter* knocked at the Gate and surprized the Damsel that made the Relation of it to the Holy Apostles, they replied to her, that it was his Angel, which is an evident Proof that there are Angels. *Acts* 7. 53. *Ibid.* 12. *Chap.* 15. and as for Man, he is an intelligent Mind, is compounded of Spirit, as well as Flesh; the Soul of Man is a finite Spirit, but Almighty God is a Supreme Being, an Infinite uncreated and Eternal Spirit, who is the top and head of all Immaterial Substances, and

ju

ſtly ſtiled the Father of Spirits; the God of the Spirits f all Fleſh; and has deſigned the Spirit of Man for Immortality; for when it is ſeparate from the Body, it returns to God that gave it; the ſeparate Souls of the aints are ſtiled the Spirits of Juſt Men, made perfect; t. *Stephen* prayed to God to receive his Spirit, *Acts* 7. ap. 59. the Divine part of Man is called Spirit, the Boy without the Spirit is Dead; when the Spirit is depared from the Body, it returns to God that gave it; in Man there is the Breath of Life; or the Spirit of Life, hey that dye in the Lord are in Joy and Felicity, they re immediately wafted to endleſs Glory; if they have obeyed the Will of God by worthily frequenting his Holy Ordinances, duly and ſeaſonably addreſſed themſelves o the Worſhip of God, and fed upon the Bread and Wine that Wiſdom furniſhes her Table with, the Word of the Living God, the ſtanding Food of Souls; and the Miniſtration of the Sacrament of the Lord's Supper; by which we are nouriſhed up unto Eternal Life. This is he Proviſion that is made for us in Wiſdom's Houſe, hat is, in the Church; this is the Evangelical Sacrament inted at in the Old Teſtament, the Spiritual Food of Souls; of which none ought to partake but ſuch as are f clean Hearts, and Sanctified Lives; the Lord's Table muſt not be ſet with Weeds, nor environ'd with Prophane and Scandalous Perſons; but with Pure and Faithful Chriſtians; that is worthy Communicants, theſe only will be acceptable to Almighty God.

## SECT. VI.

Every Ordinance of God is not a Sacrament; if it were, we ſhould have many more than Seven. The Word Sacrament is uſed either in a large or a ſtrict Senſe; in a large Senſe, the Fathers are apt to call any thing that is Allegorical, Myſtical, or of Divine Revelation, a Sacrament, as the Ark of *Noah*, *Sarah* and *Hagar*, the offering up of *Iſaac*, or any thing of the like Nature, they are very prone to call Sacraments; yet though the Fathers, in a large Senſe, call many things Sacraments, yet when they treat of Baptiſm and the Lord's Supper, they ſpeak of them in a more Auguſt and Majeſtick manner, not as of Things which they ſometimes, and after a ſort, call Sacraments; but as having a more peculiar Claim to that Name, than any other Matters, theſe being material for all ſorts of Men and Women, which ſhew that

theſe

theſe are only neceſſary to Salvation. The *Romiſh* Seven Sacraments is an Article of Faith which the Primitive Fathers had not; this Doctrine is therefore a Novelty of the Church of *Rome*, for in a large Senſe the Ancient called many more things Sacraments; but in a ſtrict Senſe they with us allow of fewer; this Doctrine of the *Roman* Church came in with School Divinity; when all Nicities were ſtarted; we do not deny but that they may be Ordinances of God, but every Ordinance of God is not a Sacrament, if it were, we ſhould have many more than Seven; as have been before-mentioned, a Sacrament is a viſible Sign of an inward and Spiritual Grace in the Heart and Mind of the Penitent; they that would worthily ſhare in theſe Ordinances, muſt be adorned as it were with Flowers that are ſweet and fragrant, beautiful and Graceful; the Church of *England* abundantly proves the validity of Infant-Baptiſm; ſhewing that Infants baptized belong to the Covenant; as they are the Off-ſpring of the Faithful; and thence are pronounced Holy by the Apoſtle, I. *Cor.* 7, 14. there is Grace and Virtue exhibited in this Ordinance, Spiritnal Suſtenance is communicated through this Channel. Little Children in the Church have a peculiar way of Nouriſhment conveyed to them by Brptiſm; it is the early Nouriſhment which God hath provided for them; to prevent them from Eternal Deſtruction; for as that Learned and moſt Reverend Father, *Peter Gunning*, was wont to ſay, There was ſuch Grace received in Holy Baptiſm, that ſometimes did not appear till many Years after; and this was a Perſon of no mean Fame; whoſe whole Life was as it were one continued Scene of Charity, for in publick Charities he gave away more than 5000*l.* and what he aſſerted muſt carry great Force with it, he was a ſhining Light in the Church, this Holy Ordinance doubtleſs refreſhes the Soul and exhilerates the Mind; it prevents many Evils and animates to Good; there is an Innate Virtue in it. The Church hath therefore wiſely voted it neceſſary to Salvation, and what is here offer'd, is, I hope, in all things agreeable to her Doctrine, and therefore I have no Cauſe to make an Apology for this Aſſertion, but I invite all my Readers to be exceeding attentive to the mighty Efficacy of this Ordinance; and to enforce the neceſſity of it on all Occaſions; that ſince it carries its own Evidence with it, it may receive due Honour in the Hearts of all Men; the Veneration due to it is very prevailing

upon my Soul; who will in all things obey as near as poſ-
ible the Commands and Dictates of the Word of God,
nd of Jeſus Chriſt his only Son, who is in all things
qual to his Father, according to the Power of his Di-
inity; as Jeſus Chriſt is the Omniſcient God, he know-
eth and ordereth and appointeth all Things in Heaven and
arth; there is nothing in his Church but what is done
y his Appointment and Permiſſion. He hath therefore
nſtituted this Holy Rite for the good of Souls; he I ſay
n whom dwelt the fullneſs of the Godhead Bodily; to
im we are to give all earneſt heed, that we may be re-
ewed by Divine Grace, and that our Will may be ſanctifi-
ed according to the good purpoſe of God, and our Af-
ections may be warmly engaged againſt all Evil, and
hatever is offenſive to the Divine Being, that we may
ntirely delight in God; and his Divine Laws; which is
ne of the higheſt Degrees and Efforts of Divine Love,
hat the genuine Diſpoſition of our Soul may be framed
ccording to the Will of God in all things; and not only
elight in what is Virtuous, Good and Holy, but Practice
t by an actual and willing Obedience: God are we to
erve with a free and ready Mind, in Spirit and Truth,
ith Integrity and Faithfulneſs; I will tranſcribe his Pre-
epts and Rules in my Life and Manners; and to do
his worthily, I will ever crave the aſſiſtance of Divine
race. This alone can enable me to conform my Life to
is Divine Will, ſo as to devote my ſelf in Heart and
Mind to Him. I will make his Will and Word the Stan-
ard of my Actions, by his Aſſiſtance, which I will ear-
neſtly crave.

## SECT. VII.

The *Greek Church* ſays, that Auricular Confeſſion is to
e looked upon as a Canonical, not as a Sacramental Act,
r as part of the Churches Diſcipline, and upon juſt oc-
aſion may be alter'd; caſt away all your Iniquities in
hich ye have prevaricated; and make to your ſelves a
ew Heart and a new Spirit; we muſt have a vehement
atred of all Sin, a turning from Sin is abſolutely neceſ-
ary for the Pardon of it: We muſt have a ſincere Regret
nd Compunction for all Sin, reſolving ſteadfaſtly never
o repeat them, and keeping that Reſolution moſt ſacred,
is impoſſible that God ſhould pardon a Sin which the
inner doth not deteſt; ſo long as the Love of our Sins
emains in us, ſo long does the Guilt abide upon us; all
he Confeſſions in the World cannot diſcharge it; till it be

for-

forſaken and amended. I will ſet theſe Sacred Rules be
fore me, and make it the great Buſineſs of my Life to re
gulate my ſelf and all my Doings by them, that in th
main ſtrokes of my Life I may not ſwerve from The
O Lord. I heartily deſire to be delivered from th
Load and Weight of Sin: I know that Truth will mak
its way through all frivolous Oppoſitions; O let th
Truth of Grace prevail upon my Soul, to animate it t
all the Virtues; O let the renewed Principal of Divin
Love have the Aſcendant and Maſtery of all other; le
my Spiritual part be predominant through the whol
courſe of my Life; give me that Principle of Grace an
Holineſs that is neceſſary to Life everlaſting; infuſe i
into me by the Grace of thy Holy Spirit, and make i
effectually to operate upon me; make me wakeful to b
always upon my Watch and Guard, let no unhappy Sea
ſon attend or overtake me, but in each Moment of m
Life be my Guide till my happy Arrival to the Kingdo
of Glory; when Wiſdom ſhall be juſtified of all he
Children, yea and of Strangers; and Enemies, when the
ſhall be perſwaded in their Spirits, Hearts and Conſcien
ces, that Jeſus Chriſt is the Saviour of the Redeemed
when all the ſaved ſhall glorify God, to the Aſtoniſh
ment and Wonder of the Wicked. In preparation fo
this great and aſtoniſhing Time, Lord make me inward
ly Holy, and Devout in Spirit, that I may be indeed th
genuine Child, the true Off-ſpring of Heaven; in th
mean time, leave me not to the Malice of my Enemie
nor ſuffer me to be forſaken of my Friends; but abov
all, for ever continue me in thy Favour, and at laſt re
ceive me to the Kingdom of Glory; and, as I have be
lieved the Great and noble Truths of the Goſpel, I ma
then injoy the Benefits of having done ſo. Lord ble
and make happy all that teſtify the Truth of Chriſtian
ty, by the Holineſs and Piety of their Lives; make ever
Man's Life pure and innocent, ſpotleſs and undefiled
make all Men Wiſe and Prudent in their Carriage; mak
us all to eſpie both our Advantage, and our Danger; and,
bove all, preſerve Faith and a good Conſcience; let us eve
have great Regard to the capital and main Points of Re
ligion, that we may keep them unpoluted and pure; le
us never part with Subſtantial and Fundamental Princ
ples, but contend earneſtly with uninterrupted Zeal fo
theſe, and hold them faſt above all; ſuffer no Perſecutio

to rob us of them, ſeeing they are our principal and chief Concern: Let us therefore keep them ſafe and intire; let nothing draw us from our Duty, nor cauſe us to neglect the means of Eternal Salvation.

## SECT. VIII.

When a Man does bravely, he has not only the Comfort of his private Conſciences; but the publick Acclamations of the whole Church; no Man can acquit himſelf as a worthy * Champion for the Truth, and miſs of a Laurel in this World, ſince he will be ſure to have the Gratulations and honourable Eſteem of the whole Society of the Church; ſo on the contrary when he doth any thing baſely and viciouſly, he is not only under the Secret Laſhes of his own guilty Mind, but expoſed to Shame and Reproach, and incurrs the Cenſure of the whole Congregation of the Church; honourable is the Encomium of good Actions, every Wiſe Man will be frequent in them; if a Man place himſelf in the Preſence of God, he will be as well aſhamed as afraid to do an unworthy Action; the frequent approach of the Divine Majeſty puts a gravity upon a Man's Countenance, checks and keeps down all exhorbitancy of Paſſions, begets an Ingenious Modeſty, and makes a Man reverence himſelf, ſo that he dares not willfully offend the Divine Bounty, whoſe admirable Wiſdom invites our Hearts to love him; who has prepared a Place for us to go to, if we pleaſe, where we may find a Retreat from all Troubles, and be happy beyond Imagination, in all kind of Felicity; there is no Night nor Darkneſs there; the Sun of Righteouſneſs never goes off that Horizon, and every Inhabitant is abſolutely immortal, and they are ever enjoying freſh Delights of every kind; there are no Venomous Creatures, or troubleſome Inſects, Gods Wiſdom and Goodneſs moderates all the Affairs thereof; ſo that nothing can moleſt or interrupt the Felicity of any Man; there are all deſirable things there; in great abundance; there is no Diſeaſe either of Body or Mind, neither inward nor outwardly; Men there forget all Sorrow, there are no Spots, Blemiſhes, nor Aſperſions; as ſoon as any Man comes there he is furniſh'd gratis with whatſoever his Heart can wiſh

* *A little time and a great deal of heartineſs beſt doth the Buſineſs of Religion, and will prove of ſingular Advantage to all who are ſincere in their Addreſſes to God.*

wiſh, and to qualify us for this glorious Place, we ne
no more but to carry with us great Minds and large Sou
that's a Place of unſhaken Felicity, where there is Rig
ouſneſs and Juſtice, Unity and Joy, Love and good Wi
endleſs Peace, and everlaſting Life; which contains
Ocean of Joy and Felicity, where every Man will
ſafe and happy for ever; there we ſhall be out of the rea
of Chance and Danger, where there will be a Crowd
new Delights preſs in upon us; we ſhall ever have ne
Powers opened, which ſhall diſcover new Glories to
ſuch as we cannot be capable of receiving till we co
there; we ſhall have then new Objects of Delight to e
tertain thoſe Powers we now have; and much tranſce
dent to all that we have ever yet experienced; for G
has all the engredients of Felicity in his Power; and
finite Wiſdom to contrive and compound them; and
ſpeakable goodneſs to beſtow them upon thoſe Men that lo
him moſt: Theſe Conſiderations would be able to mak
Man deſire to die, that he might be in thoſe Enjoyment
and thoſe who once come thither will have no Inclinati
to make a Change; which cannot be but to their great
advantage; our Exerciſe in Heaven will be chiefly praiſ
the Majeſty of the Place; the Splendour of his Court;
Glory of his Achievements; and the Felicity of his Reig
for his Wiſdom and Goodneſs moderates his Will a
Power; beyond all the Boundaries of written Laws:
does not wait for occaſions againſt his Creatures; nor
he animadvert, ſeverely upon us; when we fail in our D
ty to him, if we are not obſtinate and willful in our E
rors; the Defect of our Actions is the Cauſe of our preſ
uncomfortableneſs in our Religious Worſhip, beca
Men take up bad Notions; inſtead of true Principals
Religion; upon the Conſideration of God's Eternity
pends the great Obligation to Religion; for this rend
him the Object of our Admiration; who has it in
Power to reward and puniſh Men at his Pleaſure, acc
ding to their Worth or Demerit; which is a great Secre
Providence; namely, the Reaſon of his Patience and l
Suffering; and the chief Cauſe that he doth not preſen
execute Vengeance upon wicked Men, nor immediat
deliver good Men out of the Troubles and Injuries t
meet with in this World, becauſe he hath it always
his Power to do it.

CHAP.

# CHAP. XX.

## *The comfortable State of a true Penitent, that by a timely Amendment hath obtained the Favour of God.*

### SECT. I.

ALL the truly Penitent ſhall be received to Peace, whether they are in Sickneſs, or in Health; "for divine Clemency does not ſuffer the Church to be ſhut againſt them that knock, nor the Succour of ſaving Hope to be denied to thoſe that mourn and beg it; Peace and pardon is neceſſary to all, not only to the dying, but alſo to the living; the holy Communion is to be given to all the truly penitent that deſire and long for it; the holy Communion is to be given to thoſe, whom we perſwade to fight manfully under Chriſts Banner, and to reſiſt even to Blood; theſe may not be left naked and unarmed, but be defended with the Protection of the Body and Blood of Chriſt, the holy Sacrament for this Cauſe was inſtituted, that it might be a Strength and a Defence to them that receive it; How ſhall we teach them to ſhed their Blood for Chriſt, if we deny them Chriſt's Blood to ſtrengthen them? Or how ſhall we fit them for the Cup of Martyrdom, if we do not admit them to the Communion of the Cup of the Lord? Thrice happy are thoſe Souls who ſhall have the Comfort at their laſt and greateſt Extremity worthily to receive Reconciliation and the holy Communion as Bread of God; "Our Hope, our Health, our Light, our Life; for if we ſhall depart hence guarded with this Sacrifice, we ſhall with much holy Boldneſs aſcend to the holy Heavens, defended as it were with golden Arms; the Church has been, and is very careful to provide all Neceſſaries for the Salvation of all her Children both ſick and well; it were an happy thing to ſee in the people an anſwerable Diligence in the uſe of theſe holy Offices; if they would in their Health take care to prepare themſelves to be Partakers of them, that they would acquaint themſelves with their ſpiritual Paſture, or verbally only to comfort them, by rehearſing to them comfortable Texts of holy Scripture; *&c.* that their precious Souls periſh not for which Chriſt died, for when the poor Penitent receives the holy Myſteries from the hand of God's Miniſter, Chriſt ſtands by, and reaches out his Hand

to give it them, to the exceeding Comfort of the
Souls, and happy are thoſe who can cordially apply
to their Souls by Faith; Chriſtian Religion conſiſts
Two parts; a right Faith, and a righteous Life, bo
which being neceſſary to Salvation; when any came
our Saviour for bodily Cure, he firſt cured the Soul
Sin, before he healed the bodily Infirmity, teaching
that Sin is the Cauſe of Sickneſs, and that cure is fi
to be looked after; there is an excellent Cannon in th
Decretal, which ſpeaks thus, "By this preſent Decr
"we ſtrictly charge and command all Phyſicians, that wh
"they ſhall be call'd to ſick Perſons, they firſt of all a
"moniſh and perſwade them to ſend for the Phyſician
"Souls, that after Proviſion hath been made for the ſp
"ritual Health of the Soul, they may the more hop
"fully proceed to the Uſe of corporal Medicines; f
"when the Cauſe is taken away the Effect may follo
That which chiefly occaſion'd the making of this go
Law was, the ſupine Careleſneſs of ſome ſick Perſo
who never uſed to call for the Phyſician of the So
till the Phyſician of the Body had given them over, a
if the Phyſician did as his Duty was, timely admoni
them to provide for their Souls Health, they took
for a Sentence of Death, and deſpaired of Remedy, whi
haſtened their End, and hindred the Bodily Phyſici
from working any Cure upon their Body, and the Gho
ly Phyſician from applying any Effectual Means to th
Souls Health; it is our Wiſdom firſt to make our Pe
with God, by Ghoſtly Offices of the Prieſt, and th
give place to the Phiſician. *Anth. Sparrow Rationale*
on the Book of Common Prayer of the Church of
*gland* pag 346. 347. for in the due uſe of the Miniſt
the Sick Perſon ſhall be ſure if not to recover yet to ſa
his Soul; for God often giveth a Bleſſing to the Bo
when the Soul is in peace; for the Health of the Bo
do in ſome Meaſure depend upon the quiet of the Mi
and our Animal Life muſt be conſidered as well as
intellectual, and our Spirits have need to be relaxed ſom
times, leſt the keeping them continually Intent weaken a
infeeble them: So that they cannot ſerve *us in greater P*
*poſes, that is* to ſay [*in working out our Salvation, which*
are to do [*with Fear and trembling,*] though it be G
that worketh *in us* both to will and to do *of his own*
*Pleaſure, Phil.* 1. 28. and 2. Ch. 12. 13. that is, i
by his Divine Aſſiſtance that we are able to do a
thing that is good, all Beauties and Strength are
rived from God; for all the good that appears in M

re ſome weak Reſemblances of God, who is the full eauty of all Perfection; now to obtain his Favour let s fix our Spirits upon his Divine Eſſence and Infinite erfection, by perpetual Meditations, and get us far a- ay from vain Objects, that would rob us of the Ob- ct of our Love, we muſt then be ſpiritual enough to lift p our Souls above the Senſes, by Meditation, which is n excellent Operation of the Soul, whereby it pene- rates various Objects; it's a reflected Action, let not then our inds be found deſtitute of good Thoughts, but be whol- taken up with Devotion, which is a vigorous and rely Operation of the Soul, whereby we are lifted up God who is our ſoveraign Good, therefore the more evotion we have, the more we applie our ſelves to this eat Object, who Imparts to us the Depths of his Good- ſs, and the more ardent in Devotion we become, when e receive from God Rivers of Grace; let us there- re lay up in our hearts Abundance of this Treaſure, t we may always be awake to Devotion and ac- ire the Art of forming our Thoughts aright, that we y continually fix them upon God, the Lover of all oodneſs; let us fly the World, that we may lift up r Souls more eaſily to him, that we may be habitu- ly pure and ardent in all our Addreſſes to him, and be mble in the higheſt and in the loweſt Eſtate of For- ne, conſidering that we have more *Bleſſings than we de- ve, let Godlineſs and Content of Mind be to me great Gain,* d that my whole Life may be unreprovable in the ght of all Men, knowing the Life, Converſation and nners to be the trueſt Touchſtone of any Man's Sincer- in divine Worſhip, let me not follow the Example them that grow rich at the Expence of the poor, nor ſuch as are haughty, or vindicative, nor pretend to ade God's Right, by undertaking to ſee into the Heart their Neighbour: but let my Converſation be in all ſpects unreproveable, as becomes the Followers of Chriſt o was profoundly humble, though he was the God Glory, and could command Heaven and Earth, even riads of Angels, and having done my beſt, let me ſet ſelf above the Judgment of the cenſorious and inde- t, who are for condemning the beſt Actions of the ecent.

§ 11. When Sickneſs arreſts us, let us not fail to re- to God, for God has not ſo much need of our Works we have of Patience. Death can enter in, to take our at any Door, he only is wiſe, who having made th familiar to him by Expectation, and daily Appre- henſi-

henſion does inſtantly expect it, when ever it ſhall pleaſ
God to ſend it to him. when the Sentence of Death
paſſed upon us, it is then too late to change our Life
it is therefore very adviſable always to live well, tha
we may not be ſurprized at the Thoughts of Death.
conſtant and hearty Endeavour to pleaſe God is the ſa
criſice which God delights in, excellent Actions are ple
ſant and adorn the Spirit of a Man, and keeps from hi
the Fears of Death, which have been a Bondage to ſom
Men all their Life. Always keep in Memory that Deat
by which we hope for Life, that is the duly receivin
the *Sacrament* of the *Body* and *Blood* of *Jeſus Chriſt*, whic
is to ſhew forth his *Death* till he come to judge th
*quick* and the *dead*; the holy Sacrament is the Seed o
Immortality, and an Aſſurance of the Reſurrection of ou
Bodies, it units our Spirits to Chriſt, it is a great Defen
ſative againſt the hoſtilities of the Devil, it is very de
ſirable, if it were poſſible to receive the holy Sacramen
the laſt thing we take in this World, it is the Marriag
of the Soul to God, and the Perfection of all the Rite
of Chriſtianity, dying with the holy Sacrament in us,
going to God with Chriſt in our Arms, and interpo
ſing him between us, and Gods angry Sentence, to recei
the holy Sacrament is the great Inſtrument of ſpiritu
Encreaſe and the Growth in Grace, which is Duty an
Reward, Food and Phiſick, Health and Pleaſure, a com
fortable Cordial, Prayer and Thankſgiving; but befor
we do this, we muſt reſtore to every Man his own a
far as it is in our Power to do it; give thy Neighbou
his Goods back, reſtore his Fame, and take care tho
never defame him more; for to rifle a Man of his ju
Honour, is a very great Offence, not only againſt him
but alſo againſt his great Maſter *Chriſt*, who has ſa
by the Mouth of his Prophet; *let the wicked reſtore th*
* *Pledge and give again that he have robbed an*
*he ſhall ſave his Soul alive.* Ezek. 18.

* *Reaſon lies in a little Room, and Obedience in leſs, to obey God, is to make our ſelves eternall happy. Folly and Subtility divide the greateſt part of Mankind, ſome are crafty and deceive others, though thereby they cozen and abuſe themſelves in the Conſequence hereof, he that robs his Neighbour of his Money, doth at the ſame Inſtant loſe his own Innocency, he diſturbs his Neighbour's Reſt, but at the ſame time he vexes his own Conſcience, him whom they deprive of his Money or Goods perhaps they throw into Priſon but at the ſame time they convey their own Souls into Hell without Repentance and Reſtoration, they make Poverty to*

Deat

thi

*heir Brothers Portion, and Damnation to be their own.* The Heart of Man is deceitful above all things, and desperately wicked who can know it? *Jeremy* 17 9. O *the Deceitfulneſs of Man's Heart, how apt it is to deceive it ſelf, here is much of Falſneſs and Iniquity in it, that it defiles the whole Conſtitution of its whole Contexture, it makes its future State apt to inherit eternal Miſery; and theſe, are but the Beginnings of Sorrow. Some Men's Hearts are wicked, beyond all Expreſſion, they conſider not from whence Affliction cometh, that it is ſent to them from Almighty God to correct ſomething in them that is amiſs, we may not look back to him that ſtrikes us, but upward to God that upholds and ſupports us, we may alſo look forward to the Crown that is ſet before us, and then conſider if our preſent Loſſes can make us deſpiſe this World; our poor Fortune, ought to make us poor in Spirit, our preſent uneaſie State ſhould ſet our Soul at Liberty, a Priſon is a leſs Captivity than a Mind uninſtructed, an undiſciplined or illiterate Education; do not trouble your ſelf becauſe you are afflicted, but make the Advantage of your Affliction ſhake off the Fetters of a worſe Captivity, for then the Rod of Sufferings will turn into Crowns and Scepters, when every Suffering is a Precept, and every Change of Condition produces a holy Reſolution, we are to turn all the Acts of Gods Providence to ſome Advantage to our Souls, that they may become ſpiritual Bleſſings to us, and join their Conſequence Seeds of Immortality; for all ſpiritual Bleſſings are ſuch, to put, Seeds of Immortality, and of infinite Felicity, they riſe up the Comprehenſions of Eternity, they are eſſentially happy, when Affliction cannot make miſerable, theſe are they, that have quietly learnt an intire Submiſſion to the divine Will, that does great and worthy things cannot avoid the Tongues of Envy, but if Calumnies muſt paſs for Evidences, the braveſt Heroes muſt always be the moſt reproached Perſons, every Action can have an Ill Name, and an Ill Senſe put upon it, but God takes care of Reputation, as he does of Lives; by the overruling of his Providence he confutes the Slanderer, that the Name of the Righteous may be embalmed with Honour. The Goodneſs of God is greater than all the Malice of Men, and can turn their intended Evil into Good, he can and will ſometimes oppreſſed Virtue, and ſhew how dear and ſacred that Perſon is, that he hath ſo wiſely reſcued from Danger. A wiſe Man will ſuffer Calamity with great Courage, and by his Wiſdom ſtrengthen the Hearts of others, and he that doth well hath an inherent Worth, if he can bear Reproaches ſweetly and temperately. Diſcretion is the Miſtreſs of all Graces, and he that wants Diſcretion, can neither be prudent nor humble, and to be deſolate of theſe, muſt needs be a diſconſolate*

*State. Humility by ſome is ſaid to be the greateſt of Mira*
*becauſe without this, all other Graces are uſeleſs, both to*
*ſelves and others; but bleſſed is the Man that is truly hum*
*for this Man will employ his Immortal Mind wiſely, and*
*a wiſe Conduct will bring himſelf to a worthy Reach of Thou*
*that may lead to Exactneſs of Judgment, and to Clearneſs*
*Strength of Reaſoning, that will lead to Purity and Ele*
*tion of Mind, that will overcome Paſſion and Irregularity*
*Will and Affections, this is true Wiſdom, and real Greatn*
*more heroick than to found, or overturn Empires; ſuch*
*lifications are infinitely better, this will lead to a Kingd*
*that cannot be moved, to an incorruptible Crown of Glo*
*every wiſe and good Man will plead for the oppreſſed, and*
*fend the weak, and ſupport the feeble, and reſcue the miſe*
*ble from him that adds to his Burthen; ſuch a compaſſion*
*Temper will brighten every Soul that has it, ſuch a Soul ſ*
*ſhine as bright as the greateſt Heroes, this is a ſufficient C*
*dial to ſupport our Spirits, in the midſt of Thraldom*
*Miſery. Reputation is one of the Rewards of Virtue,*
*that which always ought, and generally do attend it, 'ti*
*great Inſtrument of Good in the Hand of the wiſe, 'tis a ſtr*
*Guard againſt Evil, and an Inducement to Good, to pro*
*and advance the common Cauſe of Virtue, he that aban*
*his good Name, is not like to preſerve his Innocency.*

Death when a Man is wiſely prepared for it, is a Remedy to
temporal Evils; when a Man has a ſure Intereſt in Chriſt, De
is the proper Object of his Deſire, it being the Gate by wh
he paſſes to Glory; Death delivers us from all preſent Cala
ties, and the Thoughts of Death makes a Man eaſie un
all preſent Inconveniences, as knowing that God will
liver us from them, or give us Strength to bear the
the voice of God threatens all Crimes with ſevere
niſhments unleſs we repent of them; therefore as
would avoid the Ruines of Eternity; let us by a Cha
of Life prepare for Death, for though God does not
ways make the ſame Prologues to Death, yet a w
Man will always be in a Readineſs to meet it, and
excellent Actions adorn his Spirit; for if a Man by
Grace of God has not wrought a Change in his He
before his Death, he cannot do it after; to ſome
ſeems incredible, that from a Bed of Sickneſs, a State
Miſery, a Cloud of Ignorance, a Load of Paſſions
Man ſhould enter into the Condition of a perfect Un
ſtanding, great Joy, and an intellectual Life, a Conve
tion with Angels, a Fruition of God; the Change is gre
than his Reaſon, therefore he muſt firſt be changed

fore his Death; if he intends to enjoy the Priviledges of the Bleſſed.

§ III. God knows and pities our Infirmities, wherefore we may now greatly rejoyce that we e'er long are to go out of theſe Bodies of Clay, which have ſo long detained us as Priſoners from God, hope in God for this is oppoſite to Deſpair, Hope relies upon the divine Promiſes, but Deſpair reflects upon God, and diſhonours the Infinity of his Mercy; but let a Man confeſs that God is not at all wanting in his Promiſe, but ever abounding in his Mercies; but the Condition is wanting on his own part, that makes the Miſery, and if he himſelf had done his Duty, God would ſave him, and his Condition cannot be miſerable; Gods Mercies are Infinite, its Demonſtration to us is not determined to any certain Period; but hath ſuch Latitudes in its Reſervations, which we cannot account, his Mercies are not reſtrained, but are a Sanctuary to all diſconſolate Perſons, which may invite the moſt miſerable to throw himſelf upon the Mercy of God, for he that is our Judge is alſo our Advocate and Redeemer, and our ever hoping in him does endear him, and he will deliver us the rather, for our firm relying on him; *Iſaiah* 26. 2. *I will deliver him, becauſe he truſted in me; I will advance and ſet him up, becauſe he hath known my Name.* He therefore that has lived in great Sanctity for many Years, may rejoyce at his drawing near his Deſolation, becauſe this wafts him to Heaven, and conveys him to the Society of Saints and Angels; it concerns every wiſe Man to lay up in the Courſe of his Life, ſome thing againſt the great Day of Expence, that he may be the better fortified with the Armour of the Spirit, againſt the Day of Terror approaches, if we neglect the Opportunity of Grace, and refuſe to hear the Voice of Chriſt, in the time of Mercy and divine Appointment, we may arrive at that State of Miſery in which Chriſt will refuſe to ſpeak one Word of comfort to us, we ſtand perpetually at the Door of Eternity; therefore we ſhould ſtill labour to be in a fit Poſture to enter in, that the Door leading to Hell do not open upon us, that we be not cruſht to ruin with the Stones of our Grave, we ſhould ſo live as if every Day were to be the laſt Day we had to live, or as if we were to ſuffer Death by publick Sentence, and Conviction; an Alarm of Death every Day renewed, certainly would make us very thoughtful and conſiderate, and have great Influence upon us in the Reformation of our Lives, we ſhould then find the Improvement of the Mind to be preferable to all bodily

Pleasures, the Delights of these are but momentary, but the Pleasures of the former are to qualify us for Eternity, and make us happy there for ever. Let us therefore renounce Ostentation and Ambition, and fix our Mind upon the Joys of the unseen Life, for this is profound Wisdom, and daily to ripen in Grace, is inflexible Integrity; the Heart of a virtuous Person is a Paradise into which no Evil can enter, but receive a sudden Repulse; therefore entertain no sad Thoughts, for they are prejudicial to our Comfort, they quite dispirit us, and will not suffer us to do any thing comfortable, for oftentimes the sweetest Truths are not acceptable to the sad of Heart. The Understanding becomes dim with black Imaginations, but Chearfulness in Gods Service will dissipate all Sorrows, the very Aspect of Chearfulness is a Jewel worth ones keeping, it enlivens ones Heart, and makes ones Life delightful, and good Company is a great means for us to attain this blessed Temper of Mind, it diverts ones Thoughts from sad Objects, and will make one chearful, wise and serious; for these directs us to find the Merchandize of Wisdom.

§ IV. The World is a great Inn, after which it is but one Stage, either to Pain or Glory.

Some Men are weary even of Tranquility it self; however Virtue is a brave Mans Recompence, she'll not deceive these that delight in her, but let no Man sin in Confidence of an abounding Mercy; for though Mercy pardons many, yet when it is abused it will be turned into Justice, though a Man weep as if his Tears would soften the Stones, it may be too late to obtain Mercy if he has despised and contemned the Ways of Virtue till he hath obtained for himself the Grace of true Reformation; for if a man reform, that will entitle him to Mercy and Acceptance, if he hath forsaken his Sin, he shall certainly obtain Mercy, but let a Man have a Care of the Delusion of Prosperity, for that have ruined more than any accidential Occurrence, some have been struck blind with Pleasures, earthly Pleasures hath made Men cast off the Fear of God, and all Regard to the Miseries of their Neighbours; there is no sovereign Good in Riches, they that are loaded with Treasure, are often buried in their Sins, there is hardly any Tragedy but Prosperity hath plaid her part in it, where is the Stability and Wisdom that she hath not staggered? Or where is the Folly which she hath not improved and augmented? Prosperity takes no Council, fears no Punishment, she furnishes Matter for Scandal, she entertains the Cruelty of Tyrants, and baths the Executioners in innocent Blood; how many Men

that lived innocent while they were poor, have fallen into Impiety and Reprobation as ſoon as they came to drink of the inchanted Cup of Proſperity, but they that ſtand their Ground againſt the dangerous Gaul of Proſperity are rare and accompliſhed Chriſtians. Health and Pleaſures are the greateſt Trials of Virtue and Fortitude; many that thrive in the World turn their Backs upon Heaven, and hardly name their Creator, but in Oaths, and then too without thinking on him, whereas the poor Man has God perpetually in his Heart, and in his Mouth, ſaying, *Lord be mindful of me, and have Mercy on me, for my whole Truſt is in thee.* The Poor are ſubject to fewer Temptations than the Wealthy (in ſome Caſes,) they are neither flattered, nor envyed, nor befriended, nor accompanied; there is no gaping for their Poſſeſſions, they live well, and dye better; ſome of them would not exchange their Condition for Royalty it ſelf, they are at liberty to go and come at Pleaſure, they live as inviolable as if their Perſons were ſacred, they carefully inſpect their Time and Actions, and conſider their laſt End, they know a final Period of all ſublunary things is ſpeedily approaching, and therefore they beg divine Wiſdom, to be prepared for whatſoever may happen, becauſe they know the Opening of a new Scene is at Hand, when every Man muſt enter another State, and then happy will be that Man who is prepared to give up his Account to God, all the Opportunities of providing for future Felicity will be paſt; 'tis Wiſdom therefore to improve the preſent; ſeeing, *the Faſhion of this World paſſeth away.* To think, is the Eſſence of a rational Soul, for he that is bleſſed with Conſideration, will not eaſily be drawn to do Evil, becauſe he conſiders time haſtens and Eternity is near, and he that hath been wicked, upon Conſideration, may look back with ſevere Regret, and Sorrow upon his Guilt, and look forward with great Dread and Terrours, upon the Glory of the offended Majeſty of God, who ever liveth to puniſh thoſe that die in their Sins; as to think, is the Eſſence of a rational Soul, ſo it muſt think as long as it do exiſt; therefore the Soul at preſent hath a great ſhare in Bliſs or Miſery, becauſe at preſent it may in ſome Meaſure antidate, by Conſideration and Reflection, Happineſs, or Miſery. A holy Soul does as it were take in the Joys of Heaven before it enters into it, and an unhappy Soul forebodes its future Miſery, by looking at the endleſs Puniſhments that awaits it, if it remain unreconciled to the divine Majeſty; but whoſo hath this Thought, let him reflect that his Day of Grace is not yet paſt; but

he

he may recover the Favour of the divine Majesty, if
earnestly seek it. The Season of Repentance is not qui
gone; but I may recover a Share in the Mercies of G
and the Merits of Christ, it is yet possible that I m
be reconciled to my offended God, and escape the insu
portable Effects of his just Wrath and Indignation, th
fiery Vengeance may have no Share over me. I will the
fore erect my Thoughts, and endeavour to recover
Favour of God; my Soul shall exert those Acts that
proper to her, she can think, remember, infer, perceiv
Joy, or Grieve, and all these noble Powers she should tu
to the most noble Use, in the proper Work of saving h
self from eternal Misery; my Body shall also advance
near as Matter can come to the Nature of a Soul, by d
nying its craving Appetites, and refusing to indulge a
gratify its Senses. I will beg the Grace of God to pu
it from all Dross, that it may be presented pure a
unblameable in the Worship of God, that it may no m
be defecrated by Sin, that when the Soul shall enter i
a new and surprizing State, she may not be covered w
Shame by any dark Action of the Body; I will there
*fear the Lord in Sincerity and Truth*, and love Vi tue
Piety, for these are true Marks of Wisdom, I will
Grace that I may be early and eminently good, that
may be soon ripe for Glory, that if I should be cut o
the midst of my Days, my Soul may be safe, when
commended into the Hands of God; in full Resignatio
his Will, but if God should see good to let me live
more Maturity of Age, I may not be involved in co
mon Calamities; or if I am, I desire to obtain Grace
be therewith content, and fully satisfied with whatsoe
God is pleased to send, as well when things happen
to my Prejudice as to my Advantage, as well know
the greatest Punishment here, is but little, if compare
the Miseries that awaits the wicked after this Life;
grievous to think of that Punishment, but much m
grievous will it be to feel it for ever, for those Torme
will have no End; but a careful Pursuit of these
Methods the Scripture directs us to, will prevent us f
falling into these Miseries, and also preserve us from
ing uneasie here, at the Apprehension of those Mise
the Thought of a future Judgment is always uneasi
him that hath Guilt upon him, for he whose Consci
assures him he shall be condemned, to him the Da
Accounts seems terrible, because he knows he is so vast
Debt to the divine Justice, and so unable in himsel
satisfie, but yet if he amend his Ways for the future

may be entituled to a Pardon; let this Thought put him upon a careful Inſpection of his Ways, and a wiſe Management of his Accounts; for hereby the vaſt Sum for which he cannot anſwer himſelf, ſhall be charged upon his allſufficient Surety Jeſus Chriſt the Righteous, and this will prevent the future Judgment from appearing terrible to him, becauſe he hath his Pardon ready to plead and his Accounts fairly ſtated, which will be the early Practice of ſuch Conſiderations, he that believes theſe things muſt fear till he be reformed, the Belief of a future Judgment makes a wicked Man fear, and 'tis the Want of a true Belief that makes careleſs and prophane Men ſeem ſecure without Fear, wherefore 'tis ſaid, *the Fear of the Lord is the Beginning of Wiſdom, and happy is the Man that feareth* always, it is good to fear to offend God, it makes a Man beg divine Grace, and in the Strength of that to watch and ſtrive and fight againſt Sin, and form ſtrong Reſolutions againſt it, and apply himſelf to the Ordinances of God, as the Means of his Growth in Grace, and ſpiritual Improvement, hereby to be nouriſhed up to eternal Life; it is the higheſt Wiſdom to provide for the future Felicity of our Souls, for the Joys or Sufferings of that State will far exceed thoſe of our preſent Life, as much in Degree as in Duration, and if we heartily conſent to, and ſeriouſly think of theſe Premiſes, we muſt make this Concluſion from them, that it is our higheſt Wiſdom to be well provided for the future Life; let us therefore heartily aſſent to all the Doctrines of the Goſpel, and live a Life worthy of ſuch an Aſſent; becauſe it is not long before we muſt enter upon another Life, which will have no End. We know not how ſoon Death may overtake us, and if we are found unprovided, we muſt be miſerable for ever, the ſerious Conſideration thereof will teach us true Wiſdom, the firſt Point hereof is to be frugal of our time, and manage it to the beſt Advantage, this ſhort Day is the Seaſon of Working out our Salvation; I will not therefore ſquander away my time in Idleneſs, nor Riot; in vain Recreation, nor in looſe Converſation, but will dedicate it to God with all careful Diligence, the Nearneſs of the Prize ſhall animate and encourage me to preſs forward to the Mark, with Chearfulneſs and Joy; ſome Men love this Life, and others fear the next, the former have placed all their Happineſs in this World, and cannot bear the Thought of leaving it, this is their Heaven, and they will not caſt ſo much as a Joy to the Joys of it, the latter have ſo dreadful an Account to make in the other Life, that it ſeems to them

to

to be a foreſtalling of Miſery to ruminate upon the Thoughts of a Day of reckoning; theſe Men are neither ſerviceable to God, nor uſeful in their Generation, and are therefore dead to all rational Life, they live indeed, but 'tis the Life of a Brute, but properly not that of a Man, for that Man only lives, who anſwers the Ends for which the Author of it gave him his Life, which ought to be employed in glorifying his Maker, by helping the indigent, and by improving his own Mind, but alas, neither Diſappointment nor Succeſs puts an End to ſome Mens worldly mindedneſs, nor unneceſſary Toil, though all worldly Greatneſs will baſely leave them in Diſtreſs when they ſtand in moſt need of Support, when their Body is in Torture, and their Mind upon the Wrack, they will then be far from being able to relieve them; why then ſhould we fooliſhly drudge on in ſo laborious a Queſt, eſpecially beyond what Neceſſity, Convenience, and the Opportunity of Life do require; a wiſe Man will rather turn his Thoughts to conſider the Immenſe Value of his Soul. The Excellence peculiar to Mankind is this Jewel of his Soul, which is a rational Being, which includes in it a Power of thinking, comparing, judging, and determining its own Choice, which is a Priviledge which no other Creature is bleſſed withal, he that cannot determine his own Choice is not free, and he that hath but one Object hath no Choice left him, but *Man hath Life and Death ſet before him, and a Power by Gods Permiſſion to chuſe the former, and avoid the latter.* Deut. 30. 19. For Man being a rational and free Agent, hath a Power given him to chuſe that which is moſt charming and lovely. Goodneſs hath always Beauty in it, and is a thing to be deſired of every rational Man, and that which cauſes Men to chuſe the contrary is a falſe Gloſs they put upon it; for if Men ſaw Sin in its Conſequence they would certainly avoid it, becauſe it carries Poiſon and Turpitude in it; if Man employ the Freedom that God hath given him amiſs, his Puniſhment will be inhanced; for *whoſoever ſins, to be ſure his Sin will find him out,* Deut. 30. 19. to puniſh and torment him; as Virtue carries a Reward in it, ſo Sin carries Puniſhment. God will not forſake the faithful, nor fail to ſtrengthen and ſupport the weak; let us therefore conſider and determine wiſely, and beg Strength and holy Reſolution to adhere to that which is good, and to fly from all Evil; bleſſed is the Man that hath the Conſolations and Triumphs of a good Conſcience, theſe are raviſhing and joyous, very different are the Meaſures ſome Men take

of

of the various Diſpenſations of Gods Providence to them, the Afflictions God ſends to ſome, aggravates their Guilt, and drives them to murmuring and deſpair, while the very ſame Diſpenſations of Providence, brighten and heighten the Virtue of others, and draws and unites their Souls cloſer to God, in Love and Union; but this Production of good Fruits is where a ſincere Heart is found depending upon God in well doing, but it is no ſmall Joy to be aſſured of this Sincerity, this is a Gift from Heaven which none can give but God, look we then that our Hearts be true to our heavenly Guide, that we may be ſafely conducted to our everlaſting Port; let us beg a full Deſire and add our own Endeavour continually to ſet forth Gods Glory, let us labour with all Intention of Heart carefully to pleaſe God, and never willfully refuſe Grace, then ſhall we be bleſſed with Quiet and Security, and be able gravely and wiſely to dilate concerning the Judgment of God, and our own future well being; and if this happy Diſpoſition be in us, God will not take from us his holy Spirit, but will take from us Blindneſs of Underſtanding, and Hardneſs of Heart, and cauſe every thing we take in hand, to turn to our Profit, and in particular the Prayers we offer to God for our Friends and Relations, and for our Enemies; the Effects of theſe ſhall return into our own Boſoms Seven Fold, in a Multitude of Bleſſings.

§. V. There are ſome ſubtile unſeen ſubſtances Permanent and Durable, and conſequently Immaterial. Quick Vengeance doth not blaſt the Wicked, that they themſelves may Learn Lenity, and not be greedy to Revenge injuries on others; here God ſets forth himſelf as an Example, and any noble and generous Mind would rejoyce to have the moſt excellent for a Pattern of his Actions, one Thunderbolt from God would Secure Man from doing Miſchief, while Mercy, and Forbearance often exaſperates the Wicked; and becauſe God Puniſhes not preſently, they make it an Argument, that he either cannot, or will not Puniſh; *becauſe Sentence againſt an Evil Work* is not ſpeedily executed, *therefore the hearts of the Sons of Men are fully ſet in them to do Evil.* Eccleſ. 8. 11. *Ibid.* 12. 14. God doth not preſently puniſh wicked Men, that they may have time to become better, again, the wicked are ſometimes ſpared to be a Scourge; to others, and to execute juſt Judgment on Men of their own Principles, this is the Caſe of Tyrants, and outrageous Conquerors, ſuch was *Pompey* and *Cæſar* to the Romans, when Victory had made them ſwell beyond their due Bounds, and Pride and Luxury fled from other Countries

tries upon the Wings of their triumphing Eagles; for enjoy Power as large as their Malice, when they ha Wealth, and all the Opportunities and Inſtruments Miſchief; but farther the impious are not preſently conſum that the Methods of Providence may be more remarkab in their Puniſhment, when none of Gods Tryals up them will not fright nor win them, to reform, when Warnings, nor Examples, will prevail on them to lea their Sins, no Threatnings affright them from their wic ed Practices, nor any Promiſes invite them to love Goo neſs; then for God to afflict them, argues Care and Kin neſs, and is a ſignal Mark of the Almighty Power, th he could have controuled them long before, if he had pleaſed, as is evident from the Puniſhment of many, w have felt the Effect of their own Folly, while they ha ſwelled with Glory, and revelled in the Delights of Li the Hand of Vengeance has purſued them in the mid of their Jolity, though they are not always preſently co ſumed, that the Methods of divine Providence may more remarkable in their Puniſhment, yet ſtill there a whoſe Conſcience will not ſtartle at Wickedneſs, wh they have a Proſpect of certain Profit, to lead them on Villanies though they know there is an Intelligent Bei that will puniſh them, by whom the World was mad and who knoweth all things, the true Senſe of whi ſhould make a Man bring his Thoughts under Correctio and be careful how he ſpends each Minute, that as little and little we approach to the Age of Glory; we may be wiſely qualified for it, in this Buſineſs bo Day and Night we may find unparallel Delights, in see ing a nearer Union with God, who is our ſovereign H licity. The Tranquility of the Mind, and Health of B dy, are the only deſirable Riches of this World, for ther Riches conſiſts but in Opinion; but a peaſable Mi is really worth our higheſt Eſteem, both the rich a the poor are equally Pilgrims in this World.

§ VI. We conceive the Mind to be the chief part Man; "a judging Subſtance, fit for any Impreſſions fro "external Objects, and capable to make any Deductio "from them, and in Order to this ſhe is put into a B "dy curiouſly contrived, fitted with Nerves and Veins, a "all neceſſary Inſtruments for Animal Motion, upon th "Organs external Objects act by Preſſure, and ſo the M "tion is continued to the Seat of the Soul, where "judges according to the firſt Impulſe, and that Jud "ment is called either Pain or Pleaſure, ſo that the A "tions of the Soul is ſtill uniform and the ſame, a

the various Paſſions ariſe only from the Variety of the Objects ſhe contemplates: She has Memory, and from eſe Notices once received can make Deductions, ſhe is pable of all thoſe Affections, which are properly called ffions; as Grief, Joy, *&c.* all which are Acts of Reaſon, e Mind makes uſe of the Body in her moſt intellectu- Actions, as is evident from that Wearineſs that is con- quent to the moſt abſtracted Speculations, the Diſtur- nce ſhe receives proceeds from the Unfirmeſs of the rgans, which by Reaſon of ſome Diſorder decays, and comes at laſt uncapable of entertaining its old Inhabi- nt, wherefore 'tis glad to be releaſed that it may fly better Abodes, where it will be endowed with Abili- es and Priviledges of a glorious Soul, the Grave is in- ed a reſting Place for the Body, no Place for the Soul t ſleeps not, nor can it dye, it is Immortal, when the ul is diſlodged from the Body. it is capable of remov- from one diſtant Place to another, in an Inſtant; for a glorified Body makes no Difficulty of being in the oſt remote diſtant Place, it being as ſwift as Lighten- g, and as quick as a Thought, and is able to remove om the moſt remote part in the World in an Inſtant, e Soul being of a moſt refined Nature, muſt alſo of a rity needs be ſo, for the Wiſdom of Man cannot now fine what will be the Abilities and Priviledges of a glo- ed Body, as we may ſuppoſe from our Lords Aſcen- n into Heaven, of whoſe Nature we ſhall partake when r Bodies ſhall be raiſed and glorified, we ſhall then oy the Priviledges our Lord has already purchaſed us, which may adminiſter to us preſent Joy and isfaction, our Lord aſcended into Heaven with his true dy, which there remains and ever liveth to make In- ceſſion for us, of this, that Article of our Creed aſ- es us, Chriſt aſcended into Heaven, his Body was able paſs in a Minute from Earth, to the higheſt Heavens, ng glorified, he uſed its Agility, yet Glorification doth deſtroy the Nature of Chriſts human Nature; for e was in Heaven before he had took human Nature n him, *ſo he will remain in Heaven till he comes to judge the ng and the Dead, handle me (ſaith our Lord) for a Spirit h not Fleſh and Bone, as ye ſee me have*, St. John 20. 20. at more is it to believe the Scripture, than the Creed, y are both Verity and Truth, the Light of our Minds, the Joy of our Souls, many are the Joys deduceable from, even the Treaſure of a good and a peaceable Con- nce.

VII. An Immaterial Being can act on a material, but here

here we muſt take Notice, that ſublunary Matter is no
ſelf exiſtent, and therefore depends on ſomething that i
ſo; now this Being cannot be Matter, for all Matter
diviſible, and therefore inconſiſtent with neceſſary Exiſtenc
the Immortality of the Soul is not to be inferred fro
any Attribute of its own Subſtance, but the Will an
Pleaſure of the Author of its Being, the Soul ſuffe
nothing of Diminution when the Limbs of the Bod
grows uſeleſs, as common Obſervation teſtifies, for
Palſy in the Arm or Leg, doth not Impair the Judgmen
and often when the Limbs are feeble, and the Body fun
to an Extremity of Weakneſs, the Mind is vigorous an
active, and very unequal Company for the decaying Ma
ter: that the Soul is Immaterial, is evident from its Ope
rations, for when any external Object preſſeth on the O
gan, it can remove it, if it were granted which is im
poſſible for reaſonable Reaſon to admit; "that ſimp
"Apprehenſion could belong to Matter, yet how coul
"it unite Two Things in a Propoſition, and pronounc
"them agreeable, Motion cannot be in Matter, for ſuppo
"Two Things propoſed to Conſideration, and let the
"ſimple Preſſure on the Organs raiſe a Phantaſm, this
"the only Motion that can be cauſed by the Object
"now let theſe be removed, and any Man will find him
"ſelf able to conſider the Nature of theſe Objects, com
"pare their Properties, and view their Agreements, whic
"muſt be a diſtinct Motion from the former, and th
"too can be done ſeveral Hours, Months, or Years aft
"the firſt Preſſure of the Objects, and after the Orga
"has been diſturbed with other Motions, and conſequent
"the firſt quite loſt, and after this he can joyn theſe Tw
"Objects thus compared with a Third, and compare the
"again, and after that, bring the Two Extreams into
"Concluſion, and all this by the Strength of his own Jud
"ment, without the Help, the Preſſure, or Direction
"any external Impulſe. Which ſhews the Power of
Mind over the Body; he therefore is rich, that has t
Love and Fear of God for his Treaſure, to govern h
Mind by the Rules of Wiſdom, the beſt Treaſure is
be found in a good Conſcience. Wordly Treaſure ca
not enrich the Mind of Man; ſolid Contentment is
be found in divine Grace only; he is happy whoſe Ho
is fixt in God, who lays the Foundation of his Habi
tion upon the Eternal Mercies of God, and upon Ete
nity, a good Conſcience is the richeſt Bleſſing, the Tre
ſure of good Works, is Eternal Riches; the wiſe have
Deſire to reign, but beyond time, Fortune ruines

doms, and deſtroys Realms, when ſhe meets with Fate in her highest Atchievements, but Death on the other hand ſpares no Body, I will have no Scepters for an Hour, nor Crowns for a Day. *Craſſus* by Exceſs of Diſaſter ſurvived both his Glory and Reputation, and was conſtrained to aſſiſt at the Funerals of his own Renown, and undergo the hard Condition of his Enemies, and attend Death to free him from Servitude.

§ VIII. The Immortality of the Soul is not to be inferred from any Attribute of its own Subſtance, but the Will and Pleaſure of God only; that were it to ſuffer all the Diſturbances *Lucretius* imagines, yet who doubts, but a tormented Thing may be kept in being, ſince the Torment it ſelf is not Death, the Soul muſt depend upon the Body as to its Operations, if we diſtinguiſh Life from Senſe, 'tis nothing elſe but a due Motion, and Diſpoſition of the Humors, an Animal dies becauſe ſome of its Parts are loſt, or depraved, for were her Habitation good and convenient, the Soul would never leave it; ſhe hath no ſuch Reluctancy to matter, nor is it afraid of its Polutions as the Platoniſts fancy, that ſhe ſhould be eager to be gone, but when the Body fails and is unfit for thoſe animal Motions, over which it was her Office to preſide, ſhe muſt retire from the Lump of Clay, and go to her appointed Place. Immateriality doth not infer Neceſſity of Exiſtence, or put the Thing above the Power of him that framed it; immortality is the Gift of the Creator, and might have been beſtowed upon Matter if God had ſo pleaſed, and if we allow Subſtances to Beaſts capable of Perception in their Degree; though not comparable with that of Man, which may direct and govern them, and die, and be buried with their Bodies; there is a great Conteſt about Brutes, ſome allowing them Perception, others aſſerting them to be nothing but Machins, and as void of all Senſe as an Engine; this latter Opinion is irreconcileable to their Actions, and to that Experience we have of their Cunning, in ſeveral of their Actions; yet there is an infinite Diſparity betwixt their Perceptions, and the Knowledge of Man; for the wiſeſt of theſe Creatures look only to the preſent, but Men have Regard to the future; great is our Evidence for the Immortality of the Mind of Man, both from the Diſpenſations of Providence, and the infallable Promiſes of God, as God created us ſo he moves us; *for in him we live, move, and have our Beings.* Acts 17. 28. For Motion is not a neceſſary Mode of Matter, as every Mans Senſes will evince; it is the ſame thing to create and preſerve

a Being, with ſuch or ſuch a Mode or Accident, as is barely to create it; ſo that God can act on Matter the Soul now doth, and this Power is not any thi diſtinct from his Will, the ſame Power that created moves it, and this may be eaſily conceived, every M hath a ſecret Witneſs in himſelf, and may be convinc from his own Actions; we will admit the Diſtinctio between Soul and Mind, taking the one to be the Pri ciple of Life, and the other of Senſe, but cannot allo them to be one Nature, becauſe of their mutual acti that the Mind is ſeated in the Brain, a Thouſand Exp riments aſſure us; if it were granted that ſimple App henſion could belong to Matter; yet how could it uni Two Things in a Propoſition, and pronounce them agre able, if a Man deſcend into himſelf, he will find as gre Evidence for the Liberty of his Will, as for his Bein every Man finds a Power in himſelf to act with Subm ſion to God, as he pleaſes, and this is the Foundation all Laws, of all Rewards and Puniſhments.

*God has provided another World, and a State of unmixed and uninterrupted Joy there, when this ſhort and troubleſome Life is ended.*

§ IX. It is a uſual Method with t Divine Being, to exerciſe with Affli ction thoſe he loves beſt, and this is not a T ken of his Diſpleaſure, but of Love, the is hardly any Afflictions that befalls but we may be bettered by, even at t preſent, if we will; but however G will turn it to our Advantage in t Iſſue and Upſhot of Things, and ther fore we have no Reaſon to be much d j-cted upon ſuch Occaſions, but depend upon God in the cureſt Affl ctions of the preſent Life, as knowing t *Glories that ſhall be revealed*, will infinitely over-balan them; let us therefore fix our Thoughts upon the J of the unſeen Life, and live ſuitable to a warm Be of it, then we ſhall not faint under the ſharpeſt Adve ſities; *while we look not at the Things, which are ſeen, whi are temporal, but at the Things which are not ſeen, and a eternal*; 2 Cor. 4. 18. He that hath a Principle of divi Life in him, will be big with this Perſwaſion, from whenc he will admire and love God and Goodneſs, by whic he will give Evidence of his own Sincerity, and ma his Addreſſes to God by Prayer and Praiſes; that neith the Levity of his own Mind, nor the Importunity o others, ſhould tempt him from the good old Way o worſhiping God in his Houſe, or Court of Requeſt where he uſes to give Audience to poor Suppliants, an beſtow upon them the Spirit of Wiſdom, Underſtandi

d Council, *such as none of his Adversaries shall be able to resist or gainsay, or withstand*; Luke 21. 15. No Efforts Wit or Power shall be able to baffle or vanquish him, shall the Blandishments of Prosperity, nor the Storms Adversity, be able to stagger his Resolution of pursuing the Ways of Virtue and Holiness, that he attain a constant Chearfulness of Spirit, in the Course Christianity, and this must be done by removing that k Humour, bodily Melancholy, that is apt to diffe it self all over the Man, so as to cloud the Judgnt, and taint the Eye of the Mind, that every thing look of its own Colour black and dismal; which predominates, and at least while the Fit lasts; that caused the man to imagine that God is dreadhis Laws are impossible, the Guilt of his Sin unparable, and every Affliction is looked upon as a Forener of Vengeance. Melancholy in the Body becomes louse in the Mind, and renders a Man always fulious and uneasie, and to be continually searching for at he would be loth to find; he is always trying and mining his own Case with that Severity, as if he e desirous to discover Flaws in his Hopes and Evices of Salvation; one while he is a little revived, and no reason to doubt his own Estate; but soon he kes the most deliberate Conclusions of his own Conce, and then again falls into the other Extream, and together in the Altitudes, but always uneven and ered; now for a Remedy of this, it is more than Way of the Cure to understand the Disease, and yet is no more than be aware that Melancholy is both e and Effect, for that alone is able to act all this gedy without any other Cause of Sadness and Disquiten merely the Diffidence and Mistrust of a Man's Temper, and that betrays it self notoriously into such afflicting Thoughts, it is manifestly temper that is he Fault without Guilt or Danger, and this one g considered is able to relieve a Man out of his Perlexity, and his Mind may arrive at some tolerable Measof Chearfulness, even in the midst of his bodily inity. For if a Man knows no Cure upon himself to the Reason of his Trouble, it must be his Temper is the sole Cause of it, therefore such a Man should his State, and lay open his Conscience to some sincere tion of Souls, who is able to judge for him better himself, and having so done to rest upon his Judg, and this may give him Present Relief, 'tis safe and able, for so long as the perplexed Person can give

no Reason of his Doubts and Fears, the spiritual Gui
is bound to give Satisfaction to his Reason, and to a
swer the just Causes of his Trouble, there is nothi
more fit and proper than that the weak should lean u
on the strong, and the distressed should support himſ
by the Authority of Gods Minister, who must be supp
sed to judge in such a Case, and effectually relieve hi
it is good therefore that such a Man never smother
Thoughts in his own Bosom, but by all Means to
his Heart take Air, for there is hardly any Man so w
and injudicious, but a melancholy Person had better co
sult with then himself; but let not such a Man g
up himself to Solitude and Retirement which thick
the Blood, and feeds the Disease, but that he frequen
Company and Conversation of good Christians, their
ciety will not only divert him, but their Cheerful
will refresh him, and the observing their good Deme
our will tend to his Comfort, and in time he will
pect his own Austerity, and be inclined to pa
mild Censure upon himself; it is therefore to
mended to him, that he use all means to d
and comfort himself; *for our Liturgy tells us, the*
*vice of God is perfect Freedom*; wherefore then sh
Man make Religion a Burthen to him, when
it is so pleasant a thing, for God has promised
sence of his holy Spirit to assist us in this lo
ercise, which good Men find in all times by co
ble Experience, which co-operates with them to
them to discharge their Duty, and to uphold and s
en the Power of our Minds, and effectually en
us with admirable and ravishing Prospects of Glo
do attend, and shall crown our Performances, if w
particular Application to God for divine Strength, he
give us so much as shall remove all unnecessary S
and solve for us those Difficulties which of our
we cannot, and provide for Emergencies, and gi
Skill and Power to animate and enflame one anothe
the Ways of Virtue, and Piety, by mutual Example,
all other Ways of assisting each other in our Heav
Race; *we are to encourage the good, to strengthen the*
*to reprove the vitious, to correct the erroneous, to admon*
*careless, and to do all Offices of Charity and Piety, to all*
*kind*; how far remote in Blood or Country soever
be. But every wise Man will prevent his Monito
his own Discretion herein, and be more ready to
than he shall be to inform, and will himself enli
his Neighbour's Thoughts, by opening his own, a
Prud

rudence help him over Difficulties, and do an Act orthy of himſelf, in obliging of his Friend, and ſo o- ey the Command of divine Bounty, who would have all len endeavour the Good of each other; now there are any innocent Divertions, that may be of uſe to me- ncholy Tempers, ſuch as Singing, Muſick, Painting, and e like, in which a Man puts a pleaſant Deception up- himſelf in Point of Time, rather than wholly looſe they exalt a Mans Fancy, and yet to Admiration com- oſe his Temper, theſe Exerciſes, and Recreations, divert th the Body and the Mind, and are very ingenuous, well as divertive, and may be of much uſe to ſome mpers, theſe are ſincere and manly Pleaſures they may done without Noiſe and without Danger, they nei- er raiſe a Man's Paſſions, nor drown his Reaſon, but ther keep him in a good and heavenly Frame; they e good external Helps and Advantages, and may be of ngular uſe to thoſe who walk ſo circumſpectly as to ovoke and inflame others in a religious Courſe, by ewing in all their Actions the value they have for the ture Life; therefore true and manly Religion is a com- rtable thing, it will not ſuffer a Man to fear without nger, nor hope without Ground, nor believe without aſon.

§ X. A good Cauſe cannot produce a bad Effect; to fend the Freedom of the Mind, and Inclinations is nerous and manly; Religion in it ſelf is aimable and ſirable, it gives Comfort and Pleaſure to every one that lights in it, it gives Purity of Intention, Patience, iſdom, Silence, Contentedneſs, Sweetneſs, Mildneſs, Mer- , Pity, Fortitude and Courage, Conſtancy, Perſeverance Righteouſneſs: and whatſoever is Praiſe worthy, ſo that the Uſe of theſe, we can by divine Aid, walk at large the Liberty of our own Thoughts, into all the Re- ons of Heaven and Earth, ſee God in all times and be- e all times, in that Eternity, wherein he lived in the Ful- ſs of Glory before Time began, and in that Eternity hich ſhall be, when Time ſhall be no more, by the owers and Faculties of our Immortal Souls, we can ſee od by divine Illumination, in all his Works of Grace, d in the Government of all Ages, and in that moſt ependious Work of Redemption, promiſed in the Be- nning, and performed in the Fulneſs of time, for the lvation of Men; God having placed Man in Paradiſe, hen he fell, even then God did not deſpiſe him, but *ned to him the Gate of Life in the promiſed Seed*, from hence we receive Peace of Mind, and Tranquility of

Spirit; this being the Foundation of all our Joy, Providence have a Language which is well understood by those that have a familiar Acquaintance with the Governor of it; fit and suiting Occasions are Intimations of God's Will, in each Work of the Creation Gods singular Providence shines, the Way patiently to suffer Gods Will is to inure our selves to do it, they that have not inured themselves to Obedience, will not endure the Yoke of Suffering; when a Man can resign to God in Disgrace and Contempt, he is arrived at a good Proficiency; a wise Man will set light of others causeless ill Conceits of him, the imaginary Grievances of this Life are more than the real; God who has placed us in this World to pursue the Interest of a better, directs all the signal Acts of his Providence to that End, and intends they should be so interpreted; every great Change that occurs, is designed either to call us from a wrong Way, or to quicken our Pace in the right, that we may put on a more retired Temper of Mind, and obtain a more strict and sober Behaviour; when by any Disappointment he sounds us a Retreat from the Gayeties of the World, that Time which we have been apt formerly to spend in Vanity, seems now by an immediate Right to be devolved on God; a Christian Family should be the Epitomy of a Church; every indecent Curiosity, or impure Fancy is a deflowring of the Mind, every immodest Glance viriates the Eyes, and every light Act leaves some thing of Stain behind it; remember therefore to check all Impurity and Pride in the Mind, that you may be always intent upon holy Exercises; a pure Mind in a chast Body is the Mother of Wisdom, and gives Pleasure of Spirit, infinitely greater than any outward Pleasure or Comfort; for the Felicity of Kings have in them much more Lustre, than Reality; for though the Crown remains, yet the Rose of Delight withers; *Seleucus* acknowledged that the first Moment of his Reign, was the last of his Quiet; the Head that wears the Crown, wears away with it; many are the Miseries of Man, he may well pity himself, Scepter and the Hand that hold them, are equally perishable, all the Objects of Riches and Honour that environ great Monarchs dye every Moment, all the Attributes of worldly Glory accompany us but to the Grave; Death is still as near us as Life, and yet we seldom think on it, yet though Man be made of Earth, he is more divine than mortal; Man is little in himself, yet comprehends all Things; the Soul is adorned with many Gifts of Immortality, and Graces of Sovereign Bounty, he is capable

of

of the Felicities of Heaven; Man is a thing ſomething divine, which is not ſeen, even to it ſelf, he ſhould not forget his heavenly Original, the Contemplation of Heaven ſhould be his daily Delight, he is capable of all the Felicity thereof; the Heart of Man is ſo capacious, that God only can fill it, the Reaſon of Man is a Ray beaming from the Sun of Divinity; Man has ſome Titles of Nobility to which the Angels themſelves cannot pretend, the Spirit of Man is infinitely more excellent in his Nature.

---

## CHAP. XXI.

*Every one is not an abſolute Maſter of choice Thoughts. Of the Reſurrection of the Body, and the glorious Coming of Chriſt, to diſtribute Rewards and Puniſhments according to the Majeſty of his Power and Wiſdom.* Thou turneſt Man to Deſtruction, and again thou ſayeſt, come again ye Children of Men.
*Pſ. 90. Inducements to a holy Life and Unity in Religion.*

SOme Men looſe both the Profit, and the Reputation of good Thoughts, by the hidden manner of expreſſing them; they love to talk in Miſtery, and take it for a Mark of Wiſdom not to be underſtood, they are ſo fond of making themſelves publick, that they will rather be ridiculous, than not taken Notice of, this Vice is ſtill upon the Improvement, as if a univerſal Applauſe were at leaſt Two Thirds of a Scandal. Writings and Opinions have their Seaſons, and he whoſe Writings are diſproved of now, may the next turn be applauded; as on the contrary, he that is magnified now, may be ridiculed e're long, beſides too, that which pleaſes one, commonly diſlikes another, but though Truth and Juſtice may ſuffer an Eclipſe, they will yet at the long Run, certainly vindicate themſelves, and recover their original Glory, the ſetting Sun ſhall riſe again, *Seneca* was much given to thinking, and wrote principally for thinking Men; it is not for a Man of Worth to think himſelf better or worſe for the Opinion of others, the Doers of Injury have more Reaſon to be aſhamed than the Sufferers; we ſhould look upon Slander and ill Words only as the Clamour of Enemies, Abuſes are only troubleſome to a wounded Imagination, what need a Man care if he be contemptible to others if he be not ſo to himſelf, he is but in a bad Condi-

tion that ſtands in Awe of every Bodies Tongue; an evil Speaker would be proud, if he were commended; how wretched is the Man whoſe Peace lies at the Mercy of the People? A wiſe Man will value their Scorn as little as an ill Mans Quality; it is the part of a great Mind to deſpiſe Injuries, and it is one kind of Revenge, to neglect a Man as not worth it, and as to the reſt of evil Mens Demeanor each to other, I wiſh their Amendment, and Reformation; and that from the Misfortune of others, they would learn Wiſdom themſelves; *the wiſe in heart ſhall inherit Glory, but Puniſhment ſhall be the Promotion of Fools*; to treat of other Mens Vices is beſide my Province; it ſhall be my Buſineſs the Amendment of my own, and though my Words cannot keep Pace with my Thoughts, yet my Words ſhall ſpeak the Praiſes of my Maker, as my Thoughts ſhall dwell upon his Honour; I *will rejoyce in his Salvation, and ſpeak good of his Name*: though I cannot bring up my Words to the Purity and Vigour of my Conceptions, though I want adequate Words or Sentences, my Heart ſhall ſpeak the Praiſes of God, to do which is not foreign to my Purpoſe, my Mind ſhall continually meditate his Honour without ceaſing, till Breath fails; when I ſhall be tranſmitted from Time to Eternity; *ſupply me O Lord with ſelect Thoughts*; to perform this Task ſo pleaſant and delightful, and when I fail herein, animadvert me to return to my Duty with Care and Speed, give me a good Senſe of all divine Things, and Energy of Words to expreſs them, give me and all Men a worthy Apprehenſion to underſtand thy holy Word, and the Comments written upon it; give me a divine Veneration for every Paragraph of holy Writ, and let me employ my choiceſt Thoughts in ruminating thereupon; and if ever I met with a ſhort or an idle Comment upon thy ſacred Word, let me charge that to the Diſgrace of ſuch a vain Commentatour, and not to thy divine Oracle, *which is dearer to me than Thouſands of Gold and Silver*; for the Meditation herein, ſupports me under all Oppreſſors, or outward Calamities, and inward Troubles; they are to me as the Enamel of the Soul, they make Men lead the Life of Angels, and become chaſt and holy, they beautify and adorn the Mind, and remove all Evil from it, and fills it with divine Wiſdom; and breaths into Mens Souls an ardent Deſire of divine things, melting them to compaſſionate one another, theſe comfort us with Promiſes from thy bright Throne, and give Men Conſolation for their inward Relief

of

of Mind, and implant in them Chastity, which is the Beauty and Ornament of the Body.

§ I. The great *Alexander* upon no Provocation invaded a great Empire, that was surfeited with Wealth, and enervated with Luxury; his Insolence grew with his Success, and became insupportable even to his Greeks; he was for some Years the Scourge of the Age, his Ambition grew so high that he desired to pass for an Immortal Man; yet he did not long outlive his Return to *Babylon*, but was poysoned by his Captains, who shared his Spoils among them, without any Regard to *Alexander*'s Family. What is Conquest, but a false Gloss put on the worst and blackest of Crimes; such as Injustice, Robbery and Cruelty; therefore such Guilt is of a complicated Nature, and is always attended with most dismal Consequences; he that is the Author of an unlawful War, is guilty of all the Violence that is acted in it; and of all the Blood that is therein shed, with all the Train of Wickedness that follows War, this is most certainly to be charged on the unjust Aggressor, which must in the Consequence be a very heavy Load; therefore a Prince or Governor of a true Principle, wisely foresees and guards against Dangers of all kinds and natures at the greatest Distance, as he has the Happiness of his People in his View, and all his Councils and Designs are directed to procure their Good; so he bears a sensible Share of all the Troubles and Losses that afflict his People, their Grief raises in him tender Compassions, especially, if they follow upon any Error of his own ill Conduct, this will give him a real Agony.

Panegyricks, Statues, or Triumphal Arches, are mean things to Men of exalted Minds, they despise all Expressions of Flattery, as feeling a Joy of a nobler Sort, when they see their People happy; because he feels their Happiness as his own, especially, if their Felicities are procured by their Princes means, the just Prince admits all his People easily, he hears them patiently, he weighs every thing calmly, and determines with great Integrity and Justice; these flows from his Throne like a Stream, watering around with its holy Dew, which will render all Industry, and every good Design fruitful, happy are those People who live in a Government well ballanced, and steadily managed, where Justice and Mercy meets together, and temper each other, where the poor are not afraid to complain, and the greatest are not above the reach of Justice, where the Course of Law is free, and the proper Places for Redress are well known; where the doubly miserable may find speedy Relief, the fatherless find Defence, and the oppressed Rescue, that their Lives may be redeemed from Deceit and Violence; that the

Blood

Blood of the Innocent may not be unjustly shed. War i general is contrary to the Spirit and the Design of the Chri stian Religion; The Robbing of a Kingdom is more crimin in it self, and of a more mischievous Consequence than V olence committed on the high Way; the one being a sing Evil, the other committing Iniquity by a Law; a sing Murther is very heinous, yet it is far short of a Commissio given for Slaughter, and to execute whole Countries; ye how glorious is that Defence, which is undertaken with rute Regard to Justice, and for the Defence and Security o ones Country.

'Tis true sublime Generosity, when those who are rescue from Tyranny and Oppression, feel that they have not onl changed Masters, but have passed from Slavery to Liberty and from Violence and Rapine to Ease and Quiet; being al freed from all fraudulent Practices, and unjust Hostilities this is a happy Case wherever it is, such Men, if Reason be a wakened in them, will give a visible Testimony of Confi dence in God, who is always ready graciously to deliver tho that depend upon him in well doing, and patient Suffering 'tis not to listen at the Doors of the Two Houses of Parli ament, or to Eye drop the Council Chamber, but to wai Gods Pleasure in your proper Station what Advises and Com mands God will send you, and make the proper Use of them and the Sequel of this, will direct one to spurn all papal U surpations, for they own no Prerogative over me; but als the antient Doctrine is much overclouded. We are in Que of Truth, but find it not, till we view the Word of God where 'tis so eligible, he that runs may read it, the Word o Salvation is plain and clear, and directs us to honour the Lor with our Substance, and with our Increase, such a Practic will make the *Man of God wise to Salvation, and throughly furnis to all good Works*; but to derogate from the Authorities o Scripture, is highly injurious to the Wisdom, Truth and Good nes of God; because this is to make it an imperfect Rule.

§ II. Faith makes supernatural Things possible; *if* [illegible] *can believe all things are possible to him that believes*; let us fe the Affections of our Hearts upon God, and give him Glor before Men, outlooking Impossibilities in Nature, restin on the Truth and Power of God, I have the Word of Go whereof I glory, I will glory in the Promises of God; b this *David* overcame all his Sorrows, and was quickene with spiritual Joy *by his Faith*, that it should be as God ha said, *hath he spoken, and shall he not do it*; *God hath spo ken it, I will rejoice in his Holiness*; *God hath said, I will no leave thee, nor forsake thee*; *I may boldly say, the Lord is m Helper*, I will not *fear what Man can do against me*; Heb. 13 5

as we have heard, so have we seen in the *City of the Lord of Hosts*; let us lay up Gods Promises in our Hearts, set Gods Promises before thee, digest them in holy Hope, and feed your Souls with them; God hath not said in vain, *seek ye me, you shall be ashamed that wait for me.* Reverence God in the Majesty of his Word, let none forsake the Promise of his Mercy in Christ Jesus, which is so graciously offered to all Men; we are faithfully assured of Mercy and Acceptance; unhappy is the Man that believes not the Testimony which is from Heaven, which testifieth of the Truth of Gods Goodness, and the Faithfulness of his Promises to Man; Unbelief is an Aggravation of the Guilt of Man; the Apostles testified what they had seen and heard; God is always alike true, he that heareth you heareth me, and he that despiseth you despiseth me; *St. Luke* 10. 16. Jesus is the Author of all Good, but the Apostles and Prophets are his Messengers. Jesus is the Son of God, Lord of all; Prophets and Apostles are Servants; they are not Lords of our Faith, but administer to Man for the Lord's Sake, and in his Name and Power. Jesus confirmed his Testimony by his own Power, and we are to believe it for himself; by this we are given to believe we shall be Heirs of Heaven; when they minister the Spirit, it is by the Power of Jesus that they are able Ministers; 2 *Cor.* 3. 5. 6. the Want of Faith is a Sin against Law and Gospel; Infidelity is Disobedience, Faith acknowledgeth Gods Divinity, it owneth the Divine Essence; in our Souls we call it as true, we are firmly assured and do acknowledge that he is true, mighty and merciful, even when all things seem contrary, we will even in the greatest Obscurity give him Glory; Unbelief hath in it an odious Unthankfulness, it refuseth Christ with his Grace and Blessings, so freely offered to every Person; Unbelief is a wilful forsaking of our own Mercies, how shall we escape, if we neglect so great Salvation? By the wonderful Tenderness of Gods Love offered, every one that thirsteth might come, every one that labours for Rest might find it, no one ever came to God in vain; *I will ease you*, saith God, *and you shall find Rest to your Souls*; he that cometh shall find Rest to his Soul, Joy and Gladness also. God will in no wise reject any one, nor cast him out; therefore cast not away your Confidence in him, which hath great Recompence of Reward; *God beseecheth us by his Messengers to be reconciled to him*; 2 *Cor.* 5 20. *receive not then Gods Grace in vain*, wait on him that he may have Mercy on you; why will you not be made clean, when shall it once be? why will you dye, when Life is so freely offered? God delights not in the Death of any one; to hearken to God is certain and great Felicity, he puts on him the Affections of a

Father

Father; how often doth God wiſh that we would be ſaved! How doth it greive the Spirit of God when a Doubt creeps into our Hearts; let us not forſake our Hope concerning him but ſanctify him in the Preſence of all the World, by conſecrating our Bodies and Souls to his Worſhip; it is a ſmall thing to greive Men, but will you grieve God alſo? Unbelief is an inbred Vice, it is of the Pravity of Man's Nature which is a faithleſs Diſpoſition in him; God complains that his People were faithleſs and perverſe, *except ye ſee Signs and Wonders ye will not believe*; how is it, that ye have no Faith, ye hinder the Light of Truth to ſhine into your Minds; we ought to hate Unbelief in all the kinds and Degrees of it and to believe God ſpeaking unto us with abſolute Credence we muſt ſway our Hearts againſt natural Diſpoſitions, as the violent take the Kingdom of Heaven by Force, break into Heaven by earneſtneſs; we muſt be ſtedfaſt in Faith, reſiſting Evil; for Faith makes ſupernatural Things poſſible, and gives a ſingular Tranquility of Mind, they that fear God ſhall never depart from him; by Patience we reſt in the Will of God, and abide with him in his ways, in patient dependling upon God, we poſſeſs our Souls, and are governed by the Power of Gods Spirit; that Troubles infringe not our inward Peace; but we may find Comfort and Joy in them by them we may keep our Souls to eternal Life; we give Glory to God by acknowledging his Hand in Afflictions, and his Authority over us and ours; herein we own his Wiſdom Righteouſneſs, and Goodneſs. Patience comes out of Faith and Hope; Patience and Faith is neceſſary in Tribulation the Elders by Faith and Hope are ſaid to inherit the Promiſe Chriſtian Patience is reckoned among the Fruit of Gods Spirit, who works it by Infuſion of habitual Grace, and governs the Soul ſo habited by the Indwellings of the ſame Spirit Patience is brought by the Spirit in to act; Patience further us in Holineſs, and works in us preſent Good, promoting our further Glory; *it gives the Heart a continual Feaſt*; in the Prophet *Hoſea*, God complains *tho' I have redeemed them, yet they ſpeak Lies againſt me*; *Hoſ.* 7. 13. Their Hearts frets againſt the Lord, when they are not immediately delivered from Evil; to pray aright, requires an upright Perſon, muſt be performed by the holy Ghoſt; he that would worſhip God aright muſt do his Will, it needs alſo the Odour of Chriſts Sacrifices, it requires Humility and Poverty of Spirit; Prayer needs Hope whereby adhering to the Lord Goodneſs, we wait conſtantly for Help from him, it requires Charity in forgiving Offences againſt us, and thus it is a Note of Salvation, which is far from the wicked; Thankſgiving or Sacrifice to God cannot be rightly performed by an Unbeliever

believer, for it requireth an humble Heart; an Heart affected with this above all Benefits that the Lord is our God; Thankſgiving muſt be done with a Taſt of Gods Love to us in his Benefits, as Pledges of more to come, it muſt be with Rejoycing and Pleaſure in the Duty, with Conſecration of our ſelves, and all that we have to the Lord, to glorify him therewith, and in the Meditation of Chriſt offered unto Acceptation; we read of Ten that joyned in Petitions, but of one only that returned to give Thanks. An Unbeliever cannot give true Thanks for ſpiritual Benefits, for theſe are given only in Chriſt for ſuch as believe in him, becauſe they taſt not God's Love, they feel not the Neceſſity of the Duty, they fear that God will deſtroy them after he hath done them good; a Judge that feaſts a Malefactor by the way, whom he hath condemned and will hang, gets but heartleſs Thanks of him; ſo an Unbeliever carries Fear under all his Enjoyments, it is a deſolate thing to be deſtitute of a lively Faith, if he does any good Work it is with Coldneſs and Indifference; without Faith we are in Infidelity, and in ſuch a State it is impoſſible to pleaſe God, whatſoever is not of Faith is Sin; to be in Unbelief is a woful Impriſonment, therefore we ſhould pray continually that we may be counted worthy; when any Man receiveth Chriſt by Faith, he receives his Merits with him, being cloathed with his Righteouſneſs, which God imputes to him as his own, and ſo is worthy in God's Account of heavenly Glory, being cloathed with Jeſus Chriſt whom he hath put on by Faith, he is preſented blameleſs in the ſight of God, we muſt turn away our Eyes from our ſelves, and behold Jeſus Chriſt our Advocate and Redeemer; on his Worthineſs all our Happineſs does depend, the fulfilling of the Promiſes are all expected through him, the everlaſting Covenant is founded in his Blood, by which he purchaſed his Church, and is the great Shepherd of his Sheep; the Vigour of his Blood is continual and abounds with Fruit; no Man by any inherent Righteouſneſs of his own can be worthy of the World to come, the Reſurrection of the Dead, the Kingdom of Heaven; but theſe are purchaſed for him by the Merits of Jeſus Chriſt. God counts Men worthy when they embrace theſe Gifts purchaſed for them by the Merits of Jeſus Chriſt, theſe will not for any Troubles that they ſuffer caſt away their Confidence in him, they gladly embrace all things coming from God as well Afflictions as Comforts, he that is not worthy of the great Mercies he receives, may in Reſpect of his receiving them be accounted worthy, as in receiving of Chriſt in the Sacrament, ſome are ſaid to receive worthily; ſo in the Word preached in compariſon of others; ſome are ſaid to be worthy, ſo as the Bleſſing of Peace ſhall remain upon them, when being ſenſible

of

of their Sin and Miſery, they willingly embrace the Offers of Peace which others reject, they that embrace Grace are accepted as worthy, but they that reject Grace are eſteemed as unworthy, becauſe they reject the Mercies offered them; therefore our Lord teaches us to pray continually that we may be accounted worthy to eſcape all theſe things that ſhall come to paſs. God as ſovereign Lord worketh all according to the Counſel of his Will, and for the Praiſe of his glorious Grace. God made all things for himſelf, and may do what he pleaſes with his own, he calls many times the moſt unlikely, that no Fleſh may glory before him; the Salvation of the beſt is merely the free Grace and Mercy of God; Publicanes and Harlots juſtify God; *when the Scribes and Phariſees deſpiſed his Counſel againſt themſelves*, ſome with more ſtrange Terror and Conſternation have Notice of their Sins when God calls them; as St. *Paul* and the *Jews* pricked in their Hearts, others with more eaſe paſs into the new Birth as St. *Matthew*; yet with much Love and joyful Senſe of Mercy, and being called, God makes them do great things for the Glory of his Name with ſtrong Impreſſions of Love, as *Mary Magdalene* who loved much, becauſe much was forgiven her; St. *Luke* 7, 47. God makes them ſtand as Partners of his abounding Grace, to prevent their Diffidence that deſire God's Mercy and Grace; God hath admitted great Sinners to ſhare in his abounding Mercies, and to ſtand Patterns thereof to invite others to come in for Mercy, upon reaſonable and inviting Terms only of becoming new Creatures; the Number or Greatneſs of Mens Sins are not Bars to ſhut Men out from Mercy, if they are but reſolved to forſake them, and put that Reſolve into Practice; wicked Men may ſometimes be reſembled to the Sea, in which Gods great Works are to be ſeen; for where Sin hath abounded, there God's Grace hath much more abounded; God being the Father of Mercies, free in forgiveneſs, notwithſtanding we deſerve great Puniſhment; Mercy is bred in his Boſom, all the Mercy that is in every Creature is from him; God forgets our Sins, but he cannot forget to be merciful, *even in Wrath he remembers Mercy*; for Mercy pleaſeth him, ſo that he delights in them that attend upon his Mercies, 'tis true, he muſt be juſt in the Puniſhment of Sins, *therefore he hath given his Son for Reconciliation through Faith in his Blood*; Chriſt's Death was in Obedience to his Father, upon him he made all our Sins to meet; *he bare the Sins of many, by his Stripes we are healed*; he gave himſelf a Ranſome for all Men, an anſwerable Price, bearing the Wrath of God in equal value to all our Sins, he hath redeemed us from Death and Miſery, he being *Lord over all is rich unto all that call upon him*; Chriſt was our Surety, became indebted to God's Juſtice for us, and bears the Wrath of God due to us,

yet he ſeeth no Tranſgreſſion in us, when we are ingrafted in-
to Jeſus by the Blood of the Covenant, and by the renewing
of Faith, he putteth away his Anger and loves us freely, even
with the ſame Love wherewith he loved the holy Child Jeſus,
whoſe Sacrifice to God was a ſweet ſmelling Savor, thus the
juſt was offered for the unjuſt, that he might bring us to God
by him, his Love was infinite, paſſeth Knowledge, he loved
us ſo far as to prefer our Safety before his own Life; *he offered
himſelf by his eternal Spirit*, he was a glorious victim to the
Father full of Grace and Truth: God invites to his Feaſt Sin-
ners of the vileſt Sort, even thoſe that are as miſerable in Soul
as in Body; my Soul ſhall be joyful in God for he hath clo-
thed me with Salvtation, and covered me with the Robe of
Righteouſneſs: Chriſt is my Cloathing and Ornament, the ho-
ly and bleſſed Trinity ſhall make for you Jewels of Gold, with
Ornaments, you ſhall be decked with Admiration, that
Queens ſhall think their worldly Glory nothing to what you
ſhall put on: Who is ſhe that *cometh out of the Wilderneſs to
join herſelf to her well beloved, that looks forth as the Morning, fair
as the Moon, pure as the Sun*; Can. 6. 9. and 8. 5. Even they
that ſee their Spiritual Miſery and aſpire after Divine Grace
with an eager Thirſt, giving Jeſus Chriſt the Honour due to
his divine Perſon, who loved us ſo as to prefer our Safety be-
fore his own Life. We ſhall prefer Obedience to him before
all things, and in the uſe of his holy Sacraments exerciſe our
Faith. Here we call to Remembrance all the Benefits we re-
ceive by Chriſt: Jeſus Chriſt is conſtant in his Covenant on
his Part, in receiving the divine Miſteries we declare his Do-
minion over us; in the due uſe of theſe Miſteries we come to
Chriſt by Faith, Faith is our coming to Chriſt for Life everla-
ſting, curb and reſtrain your unbelieving Nature, and bind your
ſelf by Vow to God, promiſe to keep his Commandments;
he that withdraws his heart from the Lord cannot expect
to be bleſſed, take hold therefore of the Righteouſneſs of
Chriſt, and ſpur your ſelf on to obey his Precepts, that ye may
walk in the Conſolation of the holy Ghoſt, and obtain that
aſſurance which contains abundant Sufficiency, and gives reſt
to the Soul in quiet Dependence upon God, as knowing he
will provide all needful things. God is our Treaſure, let our
hearts be with him, our Affections being ſettled on things
above. Faith as a Light makes not only other things but it
ſelf viſible, being not only in habit but in Act, the mind ſtill
reflects upon her own Actions, the Seat of hiſtorical and tem-
porary Faith is only in the mind, and is an Aſſent to the Truth
and Goodneſs of God, declared in his Word and Promiſes,
receiving Chriſt in the Promiſes of Mercy, ſtaying upon him
with affiance of heart for full Felicity, the Arm of the Lord

is

is revealed, his Power is put forth in Christ; believing God is glorifying of him, God clears not the guilty but by ord of Justice; that is, when the Sinners Guilt is translated fro him to Christ, who hath born the Wrath of God due there and fully satisfied the Divine Justice; when God finds a Ma in Christ by Faith, he absolves him from all his Sins, an acquits him of the whole Debt; because Jesus Christ ha made a full Payment of it, and therefore God pronounces th Sentence of Righteousness upon him, and frees him from Si by the Obedience of Jesus, and counts him thereby to hav right to everlasting Life, and Glory, which are in reserve fo him.

§ III. Of the Certainty of the Resurrection of the Body.

Happy is the Man that hath the Knowledge of God deepl rooted in his Mind, and the Law of God engraven in his Hear and whose long Experience of the divine Goodness, makes hi with holy Confidence still say, *I know whom I have believed*, h is able to restore my Body to Life after Death; the same nu merical and substantial Body shall rise again, and be reunite to its proper Soul; the Soul shall have its old Companion a gain; for should the Soul for ever want the Body, it woul want Perfection and Wonder; the Soul is most perfect whe it is most noble, and it is most noble when it is most bounti ful, and it is most bountiful when it gives Life to the Dead though our Bodies in our Journey will be Guests of the Grav yet at last they shall be Inhabitants of Heaven, our Lord had already honoured human Flesh by assuming it, it was befor his Servant, but now his Companion; that was a Type of th Resurrection of the Flesh, when it was raised from Sin t Grace; but it shall doubtless be raised and united to the Sou at the great and last Day of Judgment, though there be n Marriage of Sexes, yet there shall be of parts; when the Sou shall be united to the Body entire, what the Flesh wants b Birth, shall be supplied by Dowry; the Flesh will become mo refined, being made wonderful in Shape and Office, that th Soul will be thought scarce more noble, but that it seems mor reserved by being invisible; this mortal Body shall put o Immortality, *this Body sown in Corruption, shall be raised in Incor ruption*, it shall not only be free from Death, but also fro Corruption, and whatsoever savoureth of Mortality, or th least Decay, God doth teach Nature how to teach us Misteries the Example of the Phœnix, a Creature as rare as the Resurr ction, though not so admirable, in whose Ashes is found the Fi of Life; if you remove your Eyes from the Fowls of the Ai but to the Trees whereon they Nest, and with a negligen View you may observe how after the Nakedness and Death Winter, they bud forth afresh into Life and Beauty, or l

ou

ur Eyes with more grateful Induſtry confine it ſelf with the mall Seed of Corn, and ſee the Pains of Husbandmen, and we ay admire at the delightful Arithmatick of Nature; to beeld a Seed whoſe Hope ſeems as ſmall as it ſelf, by being caſt way; yet its ſeeming Deſtruction receives Encreaſe, from the ame Furrow it takes both a Burial and a Birth; ſhall we hink it harder to revive the Body, then to make it; he that ade us ſhall not he be able to raiſe us; God wants not Pow-r, let us not want Faith to believe that Power, which is able nd willing to reſtore the Body to Life again.

It were an impious Diſcourteſy to deny that Power to God, which he denied not to his Servants: Did not the Widow of *Sareptah* receive her Son by *Elias*, who was himſelf mortal and payed the Debt of Death, nay yet even this Man's Bones gave Life to one that was dead, teaching him to confeſs the Mercy of a Grave, it is an high Act of Mer-y of the living God to give Life to the dead; ay yet by a greater Act of Mercy he hath been pleaſed to make it a Caſe of Juſtice, freely binding himſelf to admit our Bold-neſs, not only to requeſt but to claim a Re-ſurrection; we ſhall not be more oppreſſed by Death than by our Torments; thoſe Hands that have been exerciſed in extending Mercy to the poor, ſhall not for ever be bound by ungrateful Death; its Ingratitude ſhall not for ever bind it, the ſorrowful Eye ſhall once enjoy the Happineſs of its own Sorrow, that Body that is now without Reſt, ſhall not for ever be without Hope; tedious Eternity will not always be ſpent in Oblivion, we ſhall not for ever be confin'd to the dull Peace of the Grave, the Almighty which hath made Man with Wiſdom of Art, will neither looſe his Glory nor his Work, but as he made the greater Heaven for his Angels; ſo he made the mortal Frame of Man's Body to be a Habitation for his Soul, when it ſhall be made Immortal, and it ſhall be as eternal as his Soul. God ſhall quicken our mortal Bodies, and make them Immortal; the Voice of Chriſt ſhall be uſed at the Day of Judgment as an Inſtrument to awaken all that ſleep in the Duſt, he is appointed as an Inſtrument of the Divine Power to raiſe up the Dead, our Duſt ſhall be taken

*As he hath promiſed after Two Days I will revive thee, and in the Third Day I will raiſe thee up. And in the Prophet Iſaiah Ch. 26. Thy dead Men ſhall live together with my dead Body ſhall they riſe, awake and ſing ye that dwell in Duſt, for thy Dew is as the Dew of Herbs, and the Earth ſhall caſt up her Dead.* 1 Cor. *Ch.* 15. *The Day is coming when all that are in the Grave ſhall hear the Voice of the Son of God, and ſhall come forth and live.* St John 5. 28. 29. Daniel *was the Prophet of the Reſurrection Ch.* 12. *v.* 2 Job's *Creed witneſſes the ſame.* Job *Ch.* 19. *v.* 25.

taken up and breathed on; our Bodies ſhall be raiſed as well in Mercy as Majeſty, and happy is he that hopeth to be raiſed to Life eternal, when the Body of Man is raiſed to Life again, there may be ſome general Alteration in Reſpect of their Stature, or Deformities, Superfluities, *&c.* to a glorified Perfection, but ſtill it ſhall remain the ſame eſſential Body; for firſt the Juſtice of God requireth it, for it is reaſonable and righteous that the ſame Body which hath been an Inſtrument in the Actions of Righteouſneſs, or Unrighteouſneſs ſhould be rewarded or puniſhed accordingly; the ungodly muſt receive the Reward according to that which they have done in the Body, if Repentance does not ſuperſede their Miſery. 2 *Cor.* 5. 10. And the ſame Body wherein a good Man ſerveth God, ſhall be again raiſed to Life, and abundantly rewarded; the godly muſt receive the Reward according to the Good they have done in the Body, the ſame Body wherein we ſerve God ſhall be rewarded with abundant Honour; he that hath been expoſed to Injuries, Torments, and Indignities for Righteouſneſs Sake, ſhall receive Honour, and Glory, and Gladneſs; God will deal honourably with all that have honoured him. Chriſt who is the Pattern of the Reſurrection, was raiſed from the dead in that very Body in which he ſuffered, as is evident by the Print of the Nails in his Hands and Feet, and the Wound made in his ſacred Side which St. *Thomas* felt; St. *John* 20. 27. Our Lord was raiſed with that Body which was faſtened to the Croſs, for he appeals to the Print of the Nails, and the Holes of his Side; theſe Scars in our Lords Body were no Blemiſhes, they were no Signs of Defect, but Enſigns of Victory, our Lord's Wounds cry loud to us to forſake our Sins that were the Cauſe of them; Chriſt ſhewed his peirced Side and his goared Feet not only to ſhow that it was the very ſame organical Body of his that was crucified upon the Croſs, but alſo to ſhew his Love to his People, and what he ſuffered for them; St. *Luke* 24. 39. 40. *A Spirit hath not Parts, Members, and Dimenſions as I have ſaith our Lord*; therefore you may be ſure, being infallibly taught by your Senſes that it is my very Body, which you ſee in which I long converſed with you, and in which I ſuffered and was buried, which is now truly riſen again, the ſame Soul that hath offended God, by true Repentance do riſe unto Grace, from the Death of Sin, to the Life of Righteouſneſs, which is called in Scripture *the firſt Reſurrection*; *Rev.* 20. 6. and our ſame Body ſhall riſe unto Glory in the ſecond Reſurrection. Death is called in Scripture a Sleep, a Dream, and the Reſurrection, an awaking from Sleep; the Soul ſhall have its own numerical Body again to be rejoyned to it at the glorious Day of Union, when the Infant ſhall be raiſed into a Man, the Perſon ſhall be enlarged but not multiplied, the Body

dy of Chriſt after it was raiſed from the Dead, was Incorruptible, Immortal, and ſpiritual, all Men ſhall feel and expreſs a youthful Spring of Life and Vigour, when their Bodies are raiſed from Death to Life again; all the dead ſhall live again their primitive Bodies ſhall ariſe. *Awake and ſing ye that dwell in the Duſt, for your Dew is as the Dew of Herbs, and the Earth and the Sea ſhall give up their dead*; thoſe that die in Chriſt, ſhall be cloathed with Righteouſneſs as with a ſpotleſs Robe of Glory, no Spot of Defilement, nor Wrinkle of Deformity ſhall be on them, nor the leaſt Imperfection, nor ſhall there be any Defect in the Soul, for both Body and Soul ſhall have their full Meaſure of Glory; our Lord roſe from the dead with as much Perfection as Power, and with as much Power as Love and Glory; our Saviour's Virtue was diſperſed or infuſed into the Bowels of the Grave, that his Reſurrection might be improved to the Advantage of all; when the Vail of the Temple was rent *many of thoſe that ſleept in the Grave aroſe, went into the holy City, and appeared unto many*; as the Witneſſes and Attendants of the Power of Jeſus; let us therefore riſe now to Holineſs, as ever we hope to riſe to Life everlaſting; he that aſpires to be like Chriſt in Holineſs, ſhall be like him in heavenly Beauty and Glory; the Beauty of glorified Bodies ſhall be ſhining and glorious, there ſhall be no Imperfection in a glorified Body, though the Body ſhall *be ſown in Diſhonour it ſhall be raiſed in Glory*; 1 *Cor.* 15.43. that which is here called Glory is by Divines generally termed Clarity. St. *Paul* ſaith that one ſhall exceed another in Clarity, as one Star differs from another in Glory; *Chriſt ſhall change our vile Body, and faſhion it like unto his glorified Body*; Phil. 3. 21. *the juſt ſhall ſhine as the Sun and as the Moon, and as the Brightneſs of the Firmament*; at the Transfiguration of Chriſt his Raiment became white as Snow, ſuch was the Glory and Clarity of his Body that it changed his Raiment, and doubtleſs great will be the Agility of glorified Bodies, by which they ſhall be able to move from place to place with incredible Swiftneſs, this Agility is a glorious Quality, whereby the Glory of refined Nature is amplified, and made excellent, by this the glorified Body will be made totally ſubject to the Soul, ſo that the Body will preſently be where the Soul would have it, the Motion of glorified Bodies will be very ſudden, and able to be where the Soul ſhall will it to be, the heavenly Paradiſe is no burial Place for Souls, but a glorious Habitation for the living Spirits *of juſt Men made perfect*; the Souls of the faithful as ſoon as they are ſeperated from the Body, are inſtated into Bleſſedneſs; the Soul dies not when it paſſeth out of the Body; but it enters into a Place of Joy and Gladneſs; therefore every Man in his principal part lives after Death, before his Body is raiſed from the

Dead. St. *Stephen* prayed at his Death *Lord Jesus receive my Spirit, or Soul. Acts* 7. 59. He knew his Soul to be Immortal, and must live for ever. Therefore he prayed Christ to give present Entertainment to it, that he might rest in the Bosom of his Love, until his Body should be raised and reunited to it at the great Day of Accounts, every Soul subsists when it is seperated from the Body, but some are in better Abodes than others, according to their Qualifications. The Body will hereafter be every way qualifyed for the Soul to be united to it in Love and Friendship, the Body will be immortal, Spiritual, incorruptable, glorious, a fit Inhabatation for a pure immortal glorious Spirit to dwell in. In this Respect the glorifyed Souls now in Heaven all the time of their Separation from the Body do vehemently desire and wait for the Redemption of their Bodies, who were their Yoke-fellows in the Day of their Pilgrimage upon Earth, though the Souls of the Blessed reign with Angels, yet hath she a Passion for the Body, and all the good she doth possess cannot take her from the Memory and Desire thereof, though she hath made Tryal of its Revolts, though this friendly Enemy hath often persecuted her, and she hath desired Death to be free from the Tyranny thereof, yet doth she languish and vehemently long after it, though it be turned to Dust, yet it desires after a Reunion, the Soul expects the Resurrection with a kind of Impatience, that her Body may partake of that Bliss which she enjoys, the Souls of the Saints departed, do not account their present State of Glory to be perfect, nor their Blessedness compleat, till their Bodies be reunited to their Souls; their Reunion must compleat their Blessedness. *How long O Lord, how long will it be ere thou compleat our Bliss*, that we may be perfectly blessed in the full Fruition of thy self? After the Resurrection there will be a perfect Harmony between the Body and Soul in all its Parts and Powers, and both Body and Soul shall be fully comforted in Christ, and shall most sweetly comply with each other. The Happiness of Man will be perfect when the glorifyed Soul shall be united to an Immortal Body and mutually communicate all Advantages each to other.

§ IV. In those Parts of the World near the Line, where the Sun is near them all the Year, they are said to have no Winter; the Earth and Trees being always green, as in a perpetual Spring. So the Saints in Glory upon whom the Face of God and Christ shall shine for ever, shall never have any cloudy Discontent, nor feel any Sorrow or Discomfort, but shall enjoy a constant Plenitude or Fulness of Joy, as a perpetual Spring for ever. They shall for ever be full of wonderfull Sweetness, and to the highest Degree taste

ſweet the Lord is, their Deſire after Chriſt will be ſwallowed up in the divine Enjoyment of him, their Deſires ſhall be fully ſatisfied with the entire Enjoyment of him. The Soul that poſſeſſeth God in this Life, hath recovered that Loſs that fell upon *Adam*, and all Mankind for Sin, and could not be attoned but by the Sacrifice of Chriſt, which was the greateſt Gift that God could give and muſt not be looked on without your Heart in your Eye, it ought to dwell upon our Minds that we may be perpetually thankful for it.

§ V. God hath kept the Power of Death in his own Hands, leaſt any Man ſhould bribe Death. I may lack much of the good Parts of the meaneſt, but I lack nothing of the Mortality of the weakeſt; they may have acquired better Abilities than I, but I was born to as many Infirmities as they; if Men truly knew the Gain and the Eaſe of Death, they would ſolicite its Aſſiſtance; for Death eaſes Men of all other Grievances, let us therefore ſeek for an Intereſt in the everlaſting Kingdom, where all things that offend us ſhall ceaſe. *Adam* the eldeſt Son of the eldeſt World, died in his climacterical Year, and *Sem* the eldeſt Son of the next world in his; *Abraham* the Father of the Faithful in his, and the bleſſed Virgin *Mary* the Garden where the Root of Faith grew, in hers, and all Men are obnoxious to Death each Day of their Life. O *let the Power of thy irreſiſtable Light powerfully prepare every Man for his Change, thou art the God of Conſolation, let thy mighty Power prepare our Souls for Glory*; and let every Day be ſo critical to us, as to ſpur us on to Virtue, conſidering that Time never enters Eternity, but is a ſhort Parentheſis in a long Period, and Eternity had been the ſame as it is, though Time had never been. Man hath no Center but Miſery, there, and only there he is fixt, and ſure to find himſelf; the reverend Doctor *Donne* Dean of St. *Pauls* ſays, a Man may bring ſo much Virtue, ſo much Juſtice, ſo much Integrity, as may not be approved on by other Men that riſe not to his Character; his Integrity may be a Libel upon his Predeceſſour, and caſt an Infamy upon him, and be a Burthen upon his Succeſſour, who cannot or will not proceed by his Example; every thing ſeeves to exemplify and illuſtrate Man's Miſery; it is to be lamented that Virtue in it ſelf ſhould not ſecure a Man from Miſery, but provoke Envy and Diſtraction, ſo that were it not for the Hope and Aſſurance of the Reſurrection in Heaven, this Life would be ſwallowed up in Miſery; for what beſides the Hopes of being raiſed from the dead could ſupport a Man under the Miſeries of this Life? Let us therefore beg divine Grace that we may be raiſed from the Death of Sin to the Life of Righteouſneſs, for this will in ſome meaſure raiſe us from a Multitude of Miſeries, and ſupport our Spirits under the many

Diſcouragements that oppoſe us in our holy Race. God is mindful of us, and takes Regard for us; be pleaſed in Mercy O Lord to give me Grace ſo to direct my Practice, that my ſubſequent Behaviour may pleaſe thee; though it ſhould offend the Eyes of envious or malicious Men. Stamp on my Soul ſome divine Rays, that I may love, and delight in intrinſick Good, holy Joy, and divine Love. Dwell in my Heart to enable me to keep covenant with thee, that as I was baptized in thy cordial Water againſt original Sin, I may by divine Grace be worthy to drink of thy cordial Blood for my Recovery from actual and habitual Sin; grant that my preſent Diſappointments may be to me everlaſting Felicity, cauſe the Weakneſs of thoſe under preſent Affliction to be to them everlaſting Strength; let thy holy Spirit be to all under Dejection a powerful Cordial to revive and comfort them.

§ VI. Man is daily going to his long Home, the Wars and Diſeaſes carry off many. We can arrive at no ſincere Virtue or Pleaſure without a great deal of Pain, and Fatigue both in the Purſuit, the Attainment, or Preſervation of it; all Pleaſure is falſe and precarious, but that only, which tends to Felicity, and whoſo will not ſet himſelf in the true Queſt of that deſerves to be expoſtulated with, and moved earneſtly to enquire after Truth, that in time he may become Maſter of it, by an obſtinate Purſuit after it, and an earneſt Seeking for it; and in order to this pay a mighty Deference to the Judgment of wiſe and learned Men, that have wrote; yet there are but few that have made abſolute Diſcoveries, therefore ſome thing muſt be allowed to a Man's own Judgment. Many have trifled away abundance of Time in cavilling about Words and curious Diſquiſitions that might exerciſe the vain Subtilty of their Wit. Firſt we embaraſs Words with Difficulties and ambiguous Meanings, and then ſpend our Time in explaining them. we ought to employ all our caution, that we be not deceived and impoſed upon by Things, not Words. Why do ye amuſe me with your Diſtinctions of Words, which no body ever miſtook but in the Schools? Things themſelves are apt to lead us into Error, theſe therefore we ought throughly to examine, we too often embrace Evil for Good, and our preſent Wiſhes contradict our paſt, our Deſigns, our Councils, and our Deſires are at War with each other. How great a Likeneſs hath Flattery to Friendſhip, it does not only imitate, but exceed and ſurmount it? We hearken to it with Eagerneſs, and ſwallow it with Delight, nay it ſinks down into our very inmoſt Soul, pleaſing by the very Wound it gives; inform me how I ſhall be able to diſtinguiſh juſtly betwixt this fair Copy and that bright Original, I receive a plauſible Enemy as a Friend, and Vices ſteal upon us under the

the Name of Virtues. Raſhneſs aſſumes the Title of Fortitude, *&c.* Sloth hides its Head beneath the ſpatious Veil of Moderation and Temperance, and Fear ſhulks behind the Name of Caution, and yet if we err in any of theſe, we err at the Expence of a great deal of Danger; ſet therefore a certain and diſtinguiſhing Stamp on all theſe, that ye may evidently know the counterfeit from the real, that no Force may be able to rob you of your Treaſure, though you are not arrived at Perfection, nor approach near the Attainments of a Man of moderate Excellence, yet you may be one over whom Fortune can claim no Sovereignty, being content with every thing that happens, as knowing nothing but Sin can penetrate your Soul, becauſe it will ſurvive the Body, and therefore it can in no wiſe for that Reaſon periſh; though you do not exceed all Men in Eloquence, yet you are arrived at ſome Degree of Proficiency; there is nothing in this Life magnificent or great enough to attract our Minds and Affections; but ſpiritual things ever afford new and laſting Entertainments. Divine Joys ſweetly charm and ſatisfy the Mind, and gives a Man new Vigour even in his bodily Employments, as well as in the Offices of Religion. Divine Contemplation will never diſable the Body from ſerving the Mind, nor encourage a Man to aſſume any undue Liberty in any kind, by ſuperſeding his own Reaſon, which ought to ſtand as a Sentenal to guard him from Superſtition, which is ever an Enemy to Diſcretion; 'tis not much Pain to deny our indulged Deſires in things unlawful, but the Exerciſe of Wiſdom will in all things reduce us to Reaſon. The Life of a true Chriſtian is a Life of true Pleaſure in Reality, and in a true Senſe, becauſe it prepares us for Pleaſures infinite and eternal, and will not ſuffer us to give the beſt Actions of our Chriſtian Brother an ill Reputation, but will prompt us to reverence his Perſon, and his Actions, and not miſrepreſent his good Intentions; for theſe by no means ſhould we preſume to cenſure, or to give of them an ill Repreſentation; for how know we upon what Motives his Deportment in any Matter is grounded? If his Actions and Intentions are holy, as we know not but they are, 'tis ſacrilegious in us to vilify them. For this is to deſecrate what is holy, and to pollute what is ſacred. The Spirit of Glory and of God reſteth upon a good Perſon, and he that detracts from him does Violence to the Spirit of God. For God himſelf takes care of the Honour of a good Man. If we are earneſtly ſollicitous for his Honour. *Thoſe that honour me ſaith God, I will honour; but he that deſpiſeth me ſhall be lightly eſteemed.* Virtue is ever followed with Praiſe. 'Tis beautiful in it ſelf, and beneficial to the World. Reputation is therefore its natural affect, but alas our Lives are too

much clouded, they do not ſhine enough, or were they bright and dazling, yet the Envy of Men will not allow us a juſt and impartial Reputation. Nothing is ſo lovely and reputable as a Life that is without Blemiſh, a ſpotleſs Fame running thro' it to the End; our Words ought to correſpond with our Thoughs, and our Actions with both, and all our Deportment ſhould be agreeable, that we may be entirely conſiſtent with our ſelves and with the Precepts of our holy Maſter. An unſteady Conduct renders a Man deſpicable and diſhonours that Religion he pretends to advance, and Virtue and Wiſdom gains Diſrepute by the unholy Life of ſome who pretend to it. Money rightly uſed may procure true Eſteem but if abuſed, we are to be accountable for it; Liberality is a beautiful Quality, but this does not conſiſt in ſquandering Wealth about without Diſtinction of Things or Perſons, he that waſts it in Vanity or Luxury is highly blame worthy but he that has a juſt Regard to his Immortal Mind will be careful of his whole Deportment, he that hath a true Taſt of the noble Pleaſure of doing good will ſtudy in every thing to anſwer the Ends of that Character, and not give Offence in any one Action as near as poſſible; they who do good to the Minds of Men are the nobleſt Benefactors, and he who would be capable of being this muſt be ſportleſs himſelf, and by his own Example prevail on others to imitate Holineſs. We are then to watch diligently over our own Infirmities, humbly and heartily intreating divine Grace, and when we have obtained it diligently improve it, and wiſely uſe it, and in the Confidence of Gods aſſiſting Grace aſpire after Perfection; for tho' we are nothing in our ſelves, yet if we are conformable to the Will of God, and are living Members of his Son, this Relation makes us valuable even in the Eyes of our great Maſter to whom we are ſo near allied, and therefore we ſhould have a generous Diſdain of all things that offend him. There is nothing more conducive to our own Safety, than a conſtant Senſe of our own Weakneſs and Danger, that we may ever be upon our Guard and watch againſt all the Avenues of Sin; every Sin being a Reproach to human Nature, not only every Sin, but alſo every wilful and obſtinate Sinner being infamous in the ſight of God, and a Reproach to that Holineſs we ought to be adorned with. 'Tis then our Duty to be ſenſible of our Quality, our high Alliance even with the King of Kings, and our noble Hopes of Life eternal, which is the Birthright of every the meaneſt Chriſtian, which Hopes is a Support beyond Imagination, and cauſes us to fear to offend God in whoſe Power and Protection we ever remain; and while we fear to offend God we are above the Fear of any other thing; for a good Conſcience will inſpire us with good

Courage

Courage, againſt all low and ignoble Fears. The Fear of God will cauſe us to turn our Anger againſt our own Sins, the Law of God ſhews Vice to be the moſt diſpiceable thing, and inclines us to pity every unhappy Perſon, that is, every one that is under the Dominion of Sin, that being the greateſt of Affliction, the Buſineſs of our Underſtanding is to contemplate Truth, and the more inlarged it is, the more able to embrace Truth. Wiſdom conſiſts in puſuing a proper end by proper Means. All Underſtandings are not of equal reach and Brightneſs, but all may and ought to be improved; and the moſt excellent are the moſt capable of Improvement. A ſenſible Man will be wiſe with regard to the Means of obtaining Wiſdom, there is as great Varieties in Underſtandings, as in Faces, they have not all the ſame Beauties, nor the ſame Defects; but every Genius has its particular Turn; and therefore the ſame Courſe of thinking is not equally fit for every one. To know is to perceive Truth, and the true Perception of Truth it to apprehend that God is great, wiſe, infinitely good and juſt, and will be worſhiped with a pure mind. The Mind will not be kept from contemplating what it loves even in a Throng of higheſt Buſineſs. And when the Body is confined to the preſent Company, the Mind is flown to that which it chiefly delights in, and he that is wiſe in heart will contemplate the Beauty of God, tho' his Perſon be confined to a Sell, or a Cave, or to an unſanctified Converſation. For the pleaſant Thoughts of God will relieve us under all the Uneaſineſſes of Life by contemplating his Glory and Beaury. There cannot be a higher Pleaſure than to think that we love God, and are re-beloved of him; his Majeſty being the moſt amiable, and beſt of Beings; whom the more we love, the more we ſhall deſire to love end enjoy. This Deſire having the Preference of all other Deſires. To love God then is a moſt noble and entertaining Pleaſure, and he that loves God will by Conſequence ſerve him, and the Service of God is moſt reaſonable in it ſelf, and exceedingly delightful to our Rational Nature. To think and talk of God is a pleaſing Entertainment. If we intirely love God, The Thoughts of him will chiefly dwell upon our Minds. 'Tis a pleaſant thing to think of God and of the great Things he has done for us. If we intirely love God, he will ever be in our Thoughts with Pleaſure, when our Thoughts are firmly fixed on this beauteous Object of our Love, we ſhall be unwilling to Remove from his Delight; let us therefore keep our true good continually in View, there cannot be a higher Pleaſure than to love God; and to think that we are re-beloved by the higheſt and beſt of Kings, whom we ought continually to worſhip and adore; to pray to God is to put our ſelves immediately and expreſly into

into the Divine Preſence, in Order to addreſs our Souls i
tirely to him, and unboſom all our Wants; whoſe Holine
is able to relieve them. If we do not obſtruct his good W
to us by Impiety, 'tis to little effect to pray unleſs we imita
the Holineſs we adore; we are to practice the Virtues w
ask, and to uſe the Grace we implore; otherwiſe we contr
dict our own good Purpoſes and Intentions; when we qui
it to Divine Truths it ought to be with a becoming M
Humility and Thankfulneſs; otherwiſe we ſhall offer
nity to the King of Glory, and diſregard the Thoughts
we breath only by his Sufferance, who is a moſt great and
Being, and good in an abounding and redundant manne
all his Creatures, whoſe Will is ſteady and invariable, ev
diſpoſed to do his Creatures good; who lays Reſtraints upo
the Motions of Mans Will, as well as upon his Words a
Actions. God hath commanded our Thoughts to be pure a
innocent, as knowing they are viſible to the Eyes of him, w
cannot admit of Evil in the Actions of any of his Servant
God is all purity, and thoſe that would be acceptable Wo
ſhipers of him muſt be entirely pure in Mind, Soul and Bod
*O thou great Searcher of Hearts, make me entirely ſuch, that I m
worthily reverance and adore thee with all my Mind, and Might
all Times and in all Places, keep me every Moment of my Life fr
Evil, and direct my Heart and Actions to the Practice of Good; L
forgive me that I have at any time offended thee, and prevent me
the future that I offend thee no more; direct my Heart in every thi
to pleaſe thee.*

Saving Faith in Chriſt is the Beginning of eternal Life.

§ VII. Faith is an highr Reach than Reaſon, or the Lig
of Nature, the Knowledge of God in Heaven is infinite
more than the Saints have of him by the Light of Grace
this Life, though by this they behold the Light of Go
Countenance; but the Light of Glory will diſcover gr
things to us, to believe in God and Chriſt is a way and mea
to Life eternal. Saving Faith in Chriſt is the Beginning of
ternal Life; in this Life the underſtanding Eye of the So
may be dim and imperfect; but in the State of Glory it ſh
be more clear and perfect, all Dimneſs ſhall be removed fr
it, the Organ or Eye of the Soul ſhall then be ſtrengthen
with Perfection; there ſhall no Weakneſs remain in it, it ſh
be moſt ſtrong and vigorous, the Soul ſhall then be eleva
and raiſed to that Strength, that it ſhall be able to gaze up
the Glory of God for ever, and ſhall ſo ſee him as never
looſe the ſight of him. The Light of God ſhall enlighten
Soul with the Brightneſs of ſpiritual Glory; all Men that
rive there, will be enlightened with Good, and confirmed in
divine Truth, they ſhall then reap the Benefit of having be

Me

embers of that Church, whoſe Doctrine is pure, and whoſe
Worſhip is heavenly, as is that of the Church of *England*;
r Enemies themſelves, if they will ſpeak Truth muſt con-
ſs that ſhe is pure in Doctrine, and heavenly in her Worſhip
e inſtils into the Minds of Men divine Knowledge, ſhe lays
e Foundation of Righteouſneſs in the Hearts of her Mem-
rs, ſhe inſtructs, enlightens, and informs Mens Mind, ſhe
rects them to virtuous and religious Practice, aſſuring them
at the Soul is more excellent than the Body, and that eter-
l Life is to be preferred before temporal Felicity; for all
e righteous Servants of God will be exalted to the higheſt
egree of Glory; they who are moſt induſtrious in the In-
ruction and Converſion of Men; thoſe *who ſhall turn many*
*Righteouſneſs ſhall ſhine as the Stars for ever and ever.* Happy
en are thoſe who ſhall be Inſtruments of Evangelizing Man-
ind, they ſhall be placed nearer to God in their ſeveral Aſ-
nts to the higheſt Stations in the Kingdom of God; if the
lief of this took place in Mens Hearts, the moſt wild and
rage of Men would become innocent, kind, and ſociable to
ch other, they would not hurt nor deſtroy in the holy
ountains, but the Earth would be full of the Knowledge
the Lord, be encouraged then to maintain and propagate
e Goſpel againſt all Oppoſition, and live according to it;
y hold on eternal Life, ſtrive to excell in thoſe Atchieve-
nts that ſhall entitle you to the chiefeſt Glories; 'tis noble
be virtuous, and to excel in the Favour of God. Call
th therefore all your Courage and Prudence to reſiſt Sin;
r the greater is the Danger and Difficulties the more noble
the Virtue, and the more glorious will be the Reward;
ppy therefore is that Providence that enables us to do any
e leaſt good, he that conteſts with great Difficulties is
reby entituled to the chiefeſt Rewards, and as bad as it is to
ambitious after earthly Honours; it is nobly virtuous, and
riſtian-like to excel in the Favour of God, and in the Sta-
ns of Glory which he will beſtow upon ſuch as exert them-
ves in his Service, by being inſtrumental in bringing Light
them that ſit in Darkneſs, and in the Shadow of Death.
ſtir your ſelves therefore to out-ſtrip other in the Purſuit
eternal Life, for this is glorious and honourable, even in
e ſight of him that ſhall quicken our mortal Bodies, and
ke them Immortal. *Rom.* 8. 11. The God of Light and
ruth, who will give us a perpetual Feaſt of all good Things
his divine Preſence we ſhall be filled with divine Joy in the
leſt and higheſt Degree, we are capable of receiving; but they
at die in their Wickedneſs ſhall be for ever tormented in
eir Priſons of Darkneſs, by the Power of divine Juſtice to
l Eternity; this is the declared Council of God; as St. *John*

and

and the whole Book of God affirmeth, *that which we have ſeen a heard, that we declare unto you*; therefore we ought incompar bly to love God, for all his Promiſes and Threatnings, becau hereby we may prepare our ſelves for Happineſs, and avo eternal Miſery; for who can think of dwelling in the Priſo of divine Juſtice to all Eternity, without Horror and Aſtoniſ ment; let us therfore ſow to the Spirit, and encreaſe in ſp ritual Gifts, that we may reap Life everlaſting; *for he th ſoweth to the Spirit*, and worketh in the Strength of ſpiritu Grace, ſhall be bleſſed with endleſs Felicity. May we ther fore improve the Graces of Repentance and Mortification, a hereby *work out our Salvation with Fear and Trembling*; for Se denial is a means of obtaining favour with God, and gaini Comfort to our Souls, by being in an everlaſting Covena with God, from whom we ſhall never be divorced, but be e tirely united to him for ever, and be admitted into the Pa diſe of all Delights in the Region of Light, and for ev dwell in the Viſion of Peace, in the celeſtial *Jeruſalem*, in t City of the living God, for ever to rejoyce in the amiableneſs that glorious Habitation, and in the glory, Excellency, W dom, Virtues, Bleſſedneſs of their holy Friends, who enj the ſame Splendour with them, being arrived with Safety i to the port of eternal Bleſſedneſs, and having eſcaped all Da ger of everlaſting Deſtruction, and are now ſecure for ev Theſe Things are comfortable to ruminate upon, for we ſh be fully poſſeſſed of all Bleſſedneſs, our Taſte will be ſatisfi with incredible Sweetneſs of all Delights, not for the Suſte tation of Life, but for the Accompliſhment of all Glory; glorified Bodies, (as ſome ſuppoſe) ſhall have ſome delicio pleaſant Moiſture reſting upon the Palate, or Place of Taſt though they do not live by eating and drinking. For th live upon divine Delights. For they are repleniſhed wi the Love and Influence of God's Majeſty, by whoſe all inli ning Preſence, they are for ever ſuſtained, by perpetua delighting themſelves with his enlivining Comforts, for up him they immediately live, and by him all Bleſſedneſs is co veyed to them. Chriſt as in his Paſſion, ſo in his Reſurrecti ſuſtained the Perſons of the Elect. Chriſt ſtandeth in o Stead, repreſenteth our Perſons; when our Lord aroſe fr the dead, he roſe not alone, but many Bodies of the Saints r with him, and attended him, St. *Matth.* 27. 52. 53. to ſh that the Virtue of him the Head extended it ſelf unto all Members of the Church his Body; and his riſing firſt ſhew him to be *the firſt fruits of them that ſlept*. Chriſt roſe by own Power, not as we ſhall riſe by a borrowed Power fr him. Chriſts Voice will be as the Inſtrument of divine Po er for the raiſing up of the dead; *all that are in the Graves*

*hear his Voice, and ſhall come forth and live*, &c, *John.* 5. 28. 29. Chriſts Voice ſhall be uſed as an Inſtrument *to awake all that ſleep in the Duſt. 'Twas not poſſible that he ſhould be holden under Death who was the Lord of Life.* And as he is riſen ſo ſhall we alſo riſe; Chriſt did therefore raiſe himſelf, that he might raiſe us; Chriſt roſe as a publick Perſon with Majeſty and Glory. And from hence let us riſe to the Hope of eternal Life, and diſſolve into Compaſſion for thoſe miſerable Men who diſregard, or disbelieve theſe great Truths; they part with their Hope, for the Thought of lying in the dull and ſilent Grave, notwithſtanding the Scripture aſſures us that Chriſt was the Death of Death, and the Deſtruction of the Grave, and hath delivered miſerable Man from the Power of Hell; *Hoſea* 13. 14. this ſheweth us the Sufficiency of Chriſts Satisfaction, and that he was an abſolute and all-ſufficient Saviour. This alſo ſheweth his Dominion over Sin, Death and Hell, and all Enemies; him therefore we ought obediently to acknowledge to be the King of Glory. Lord by thy merciful and miraculous Goodneſs increaſe our Faith. He which is God, was (when in his human Body) doubtleſs full of exquiſite Goodneſs, he muſt certainly hath a glorious Body, whom the Doors that were ſhut when he entred into his Diſciples did obediently acknowledge to be the King of Glory, the Doors opened to our Lord of their own accord; but 'twas by his divine Power at the Inſtant of his Paſſage, the Creature gave place to the Creator, as when St. *Peter* was delivered out of Priſon by the Angel of God, 'tis ſaid that the Iron Gate opened to him of its own accord; *Acts* 5. 19. St. *John* 20. The Reſurrection of Chriſt proved him to be true God, as his Birth, Life Death, Burial proved him to be true Man. He was declared mightily to be the Son of God by his Reſurrection from the Dead. *Rom.* 1. 4. The Earth was moved and danceth for Exultation, and the Stones gave place to his Omnipotency; the Angel having opened the Tomb St. *John* 20. 11. look we into the Place whence Chriſt is riſen, but behold he is not there, an Angel ſupplieth his Place, whoſe Raiment was white as Snow; *Ibid.* v. 12. which we in Purity ſhould imitate, his Countenance was like Lightning, his Majeſty was courteous, that thoſe who came with Wonder and Aſtoniſhment might with Patience behold him; the Keepers of the Grave alſo beheld them, but with ſuch Aſtoniſhment that they became breathleſs Carcaſſes, and were rather Captives than armed Souldiers. The holy Women were comforted, and received a Commiſſion from the Angel to preach the Reſurrection of our Saviour, and from the Tomb they haſten with the confuſed Speed of Fear and Joy, and while they ſeek the Diſciples, they find their Saviour himſelf, who comforted them with his Preſence

ſence and Speech, and ſendeth them to teach his own Diſ
ples. Their Obedience was quick as their Love, they departe
from their Lord to their Duty, to declare the Wonder he ha
commanded; St. *Peter* and *John* were their firſt Auditors, wh
run as faſt to the Tomb as the Women run from it, wh
were no ſooner entred, but perceive Chriſt's Victory ove
Death, by the ſight of the Angel, and the Method of the Lin
nen, which the affrighted Policy of the Souldiers could no
behold without Surpriſe, and aſtoniſhing Wonder. As Chriſt
Body is, ſo likewiſe the Bodies of all the Elect ſhall be th
Delight of their Eyes, which ſhall ſhine more bright than th
Sun. Great Delight will the Creature cloathed with Glor
bring, and in beholding the Bodies of the Saints in Glory, w
may behold the infinite Wiſdom, Power, Love and Grace o
God, in making Duſt and Earth ſuch glorious Creatures, a
the glorified Bodies of the Saints ſhall be, when they ſhall b
raiſed from the dead, and be put into the Poſſeſſion of eterna
Glory, and be inveſted with Heavens Felicity, and have an en
during Subſtance. In the Day of the Worlds Conflagration
when the Enemies of God ſhall be cloathed with the Depth
of Shame and Miſery, their End will be Deſtruction when ever
good Man ſhall be put into the Poſſeſſion of eternal Glory.

§ VIII. He that graſps at too much is often in a fair wa
to looſe all to his eternal Diſgrace, how florid ſoever he b
though he were an Emblem of Purity it ſelf, and as to incroach
ing worldly Wealth ingenuous, yet Coveteouſneſs will prov
injurious, though he ſhould ſtudy like Doctor, argue like
Philoſopher, and give Leſſons of Mortality to the moſt learn
ed, ſo that his Character could eclipſe the moſt famous, accor
ding to that of *Solomon, Riches are ſometimes hurtful to the Owner*
*Prov.* 13. 2, 3. *Ibid.* 11. 4. A Man hath neither Child no
Brother, and yet he knows no End of his Wealth, that is o
his coveting after it; but the wiſe of Heart will put a Cur
to ſuch exorbitant Deſires, that they may acquire a might
Bleſſing from God upon their preſent Enjoyments; for G
ſees and deteſts all thoſe that value the Bleſſings of Earth mor
than Heaven. How eminent ſoever the World may eſteem
of them, they are deſtitute of Truth and Ornament, thoug
they fancy themſelves Men of clear and good Senſe, judicio
and rarely qualified; yet here they are admoniſhed to re
nounce their ſordid way of praiſing and encouraging Vic
and courted to employ their Talent in teaching Goodneſs, an
the Fear of God, and correcting of that which is evil; whic
is an Employment worthy of a wiſe Mans Genius, and a wa
to commend thoſe that act ſo nobly to the good Opinion o
the learned Antients. Though a Man under this Denomina-
tion values as little Praiſe as Scandal; he courts not the one,

nor

not does he much value the other; he cares not if no Man says a gentle thing to him, or of him, if any one gives him a malicious Smile he is not disgusted; for there is a Pleasure that accompanies Virtue, out of the Reach of any one to take away from him that is truly a Practitioner of it; as disgrace and Infamy is the Reward of Cruelty, Pride and Hypocrisy; so Pleasure is an ample Reward of Virtue; for there is an inner Pleasure that always attends a virtuous Life; as Experience evinceth, Truth commends it self, by the Fruit it produceth; though it doth not always follow that he that takes the most Pains is the best rewarded, for it often happens otherwise, yet this must not discourage any Man from acting well; for 'tis not the outward Reward, but the inward Satisfaction that invites, and will produce Flowers to crown us; therefore I exceedingly commend the Love of Virtue, it will embrace you with lasting Comfort; but Vice banishes all Happiness, and causes Misery only to triumph. To be able to assist publick or private Virtue, is a glorious Power, and God will invigorate that Man, whose Choice it is to be an Instrument therein. To promote Virtue is a glorious Act, God will prosper and crown such a Man; for great is the Reward of well doing. Men that would encourage Virtue must be of unstained Probity, and Examples of that Behaviour which they require from others; therefore Justices and Judges, and all Men whose Inclination, or Office inclines them to punish Vice, ought themselves to be of unstained Reputation, because they are under the Influence of greater Light, Obligations, Encouragments and Assistances than other Men; for as human Nature cannot be made truly good without the Assistance of God, so neither can it be restrained from the utmost Extravagance of Ill without the awful Vigilance and Animadversion of the Magistrate. For Men are bold and daring, and trample upon the Laws of Christ, notwithstanding the Venerableness of their Author, and the Moment of their Sanctions. Vice is therefore carefully to be suppressed, and greater Crimes mercifully prevented by Animadversion upon the first Budings of them in their remoter Causes. Historians write that in *Rome* Men lived so chast, that a Divorce was not heard of in Five Hundred Years; though there was nothing to restrain it, but only the Consideration that it would be looked upon as an Act of ill Fame; so wonderful was their conjugal Love and Chastity. Glorious was the Advance of Virtue and Piety amongst them, proceeding from the direct Influence of the Government, which provided Laws extending to all Instances of good Manners, the first Law in their Tables was, ler Men worship God with Temperance of Body, and Purity of Mind, these were to be cherished as a Guardian to all the rest, and

for

for a Fence to them enforcing Induſtry, and regulating E
pences; nor were their Laws content with a bare Promulg
tion, they were reverenced and made venerable by a form
Inſtitution; it being the Cuſtom that the Children ſhould
inſtructed in their Laws, and learn an Abridgment of the
in their Memory, as a part of their neceſſary Education, mo
of their Laws they borrowed from the Athenians, upon who
this Reproach had been caſt, that the Athenians ſhewed the
Wiſdom in making good Laws, but their Folly in not obſer
ing them; and therefore they of the Romans being aware
this Rock took eſpecial Care that the Execution of their La
ſhould be committed to grave honeſt Men, active and vigila
inſpecting into the publick Manners, being very careful
reſtrain Vice, prohibiting as much as may be all the Avan
thereto, and by being themſelves great Examples of Piety,
a hearty and vigorous Love to Goodneſs, and thereby r
dred it to univerſal Eſteem, by ſupporting it out of cho
and Conviction, and hereby exemplified the Power of Reli
on, which in the preſent Age is more talked of than practi
notwithſtanding God offers daily new Supplies of Grace to
ſiſt Men For many are the Convictions, and Precepts, and M
tives of the Goſpel, and yet its external Power is over-born
the Tide of human Corruption; notwithſtanding the aſſiſt
Power of the Grace of God, and where that takes place,
may juſtly hope for a better Iſſue; for the Grace of God h
a ſanctifying Principle, and where that takes place 'tis a
to reform Men with Speed. Turn therefore the Deſires
your Souls towards God, who will direct you to the Cho
of that which is good, and give you the noble Pledge of
holy Ghoſt, to begin in you whatſoever is pleaſant and
ſirable, by renewing in your Mind all holy Ejaculations,
Reſpirations, which will direct you to recommend your S
to the eternal Mercy and Goodneſs of God, that you may
ways have Regard to the ſuperrational Life, that you may
ly encreaſe in the Favour of God, and by your pious Car
gain the Love of thoſe with whom you converſe. *Lord le
ſweet Spirit of Grace draw our Minds to the Love of thee, tha
Retirements may be filled with holy Speculations, and in the mi
Buſineſs our Minds may be fixt on Heaven.* For as to the En
ments of this World, they never perform that which the
pectation promiſes; from whence we may conclude
Heaven alone is the only Place for Happineſs; for all P
and Conditions here are incumbred with Vanity, and V
tion. Here we forget our wiſeſt Reſolves, and the mean
we neglect our true Felicity; for to be wiſe and happy we
only thirſt after God, he is the living Fountain from whom
the true Rivers of Pleaſure. I will therefore deſpiſe all
Delights in comparison of him.

§ IX. If the Truth be cloathed with Paradoxes, it will perswade to nothing, neither Oratory, nor Eloquence can move the Understanding when 'tis not understood; it cannot so much as awaken the Curiosity, when is gives no Relish. Why should the Mind be wild or uneasie when it apprehends no Danger? How can a Man that does not understand the Delicacy of Expression, or the Beauty of Thought, admire it? I love Doctrine uncorrupt and pure, the Truth according to Godliness, though it be not cloathed with Paradoxes, or hidden Misteries; but I love not impertinent Subtilities, empty Notions, intricate Disputes, dry and barren without productive Virtue, which tend not to the Glory of God, nor the Salvation of Men. An impenitent Sinner at Death looses the very Shadows that he courted for Happiness; but a good Man heightens his Felicity into Perfection. Mark the perfect, and behold the upright, for the End of that Man is Peace; *Ps.* 37. 37. there is a great Gulf fixt between the Spirits in Prison and the Souls in Paradise. We read when the wicked Man died he lifted up his Eyes in Torments, but when the despised *Lazarus* died he was carried by Angels into *Abraham's* Bosom; *Luke* 16. 22. 23. he that is truly united to Christ by Faith and Union in his Church, may rejoyce when the Time draws near that he is to go out of this World, because he hath just Hopes of Reception into better Abodes. 'Tis a Mans Wisdom at his first setting out to study and digest the Articles of his Christian Faith that when he is dead his Name may live in the Records of Eternity, at the gladsome Day when all shall rise from the dead, all holy Men shall attend our Lords Triumph, and make up a part of his magnificent Retinue; for as he shall come to be admired of all those that believe, so they shall all share in his Glory; they shall then experience what Riches of Glory is comprehended in that Promise and Priviledge of being Heirs of God, and joint Heirs of Christ. What a glorious Procession will this be, when Christ that suffered upon a Tree, shall be the Head of so bright and glorious a Train, when all that the Father gave to him shall appear with bright and glittering Crowns, and glorious Palms, the Rewards of Grace, and the Tokens of Victory. This is that Life and Immortality that is brought to Light through the Gospel, all that have been said by Poets and Philosophers concerning future State, was but obscure Conjectures to the shining Revelation of the Gospel, they understood not that the Sting of Death was removed by the voluntary Sufferings of our dear Redeemer, that the Body should be raised by a transcendant Lustre and Dignity to receive a glorious Reward with the Soul; yea under the Mosaick Oeconomy, a future State was but obscurely revealed, but under the Dispensation of the Gospel, we have a most charming Discovery of Heaven, and the way to obtain it is set in a most clear and certain Light. Why then should a good Man be

under the ſlaviſh Fear of Death? Why ſhould he be afraid to re
poſe upon a Bed of Duſt. Death is but a Sleep, from which w
ſhall be awakened at the Morning of the Reſurrection; for Chri
hath diſarmed Death of its Sting, yet the wicked who have n
part in Chriſt may juſtly fear Death, for it puts a Period to the
Pleaſures and begins their Torments, it ſnatches them from t
Joys of Life and fixes them under the Agonies of the ſecond Dea
all wicked Men who die in their Sins may juſtly fear Death, b
cauſe they have nothing but a gloomy Proſpect beyond it; t
terrible Apprehenſions of an angry God, and a tormenting T
phet whoſe Miſeries never end, break off therefore thy Sins
Righteouſneſs, and thy Iniquity by ſhewing Mercy to the poo
This Method may prevent thy future Miſery; with Speed ther
fore become a Child of Light, commend all thy Affairs to Go
to be guided and directed by him; then ſhalt thou be bleſſed
all thy Studies and Actions, and moſt amply encreaſe in all Goo
neſs, being ſanctified in thy Heart by the Spirit of God, a
cloathed with Chriſts Righteouſneſs; then ſhalt thou begin
underſtand well, to ſay well, and to do well. The Gifts of G
by much Uſe do grow and encreaſe, in all thy earthly Buſineſs be
an heavenly Mind.

§ X. When our Saviour was laid in the Grave, the Ston
gave place to his Omnipotency, the Angel having opened t
Tomb, he victoriouſly roſe from the dead by his own Powe
*I have Power to lay down my Life, and I have Power to take it up ag*
St. *John* 10 8. yet this muſt be attributed to the Power of
Godhead, to whom nothing is impoſſible, the Creature m
give Place to the Creator, all things muſt bow and obey to t
Omnipotent God. When St. *Peter* was delivered out of Priſo
the Text ſaith that the Doors opened to him of their own accor
or rather by the divine Power and Appointment of God, w
cauſed ſuch an extraordinary thing to come to paſs. *Acts* 12.
Our Lords riſing from the dead, was the finiſhing Act of our R
demption. The Lords Day, ſo called by way of Eminency, whi
the Chriſtian World keeps in memory of Chriſts glorious Reſu
rection from Dearh and the Grave, is an high Day above all
ther Days, becauſe this great ſpiritual Bleſſing is the great
Mercy to Mankind that ever the World ſaw, and for which
ought to praiſe and adore the Majeſty of Heaven and Earth; b
to the Praiſes of our Tongues we muſt add the Obedience of o
Hearts, for if holy Obedience be wanting, we offer only the S
crifice of Fools, in as much as Praiſe is not comly in the Mou
of a Sinner. The moſt acceptable Way of praiſing God, is by
holy and a pious Life, this gives a Man great Experience of Go
Favours, and admits him to Priviledges which otherways
could not be capable of; let us therefore determine for ever
adore and worſhip him, that we may behold him with the Ey

of our Minds, for the Vision of God is rather an Act of the Mind than of the Body, 'tis rather intellectual Knowledge than corporeal Sight; wonderful is the Favour and Grace of God, which he is graciously pleased to impart to worthless Men, he admits all without Controul to come into his presence Chamber, and freely grants their Request. Infinite is the loving Kindness of God to Man, for whom he subdueth Kingdoms, and fulfills Promises; let us therefore give him our lowest Homage, who is the highest Majesty, and able to do for us abundantly above what we can ask or desire, and when he does not with Speed answer our Petitions, it is as it were to set an Edge upon our Prayers that we may ask with Vehemency and Earnestness; for sometimes he defers to answer us to try our Faith, and with what Confidence we will rely upon him, that he may confirm our Faith, which is the Mother of Hope, when we reflect on former Mercies; for though Prayer be the Key to open Gods Treasures, yet Faith is the Hand that turns the Key; for if our Prayer be without Faith 'tis ineffectual. Religious Reverance and an humble Deportment is very becoming when we address our selves to God, though God being the God of Spirits do chiefly regard the Devotion of the Soul. The humble Lowliness of a meek dejected Soul is regarded by the God of Pity, who exalts the lowly. He that goes to God in the Robes of Christs Merits, shall find Acceptance; but dead and dull Prayers cannot expect to be heard. Our Prayers must be fervent and zealous, with strong Intentions of Spirit, and with affectionate Constancy and Perseverance; for by such a Deportment we move God to pity us, and to bestow on us the Assistance of divine Grace, that we may live by Faith, till we come to see him that is invisible By Faith we are impowered to despise the World, that we may become Heirs of the invisible Kingdom, where we shall for ever live in fine Apartments with Angels and glorified Spirits. O assist me by the Eye of Faith to view the Splendor and Glory of Heaven, ingrafe in my Mind a lively Sense of the divine Attributes, that I may suppress in my self, and others all Atheistical Thoughts, and readily comply with the divine Mind in all Things; that I may not be deprived of Celestial Joys.

## CHAP. XXII.

*The Church of* England *a most pure Discipline. Our Liturgy, in her Litany hath taught us to invoke God with an humble and lowly Mind.*

THE Mind of Man is naturally sluggish, and will take its Ease, and remit the Reins, if it be not urged by some

Neceſſity, or attracted by Delight and Complacency to kee
to its Duty, and when the Mind is employed in a hearty and
vout Uſe of pious and well-compoſed Forms of Prayer, it is w
thily entertained and wiſely diverted. Our Church Litu
does afford Variety of Expreſſions in her Devotions to recre
and refreſh the Mind; we have there great Variety of Expreſſi
to corroborate and ſtrengthen our Minds. We have no Neceſ
to ſupply, but what we there find ſuitable Petitions to ask
Relief to ſupply it; there we pray againſt Thunder and Ligh
ing, and againſt Plague, Peſtilence, and Famine, and againſt
undations, and for ſeaſonable and wholſome Weather that
Earth may yield us her Fruits in due Seaſon, whereby to ſupp
our Bodies, that they may be Inſtruments of Uſe and Com
to our Minds, to ſupport us in the due Worſhip of God. T
principal Work of Prayer lies in taking Pains with the He
and in keeping that humble and devout, and lifted up to Go
holy Raptures. The whole Matter of our publick Prayers
comprized in well digeſted Forms; our Heart and Mind i
Leiſure to be intent, when we offer them up to God, to render th
pure with holy and pious Intentions, the main Work and gr
Buſineſs of Prayer lies in the Intention; for a holy Mind is
ceptable to God, and will procure Bleſſings to Mankind in ge
ral, aud to us that endeavour to offer them acceptably in part
lar. To keep to a Form of ſound Words in Prayer is very
ceptable, and will keep Men ſteady and ſound in Religion,
make them ſober and diligent in all their ſecular Affairs; h
the Mind is edified, and the Fancy gratified with ſweet and h
venly Delicacies, and the publick Offices of Religion are to
preferred before private. Private are not to be omited, b
carefully to be performed; but the publick brings greater Gl
to God, and a general Bleſſing upon the Wo[illegible]d; ſo that b
are carefully to be regarded, and perform[illegible]e that hath
a teeming Imagination, nor a flueant or [illegible] Tongue, may
pour out his Soul acceptably to God, without any great Diffi
ty; for God accepts a willing Mind, where a Man is not able
utter a Word. The good Intentions of the Heart are viſible
acceptable to Almighty God, who hath a great Multitude of S
plicants who hath not Elocution, and yet can, and do exp
holy Deſires, and good Motions, underſtandingly, orderly, and a
known only to God, and therefore acceptable to him; *i. e.* th
whoſe Minds are conſtantly employed in adoring and glorify
their Maker. If they are not capable of extempore Prayer,
they are of mental, and ſuch as God can diſcern and acce
though vocal Prayer be not their Talent, yet God will acc
the ſilent Motions of their Mind; he that is not qualified for
miniſterial Function, nor honoured with ſo high a Dignity,
may be part of that Nation whom St. *Peter* ſtiles a Royal Pr
ho

ood, a holy Nation, a peculiar People, 1 St. *Pet.* 2 9. Lord
e beſeech thee to hear our Petition, and to grant our humble
equeſt, which we offer to thee with an humble and a penitent
oul; be merciful to us vile Duſt and miſerable Sinners, we
eſeech thee to deliver us from every Evil. O Lord, thou
od of Truth and Righteouſneſs, ingraft in us the true Princi-
l of Love and Obedience. The Senſe of thy Love to us is the
uſe and Ground of our Love to thee; waſh our Thoughts
d Tongue from all Impurity, make our Hearts ſuch, as it may
eaſe thee to reſide in. What Holineſs ſhould poſſeſs that
eart where it pleaſeth God to reſide; let me uſe my Tongue
one whoſe Words are all regiſtred, and that muſt give an
ccount for every idle Word; let my Speech be ſo ſeaſoned,
at I may glorify thy Name, and edify others; let my Words
profitable, ſeaſonable, and ſerious, charitable and diſcreet.
eliver me from all ſinful and impure Thoughts and Actions;
t me bring them to the Rule of thy Preſence, and examine
em by the Rule of thy Word, that in the laſt Day I may be-
ld thy Face with Joy and Gladneſs, in the mean while let
e clearly diſcern and know thy Will, and gladly and chear-
lly obey it with joyful Alacrity.

§ I. We cannot too often joyn our Lords perfect Prayer to
rs that are ſo imperfect; ſince by him alone both we and our
ayers become acceptable, without his prevailing Merits, we
e eternally miſerable; our Lord in his Agony repeated the
me Words ſeveral times, which may juſtify us in imitating
him; holy *David* in the Pſalms reiterated the ſame Words,
*his Mercy endureth for ever*, Thirty Six times in one Pſalm 136
d if our Church begs God to hear us, One and Twenty times
her *Litany*, it is but in Imitation of the foregoing Worthies,
often repeating the ſame Words upon various Occaſions, out
a deep Senſe we have ardently deſire God to hear us, accept,
d anſwer us, feeling an inward Joy in Gods Bounty and
rcy, it is but reaſonable we ſhould ſhew outward Signs of
having a ſtrong Deſire of being heard and anſwered; we
ently importune the Majeſty of Heaven to pity and compaſ-
nate us frail Duſt and miſerable Sinners. The doubling and
bling our Petitions for Mercy with Earneſtneſs, cannot be
rged upon us as Tautalidge, but ſhews an Importunate De-
e to be heard and anſwered; to which we are encouraged by
ds Promiſes of Acceptance. The ſilent and inward Motions
the Mind are very acceptable to God, and will prevail with
n for Mercy as well as the greateſt Oratory or Eloquence,
e inward Motions and Deſires of mental Prayer are of great
lue. Variety of Words may be of uſe, but where they are
nting God will regard and accept his mental Petitioners.
oſe that are againſt Forms of Prayer would oppoſe Reaſon

and Senſe, and the Wiſdom of all Ages, and ſtear their Courſ
againſt the Stream of all Antiquity; and what if the primitiv
Practice ſhould put us in Danger of looſing Power, Patrimo
ny, and Preferments, yet we ſhould hazard all rather than in
cur the Diſpleaſure of God; we ſhould prize no Loſs in com
pare of Heaven and Happineſs; we ſhould ſtrive to regain th
Favour of God at any Hazard. The Riſe and Original of a
Evil we are to deſtroy and cut down, and to retain our Integ
ty to the greateſt Hazard of our Lives and Fortunes: Let u
not undervalue that which wiſe and knowing Men in all Ag
have ſo highly prized. Form and Comelineſs in Religious Wo
ſhip is very preferable, this renders it prevalent with God, an
pleaſing in the Eyes of Men; can we do better than to deſir
the ſame Bleſſings in the ſame Words? If we are ſoberly an
religiouſly devout, and would keep up a due and conſtant Re
verance and Fear of God in all our Deporment, we canno
maintain it better than by vindicating his Honour in public
Worſhip. We find that all the former Worthies who were go
verned more by Judgment than Fancy, have ever endeavoure
to ſhew forth God's Honour, by vindicating the Lawfulneſs o
publick Forms of Worſhip, and thoſe that have oppoſed them
have ever betrayed their own Ignorance. To God only ou
Prayers are directed, and his Honour only we ought to ſee
in all things; *every good and every perfect Gift is from God*, fro
whom we expect all divine Bleſſings. Some Men can expre
themſelves with greater Fluency and leſs Heſitation than othe
and this may be ſtiled the Gift of God, as are all other Facu
ties of Mind and Body; they that have not a Readineſs o
Mind to conceive, nor Elocution of Tongue to utter Praye
muſt yet depend upon Gods Acceptance; for it is not of hi
that willeth, nor of him that runneth, but of God that ſhewe
Mercy. God accepts a Man for his Sincerity, and not for h
Gifts and Parts only; for many evil Men have great Gifts
embeliſh their Actions, but when they are abuſed, they w
turn rather to their Judgment, than to their Advance, whi
will much change the Scene with them. Having premiſed th
much, I ſhall paſs on to an Admonition to be careful of t
Windings and Turnings of the Mind; we are to be in con
nual Conteſt with our ſenſual Appetite, we muſt beware of
Motions and Inclinations to Evil. An evil Deſire is very ſi
ful, and muſt be nipped in the Bud; God beholds the Motio
Inclinations, and Deſires of the Heart; no Thought is unob
ſerved by him. May this awe us to bring our Deſires into Su
jection; the Heart as it is the Seat of Deſires, ſo it is the on
Sacriſice that can be offered up to God, as it is the Chamber
our Thoughts, it is the only fit Room to entertain God in. T
Heart is the fitteſt part to be aſſiſted with the Spirit of God,

the only fit thing that we can give him, and the only thing in effect which he requires. God is a moſt pure and delicate Spirit. The Heart is the Collection of all the Powers of the Soul, in the full Extent of it; a clean Heart is ſuch an Heart as hath clean Deſires, and holy Affections; ſuch an Heart is a good Preparative to an abiding Life. Bleſſed is that Heart that hath acquired ſuch heavenly and noble Powers, theſe add Wings to the Soul, the Affection of Love is the principal and governing Affection of the Mind, and the Root of all other Paſſions, whatſoever I love, renders that hateful and diſpleaſing, which prevents me from it, or deprives me of it, and ſo occaſions the Paſſion of Hatred and Anger; whatſoever I love makes me joyful, or delighted in the Enjoyment of it, and ſorrowful in the Loſs of it; whatſoever I love, I hope for; the chiefeſt good (of the Object) draws out the chiefeſt Love, an infinite Good draws an unmeaſurable and boundleſs Love; ſince Almighty God is the chiefeſt and infinite Good, there cannot be an Exceſs or immoderate Love of him. We cannot render to God ſo much as we owe him, we are to look upon all the Good that is in the World, as derived from God, and from his Goodneſs; all worldly good Things are infinitely below that Good that is in God, and therefore all our Love of them muſt be ſubordinate to that Love which we owe to God; other Love muſt be guided by the Love of God, and muſt give place to Divine Love. I muſt love all worldly good things with a Reſerve, that if God be pleaſed to recall them, I may be content and ſatisfied without them. The Love I have to God engages me to ſubmit to his Will, and obey it; for if I love him beſt, I muſt be pleaſed with what his Will is. God is the beſt Good, and therefore his Will is the beſt; I am to prefer my Soul, and the good things thereof before all external Advantages; for what can be given in Exchange for my Soul. I am alſo to prefer the Good of my Health before Wealth, or Honour, or any other temporal Advantage. I am alſo to prefer the Safety of the State wherein I live, before my Wealth, becauſe a publick Bleſſing is to be preferred before a private, becauſe when the World is in Danger I muſt needs be ſo too. I am to prefer a great Good that may accrew to many, before a ſmall and private good, that extends only to a few. But above all, we are to prefer the Honour and Glory of God before all other Concerns whatever, becauſe God is the great Good, and muſt be loved above all things, and my Love to his Honour is but the Reſult of my Love to him. I muſt prefer the Good of my Neighbours Soul, before the Good of his Body or Eſtate. I am alſo to prefer the Good of my Relation, before the Good of a Stranger, becauſe I have a juſt Cauſe to love a Relation before, and above a Stranger. If I ſee Two Men in Danger, and can but relieve

one of them, both being equal to me, I am to prefer the Relief of him whose Danger is the greater or more eminent, before the Relief of him whose Danger is less or more remote; and herein Prudence and Integrity of Heart, must be the Director of my Love, and the Emanations of it; always, provided nothing unjust or dishonest be mingled with what I do, among good things that seem equal, I am to prefer the most lasting and most durable, for Lastingness and Durableness is a special part of the Goodness of any thing. We must never give our Affections of Love Leave to run out alone without Judgment, and Consideration going before it; the due Government of the Affections of Love governs all the rest. One man sets his whole Heart upon his Greatness, another upon his Wealth, another upon his Pleasure and Recreations, another upon his Preferment, another upon the Favour of great Men, another upon the Applause of his Learning or Eloquence, and so childish are we, as to be enamoured with every Toy, every Feather is sometimes the Object of our Love; for want of a true Judgment and Estimate of things. We talk of loving God above all things, and of the great Value we set upon our Soul, and everlasting Life; but for the most part they are but Words and Speculations. When we come to the Point of Practice, which is the Trial whether we love Life, or are careless of our eternal State; for he that does not live answerable to these Notions is defective. The good things of this Life have in themselves a just Measure of Good, and according to that Measure of Good that is in them they deserve a proportionable Measure of our Love, for external Blessings are real Blessings. We may in some Measure love Wealth, but Wealth is but a useful Instrument directed to other Ends; such as the supporting my Life, my Health, and my Relations. I am therefore to love it less than these, because these are more valuable; we are not to expect that Good in anything that is not to be found in it; we value many things that have not perfect sincere Good in them. Most earthly Blessings have a mixture of Evil in them, or at least not stable and permanent Good; but in God the Lord is the Fulness of all Perfection.

§ II. We are surrounded with abounding Evidence for the Use of Liturgies, as is confirmed by many unquestionable Witnesses as any Matter of Fact can be attested; as the ample Testimony of the Fathers in every Century do testify, together with many foreign Divines, who acknowledge, that a publick Form of Liturgy hath obtained, in the universal Church throughout the whole World, for above Thirteen Hundred Years, and do at this Day every where obtain, except among some upstart Sects of Dissenters, who were started up in the late Times of Liberty, who were Enemies to all Forms, and consequently to

all eſtabliſhed Order and Diſcipline, and ſeem to drive the Principles of Confuſion as far as they will go. The Council of *Laodicea* ſate about the Year 364 ſhews the Uſe and Excellencies of Liturgies, and likewiſe this is ſhewn from the Council of *Carthage* and *Mileuis*, which ſate ſomewhat after. *Euſebius* tells us that *Conſtantine* (beſides the appointed Prayers) ordered a Form of Prayer to be compoſed for the Uſe of the Souldiers; ſo to our Liturgy there hath ſince been added a Form of Prayer to be uſed at Sea. The Precept of our Lord Jeſus Chriſt will not till the End of Time be out of Date, who hath commanded when ye pray, ſay, Our Father *&c.* which may vindicate this Form from Diſuſe and Contempt. The Antiquity of Forms of Prayer are very ancient, the learned *Fagius* makes them as ancient as the times of *Enoch*; *Gen.* 4. 26. When Man began to call publickly upon the Name of the Lord, better Forms cannot be given, than thoſe the Church of *England* is bleſſed with; thoſe that are given to cavil tell us that Liturgies and Lazineſs ſettled together. but theſe Men act the part not of puny Slanderers, to caſt a little Dirt here and there, but like wholeſale Calumniators, ſtrike home, and would aſpierce the whole Chriſtian Church in all Ages, ever ſince ſhe hath retained Liturgies, which is from the Beginning, they take the Continuance of Liturgies to be the Continuance of Ignorance and Darkneſs, and they that lay them aſide think they have a marveillous Light ſhining about them, they think that Light is broke out upon them in its Meridian Splendor, whereas the eſtabliſhed Forms are of univerſal Uſe, and bleſſed are the People who have their Direction, whoſe Life anſwers the Piety of their Devotions. Wiſe, godly and authorized Perſons value them as they ought, whoſe great Abilities are employed in the Glory of God, and the Good of the Church, in the due and laudable Uſe of theſe Forms, which are enjoyned for the Unity and Decency of publick Worſhip, who endeavour by Argument and Perſwaſion to keep ignorant, bold and unauthorized Perſons from being ſcandalous to the Church by Irreligion, Atheiſm, and Diſorder which ought to be ſuppreſſed with Vigour and Might, leaſt it grow too predominate, to the undermining, if not the Overthrow of Chriſtianity, which is too much blackened by bold Offenders, whoſe Malice ſtrikes at all religious Worſhip. they will hardly allow any thing ſacred or future, the preſent Jolities, the preſent World is all they aim at. Future things they will not believe, till they come to be convinced in a burning World, when it will be too late to cry for Mercy, when it is the Time of Juſtice. Let the Thought of this awarn all Men to fly from Sin, and ſo demean themſelves as in the Preſence of God; our Thoughts are naked and legible to God, no Thought is hid from him; let all our Thoughts, Words, and Works be univer-

univerſally ſubject to him and to his revealed Will, that we may be holy as he is holy in all manner of Converſation. Purge we then our Hearts from all vain and unprofitable Thoughts, and particularly from ſinful and polluted ones, and let our Thoughts be ſuch as becomes the Preſence of God *Shed thy Love O Lord abroad in our Hearts, that we may truly underſtand the Cauſe and Ground of thy Love to us; ſhew us the Greatneſs and Fulneſs of thy Love and give us Grace and Strength reciprocally to return it. Accept the ſincere though imperfect Obedience of us thy Servants, who devote our Souls entirely to thee.*

§ III. A Man of a pregnat and aſpiring Wit, may be capable of ſerving his Country, eſpecially if he hath Wealth, Favour or Nobility; for theſe bear great Sway with the People, and influences the Spectators to Imitation, *i. e.* Virtue in theſe Men is attractive; but Poverty is an Impriſonment of the Mind, it cannot ſhow its noble Genius, not that the Mind it ſelf is ſtreightned more in Poverty than in Wealth, but upon many Accounts is more free; but without outward Abilities a Mans Virtues cannot be known. He that hath a liberal Heart in many Caſes cannot ſhew it without an Ability to extend Liberality to the needy and diſtreſſed Religion is of Force and Might to amplify Cities and Dominions, it is of attractive Virtue to repleniſh and comfort Men's Hearts, it animates Men to ſeek Tranquility and everlaſting Glory. This being the Centure to which we aſpire, this brings true Wealth and real Promotions. Poverty do as it were drown a Man in his Virtues, having no means to ſhow them. Poverty to a Man not well eſtabliſhed in Virtue, will provoke him to do infamous and deteſted Deeds; but when a Man is well eſtabliſhed in Virtue, no Poverty or any other Diſaſtor will provoke him to do Evil. Let no Vanity or Perſwaſion draw thee to the Miſery of Sin; Riches will give Pleaſure in Health, and may add comfort in Sickneſs; but if they are to be gained by ſinful means, they are carefully to be avoided. Innocency will keep the Mind and Body free from many Evils; if thou haſt Riches relieve the poor and thy honeſt Friends, and give means of Defence to thy Poſterity with them exceed not in Glory of Apparel, Bravery is ſoon out of Faſhion but Money in thy Purſe will ever be in Faſhion, and no Man is eſteemed for gay Garments, by thoſe who know the Value of better Treaſure, to wit, Wiſdom and Virtue; ſeek not baſely to attain Riches; deſtroy no Man for his Wealth, nor take any thing from the poor, for the Cry and Complaint thereof will peirce the Heavens; 'tis moſt diſhonourable to wreſt any thing from the needy. God will never proſper thee in ought, if thou offend herein; he that hath pity on another Mans Sorrow, ſhall be free from it himſelf; but he that delighteth in, and ſcorneth at the Miſery of another, ſhall fall into it himſelf; but he

that

that hath Mercy on the poor lendeth to the Lord, and the Lord will recompence him what he hath given; make not the hungry Soul ſorrowful, defer not thy Gift to the needy; for if he curſe thee in the Bitterneſs of his Soul, his Prayer ſhall be heard of him that made him, who will avenge the poor and needy, when he cryeth unto him. God is a Refuge to all in Diſtreſs, and 'tis the Glory of a good Man to defend the poor and the needy from Oppreſſion and Tyrany; for a brave Mind will do brave things. A brave Mind cannot want true Virtue, which is firſt formed in the Mind before it be put into Practice; the Actions flow from the Heart which is the Spring and Fountain of Action. The Deeds of Man ſtand regiſtered in the Book of Life, which infinitely out-laſts the Book of Fame; the Mind of Man is the third Region in him, wherein he hath an intellectual Globe, to improve to the Glory and Praiſe of God; but a pompous Eloquence without a Man be florid in his Actions, as well as Words will not avail him when God ſhall take an Account of him in the Day of Retributions, in the Day of Judgment God will not reverſe, but confirm the private Sentence, he hath paſſed upon every particular Perſon at his Death, and this may awarn thoſe to fly from Evil, who are more learned in the Law than in doing Right, who have far more Knowledge than Conſcience, ſeeing the Bonds of Reaſon and Love are Immortal. True Reaſon is always the ſame, and a wiſe Man will reverance it; enlightened Reaſon inſtructs a Man to love God, whereby he may find true, everlaſting and endleſs Comfort; even when all outward Comforts fail, in the midſt of worldly Torments, when your Brains are broken with conſtant Miſeries, and yet this is no Paradox, for God will give the good Man inward Joy, though he hath outward Torments, and 'tis the Glory of the great and good to be the Refuge of the diſtreſſed. He that hath the God-like Talent to oblige, is an happy Man, he merits the Eſteem and Veneration of all Men; a good Man is truly practiſed in the Arts to pleaſe true Reaſon, which is always delighted in that which is good. Virtue is always new and gay, it bears an eternal Spring, as the Men of Senſe and the judging World muſt confeſs, to whom 'tis a Pleaſure and an Honour to be good, they fly with haſty Joy to God-like Actions, by which they merit Love and Admiration. In Goodneſs, Love, and Beauty dwells, and it begets reverend Wonder in the Soul; in all Diſtreſs it gives us Thoughts and Hopes of future Bliſs; if Sincerity have been our Director, and Artifice have not been our Blemiſh, but have ſhewen that Reverance to Virtue which it deſerves, and preferred it before an earthly Crown, the Thought of which ſhould prevent Men from all inglorious Proceedings, which bring on Men a Deluge of Miſeries which nothing but internal Conſolation of Mind

can

can deliver us from; which we receive from the holy Ghoſt, and 'tis a Gift which none but God can give. This fills us with Hope and Confidence in God, which is the greateſt Treaſure, the richeſt Jewel that a Chriſtian can enjoy in this Life; for by this we paſs through all Afflictions, all Tribulation and Adverſities moſt joyfully. A ſecure Mind, or good Conſcience is a perpetual Feaſt, from which we may infer, that the virtuous Man always having Peace of Conſcience, ever liveth in a feſtival Joy, and glorious Feaſting. He is filled with Conſolation and overflows with exceeding Joy, even in the midſt of Tribulation; ſuch is the Effect of a voluntary Submiſſion to the Will of God. This too is a certain Sign of Sincerity, this turns his Hope into Aſſurance, that when the Days of [illegible] over, ſo are his Dangers; therefore when his Labours end, his Joys ſhall begin that ſhall never end; when he puts off Fleſh he ſhall be cloathed with Glory. He is inveſted with glorious Hopes, he hath a fore Taſt of Bliſs on this Side the Grave, when the Gates of Death open to receive him, it gives him a Proſpect of Paradiſe, his Diſſolution is Deliverance, he expires into Life, and dies into Immortality; let us always bear about us theſe Thoughts, and they will keep us from offending the Majeſty of God, whom we are ever to adore in Spirit and Truth, and when we call upon his awful Majeſty, we are to ſpeak in the grave and pious Language of Chriſt's Church, who hath evermore been guided by the Spirit of God *i. e.* the holy Ghoſt, (and not to looſe our ſelves with Confuſion in any ſudden, abrupt, or rude Dictates,) which are framed by private Spirits; in Regard whereof our Prieſts and Deacons are enjoyned to ſay the Morning and Evening Devotions of the Church, as it is appointed by the Church in the Preface before the Common-prayer Book. In fine, all Prieſts and Deacons ſhall be bound daily to ſay the Mattins and the Evening Song, either openly or privately as was of old ordained in the Council at *Venice* under *Leo* the firſt Canon the 14 and in the Council of *Mentz* Canon 57. from whence we may perceive it is not ſo much our Duty to talk and diſpute, as to practiſe Virtue, and to live up to the Rules of the Chriſtian Religion; for God is more delighted with true Devotion than with Diſputes, and good Souls are more delighted and comforted with holy Aſpirations, than with the buſie Subtilties of the World, in which Senſe St. *Auſtin* was wont to ſay, that the pious and devout though unlearned, went to Heaven while other Men truſted to their Learning, diſputed it quite away; and ſo much of our Life is celeſtial and divine, as we ſpent in the holy Exerciſe of Prayer and Devotion. Devotion is full of Benefit and Delight to every holy and devout Mind. From the Prophet *David* we have our Third, our Sixth, and Ninth Hours of Prayer, which we daily obſerve in Reve-

rance,

rance of the holy Trinity; it is not the bare Recital of a few Prayers, that we are to place any Excellency in, but the Holineſs of our Intentions wherewith we offer them, we are joyfully to hope that God will accept the hearty Imitation of the ancient Chriſtian Piety, which is very acceptable to God. Prayer is a Work of that Dignity and Honour, wherein the Angels and Saints of Heaven are employed; it is an Advocate for the guilty a Redemption for the Captive, a Reſt for the weary, and a Comfort to the ſorrowful, our Safeguard both when we ſleep and when we wake. By Virtue of this, God cloathes us with the Ornament of his heavenly Grace, and covers us with the Robes of his Righteouſneſs.

God is pleaſed to cleanſe us with the bright Fountain of his Mercy

*As the Soul Life to the Body gives,*
*So Prayer revives, the Soul by Prayer lives;*

how can that Man expect to proſper, that ſeeks to feed his Body, before he hath refreſhed his Soul with Prayer. It was the Cuſtom of holy Men of old to begin to adore God, when the Day it ſelf began, and to ſet apart the firſt Hour of the Day for the chearful Performance of their heavenly Duty; it was early in the Morning when our Lord aroſe from the dead; let us ariſe and in the Beginning of the Watches, pour out the Zeal of our Souls before the Lord. *Thus while on Earth we may imitate the holy Angels that are in Heaven. Lord turn me from my Wickedneſs, that I may eternally live; give me true Repentance, that I may obtain thy Pardon.*

*Be in my Head, and in my Underſtanding;*
*In mine Eyes, and in my Seeing;*
*In my Mouth, and in my Speaking;*
*In my Heart, and in my Thinking;*
*And at my End, and my Departing;*

*and receive my Soul to Glory.*

§ IV. Thirty Nine Articles are given us for the Summary of Religion. Thirty Six contain the Subſtance of it, wherein we agree with our diſenting Brethren, the other Three the additional Appendiges, about which we have ſome Difference with them, of a few Modes, and Accidents, *&c.* Maturity of Years ripens the Judgment, and Length of Days encreaſeth Knowledge by which we diſcern the Lovelineſs of Truth contained in theſe Articles, which contain the principal Heads, and ſummary Subſtance of the whole Body of Divinity, which branches it ſelf into the whole Duty of every Chriſtian Man. Time and Experience add to Knowledge, ſo that when a Man is arrived at Maturity, he cannot withſtand the Evidence of Truth, but before we muſt proceed from lower Methods, till we come to be capable of Demonſtration. For before we arrive to this, we are bewildred and loſt; when the Notions we fix on are above our Capacities; for things difficult are not eaſie to the meaneſt Capacity as is

is moſt evident, but Grace turns all the Paſſions into a well-regulated Zeal, which will ſupply the Defect of higher Atchievements; when we cannot attain to the End at which we aim, we muſt ſet down content with thoſe Abatements wherein we are deficient, and refer our ſelves to the Wiſdom of our great Maſter who can ſupply our want of parts with inward Holineſs, which is an equivelent in lew of every thing we want. Theſe are ſerious and weighty Truths, and very well deſerve our deep and impartial Conſideration; there was an exact Conformity of Chriſt and and his Apoſtles to the Jewiſh Church, in the Three great and memorable Feaſts, their Paſſover, is our Eaſter, Pentecoſt, Whitſunday, and the Feaſt of Tabernacles, which was to be obſerved of all the Members of the Jewiſh Church, they were all commanded at that Time to repair to *Jeruſalem* to worſhip the God of *Iſrael*; ſo the Apoſtles were continually in the Temple bleſſing and praiſing God, who liveth for ever and ever; and we ought to keep the Unity of the Spirit in the Bond of Peace, which can only be by joyning together in one Fellowſhip and Communion, this is that one Catholick Church or Body of Chriſt which we are to keep entire without any Schiſm or Diviſion. Our Saviour ſhewed himſelf marvellouſly ſociable and converſable to all Mankind, he did not ſeparate from the Synagogues of the Jews every Sabbaoth-Day, but addreſſed himſelf to it, and ſtood up for to read, and withal joyned himſelf to the Congregation as a Member of it; he punctually obſerved all the Rites and Ceremonies of the Synagogue Worſhip, he made no Separation, but continued a Member with them, till their ſeeking his Life and other Buſineſs of his Function called him thence; he did not ſeparate from, nor endeavour to deſtroy the eſtabliſhed Church, he gave no bitter Invectives againſt it, but taught Love and Unity in his Doctrine and Practice, and he exhorted all Men to follow his Example; *to love as Brethren, to be pitiful and courteous*; he was a Superiour, yet his Humility was ſo conſpicuous, that he ſubjected himſelf to his Inferious, even to the waſhing of his Diſciples Feet; 1 *Cor*, 14. 32. 33. The divine Word wills, that the Spirits of the Prophets ſhould be ſubject to the Prophets, implying that inferior Miniſters ſhould be ſubject to their ſuperiors; that ſo Order, Peace and Diſcipline may be preſerved. If our Lord Chriſt (that was ſuperiour to all Men, whether Kings, or Princes,) ſhewed Subjection to Inferiours; how is it that Inferiours can hardly be courted to ſubmit to their Superiors.

§ V. The Lords Prayer which our Saviour taught his Diſciples, is not only a pattern of Prayer, but is it ſelf a comprehenſive Prayer, 'tis a Form dictated by Chriſt, and is daily repeated by the Command of Chriſt; it is the moſt exact and ſacred Form of Prayer in the World; Jeſus Chriſt indicted it, and taught it his Diſciples, who were to teach the whole World the Rules

and Practice of true Religion, we ought to keep our Hearts at Leisure to attend the great Business of Prayer, that we may pray with Life and Vigour; when we worship God in the publick Offices of the Church, we joyn in Prayer with the whole Church at the same time, and in the same Prayers, which may encourage us with great Hopes of Success, from the Harmony and Agreement of our Petitions. The Warmth and Heat of Fancy is not to be compared with real Fervency of Spirit; take not some false Heats for true Zeal, nor the Delusions of Imaginations, for true Devotion of Heart; these are somtimes mistaken by undiscerning and vulgar Minds. Make use of that pious Fervency of Spirit, that resides in the Heart, and is filled with strong Desires after God, and with an inward Delight in him; in this consists sound and true Devotion, but feaverish Heats of Fancy are not true Devotion, which rather inflame and disorder the Spirits, than are any real Help to them; 'tis not every Warmth that is true Zeal and Piety towards God, or that can keep up a constant Heat of Love and Desire towards him; this is not that vestal Flame that never goes out. The true inward Flame of a devout Heart, is permanent and lasting true Zeal is uniform and constant, and will abide as long as Life continues; 'twill enkindle and cherish in our Breast the Love of God and our Neighbour. This is a good Sign of a kindly Heat and spiritual Life in the Soul, but this the transient and preternatural Heats of Fancy cannot do; we find our Saviour who could not want Variety of Expressions, pray Three times in the same Words, and that in his Agony too, when the Anguish and Bitterness of his Sufferings was sufficient to enspire him with new Words, if there had been any need of them; even in the Height and Horror of his Dereliction, he was so far from affecting new Words, that he used a short Form taken out of the Psalms 22. 1. *My God, my God why hast thou forsaken me?* Our Church hath wisely provided for all Emergencies, in the want of Rain, or fair Weather, War, Famine, or Sickness, against Thunder and Lightening, and the like, that we have only to add to our Devotions, Piety of Life, so that they that have not the Talent of Variation may serve God acceptably; if there be other extraordinary Occasions, publick Fasts or national Sins and Calamities, the Governours of the Church, Bishops and Clergy, are appointed by the Queen's Majesty to make suitable Prayers herefore; so that the People are well provided for, on all Occasions, to take Words with them, when they worship God; so that they need not offer unsuitable Sacrifice, if to the Forms of our Church they offer Piety of Life. We are also provided with publick Thanksgivings for national Mercies and Deliverances in our well digested Forms suitable to all Occasions; the daily and constant Matter of Prayer is still

the

the ſame, for *Solomon* tells us there is nothing new under the Sun, but if any new or unheard of Occaſion or Occurrence ſhould happen, the publick Authority takes Care to provide ſuitable Words according to the preſent Neceſſity of the Occaſion, in all providential Events and Occurrences. Our Lord Chriſt provided a Form of Prayer not to deaden, but to help and quicken our Devotions; the holy Ghoſt did not deſtroy the Life and Vigour of Devotion by putting wholſome and ſuitable Expreſſions into writing, that it might be read and uſed by all Chriſtians in all Ages. The Goodneſs of God to his Church hath not left it deſtitute of abundant means for the Salvation of all Men, and now being well provided with apt and ſuitable Words our Hearts may be at Leiſure to attend with Seriouſneſs the great Buſineſs of Prayer, we need not be called off and hindred by the Study and Invention of Words. No Man of Modeſty will pretend to ſet up his own Wiſdom above the Church, or his own vain Opinion above the Wiſdom and Authority of Superiours, which were ordained to teach a perfect Harmony; whoſo exalteth his own Opinion ſhews Pride and vain Glory; *Prov* 11. 2. *when Pride cometh, then cometh Shame; but with the lowly is Wiſdom.* God hath given unto us all things that pertain to Life and Godlineſs; may we not abuſe nor miſuſe it, through the Knowledge of Jeſus Chriſt, who hath called us to Glory and Virtue; 2 *Pet.* 1. 3. according to the Meaſure of his Wiſdom and Power. God directs us to pure Soul raviſhing Joy, and fills our Minds with holy Gladneſs; may we therefore advance above earthly Thoughts, and be inebriated with divine Pleaſure, and unſeen Joys moſt deſirable and delightful.

§ VI. Forms of Prayer are ſo far from being forbidden, that we find them recommended and preſcribed by divine Authority and by all wiſe Men are reck'ned in the Number of lawful things and our ſuperious do not go beyond their Commiſſion in commanding them, the Apoſtle required that *all things in the Worſhip of God ſhould be done decently and in Order*; 1 *Cor.* 14. 4. Order cannot be kept by chance, the vulgar will not of themſelves obſerve that Decency that becomes the Service of God, they will not obſerve Decorum, nor do things for Edification; he that works not by Line and Rule, cannot build a regular Structure. Governours are Gods Miniſters, ſet up by him and inveſted with his Authority, which muſt therefore extend to all lawful things; and he that obeys only for Fear of Puniſhment, acts only by a looſe Principal of Obedience, which will be caſt off by many, when they can eſcape unpuniſhed; but he that acts for Conſcience Sake, has a firmer Bond, even when all Penalty is ſuſpended; for if there were no Puniſhment allotted for Sin, yet he would endeavour to keep a good Conſcience, and

to hold *faſt the Form of ſound Words*, which no Man can hold faſt or keep ſound long, if he be ſubject to daily Variations; which are changeable and uncertain, and will not advance to the Fountain Head, nor give a Man to drink of living Streams; which are to be acquired by ſolid Goodneſs, and a ſound and laſting Piety. We may read in each Syllable of the divine word, the Power of God and his Goodneſs manifeſted to all Men; 'tis not every one, who is ready of Speech, or nimble in anſwering, that is a ſpiritual or Inſpired Perſon, but the wiſe of Heart are governed more by Judgment than Fancy. True Religion inclines to the doing and ſpeaking the ſame thing; he that endeavours to keep up a conſtant Reverence and Fear of God in his Heart, muſt by a daily continued Practice deſire the ſame Bleſſings by daily repeated Prayer, and be in his Practice ſoberly and religiouſly devout; if he intends to find Acceptance with God, who knows the Heart as well as the Actions. There is not ſo much need of new Words, as there is to bring new Hearts, and good Affections, in the uſe of old well-digeſted Words; our Lord moſt earneſtly uſed the ſame Words, three times, ſo that a frequent Repetition of the ſame Words cannot hinder the Efficacy of true Devotion; we are bid to pray with all Prayers and Supplications in the Spirit, and to ſupplicate the Lord with all our Vigour and Might, at all times and in all Places ſuch a Deportment will bring to our Souls holy Joy, and divine Gladneſs, and will place us in a meridian Light, that we may be as apt for Prayer and holy Service, as they were in the Days of Inſpiration. St. *John Baptiſt* was the firſt Goſpel Preacher, he taught his Diſciples to pray; St. *Luke* 11. 1. 2, which could not be praying by the Spirit, for none but the holy Ghoſt could teach that; no Man is ſufficient of himſelf for this great Work, unleſs to the Help of Forms he be directed by the Spirit of God, which we muſt pray for with holy Confidence of God's hearing and aſſiſting us; the Apoſtles were elevated by the Light of divine Revelation, yet they acknowledged that they ſaw through a Glaſs darkly. Forms of Prayer were enjoyned when Men were endowed with greater Gifts and Graces than any can now pretend to, and are ſtill uſed by Men of the greateſt Abilities. No wiſe Man will ſay, that Nonſenſe and Incongruities are better, or more acceptable to God, than proper and well ordered Senſe, they that argue againſt Forms of Prayer, ſhew the Lameneſs of their Arguments; ſuch Men are ſilenced by the Law of God as well as Man; if any neglect to obey the good Order of the Church they muſt be thruſt out of it; St. *Matth.* 18. 17. all the reformed Churches abroad exact an acknowledgement and Subſcription to their Confeſſions and publick Worſhip, and may not the Church of *England* expect the ſame Security that all other Churches require of their Members; but ſome Men would have our ancient Liturgy, compoſed by pious and learned Reformers, laid aſide, like an old Almanack out of date

and nothing can please them but with the new Year to have a n
and reformed Liturgy, and when it begins to grow old, they w
grow weary of that too.

§ VII. When our Saviour continued all Night in Prayer, mu
of that time was spent in the secret Elevation of the Heart, w
many Sighs and Groans, though his Words were few and unv
ried; a great part of that Service was performed with Silence, t
is with the inward Motions and Desires of mental Prayer, wh
are often more acceptable with God than the greatest Multitu
or Variety of Words; it is good for us to elevate our Minds to t
eternal Will of God, and to raise our Thoughts to him, and
turn our Minds immediately to him, and adore him with profou
Humility and Reverence, and treasure up all the Mercies we
ceive from him in our Hearts, and keep our Minds fixt for ev
upon him, and make frequent use of Solitude and Retirement, t
nothing may disturb us from such holy Exercises; unnecessa
Company and Conversation robs us of many precious Mome
for by Retirement and Solitude instead of conversing with M
we may have the Company of God and Angels for our Compan
ons; for a wise Man will find little Leisure to spend in idle D
courses. There are many fine Passages in the holy Scriptures
delight and entertain us, there are delicate Christians that can fi
abundant Satisfaction herein. The divine Light will impa
self to such, and become the Love of such a Soul, who shall
sweetly settled in the Bosom of the Divinity, and be comfor
in Eternity. Time shall encrease him in Gods Esteem, to th
God will reveal his Secrets, and give them Grace to encrease
Virtue, without Pride or Self opinion; for he hath the tru
Grace that shall do the best things, and yet think meanest of hi
self; it is by the pure Goodness of God that we receive the le
Mercies, it is his infinite Providence that conducts and suppo
us through the various Passages of Life; for his Sake we shou
bear patiently all Affronts and ill Usage, accusing your self f
your Negligence in his Service; for who can be so upright an
holy, as the Strictness and Purity of his Holiness requires; t
best are too negligent and deficient in their Duty, and therefore
Reason ought to put himself in the Posture of a trembling pen
tent, when he approaches before so divine and holy a Majes
much less then can he in Justice attribute any thing to himself
for all the Holiness and Purity that is in the best of Creatures
due only to Gods Goodness, who gives the Grace and the Abili
to make a wise Use of it. He that is poor in Spirit will conte
himself in the want of all earthly Comforts without repining
God or Providence that in Wisdom orders every Mans Circum
stances, all times and seasons are appointed by him. Endure ther
fore all Contradictions with Willingness and Chearfulness, if yo
are found Fault with for something that deserves Praise and A
miratio

piration, we are to enure our ſelves patiently to bear unjuſt Anger and Reproach, knowing that God will abundantly recompenſe all Wrongs; therefore let no Contrarieties be grievous unto you. God will ſupply a ſuitable Joy to recompence your preſent Grievance, let Joyfulneſs of Mind poſſeſs you in the want of all outward Comforts; whatſoever God appointeth is incapable of Error, if your reaſonable Demands are harſhly refuſed, or rejected, yet be content, wait with Patience for a joyful Turn of things, when God pleaſes he will change the Scene, and your Diſcomforts ſhall be exchanged for better Treatment. The Lord is always one, though our Occurrences often alter, though you are ſuſpected, contradicted, and reproached without Cauſe, God will alter the Scene, and all things ſhall turn to the better for you in the Concluſion. If your Body be afflicted with Pain, and your Mind with Trouble and Fear, yet fear not, God is with you, and will give you a comfortable and a joyful Deliverance; if he diſcovers in you an ardent Deſire of well-doing, then he will cauſe all things to turn for you Good and Benefit, and will at length ſettle you in the Boſom of the Divinity; wherefore humble your ſelf to the loweſt Degree before God to the Bottom of your Heart, as long as there is the leaſt Breath in your Body; acknowledge God to be the true Fountain of Goodneſs, and bemoan your State that you have nothing worthy in you, diſtruſt your ſelf and truſt in your Saviour, and intreat his Aſſiſtance to make Proviſion for your Paſſage to Eternity; for this Journey great Proviſion ought to be made, and vain and uſeleſs will our own Endeavours be, unleſs God puts his helping hand to ſtrengthen and aſſiſt us, and to cover us under the ſacred Wings of his divine Providence, without whoſe Aſſiſtance we muſt inevitably periſh. *Lord aſſiſt me with divine Grace to overcome every Evil, and inſpire my Soul with holy Strength to pleaſe thee in all things and at all times*; for the beſt of Men have ſomething or other bad enough to bewail, if they are arrived at a true Senſe of the Proneſs of human Nature to vary from the ſtrict Rules of Holineſs, Chaſtity, and Purity.

§ VIII. He that depends upon God ſhall find that Aſſiſtance from the divine Spirit, that ſhall be his ſupport in all Exigences. Fore-thought and Premeditation may be be neceſſary, but a particular Aſſiſtance from God is beyond it, the Spirit of God directs thoſe that fear him; our Lord Jeſus Chriſt a little before his Aſcenſion into Heaven promiſed to ſend to his Diſciples and Followers the holy Ghoſt to be their Paraclete, which Word ſignifies not only a Comforter to comfort them in his Abſence, but an Advocate to plead their Cauſe, by teaching them to pray, and forming their Petitions for them; upon the Day of Pentecoſt which is Whitſunday, the Spirit, according to Chriſts moſt gracious Promiſe, was poured out upon them; this holy Spirit came on them as a Token of Inſpiration, and ſate upon their Heads in the

Appearance of Fire to represent those pious Ardours or Fervent of Spirit, that should accompany their Devotion, hereby they we furnished with great Variety of Spiritual Gifts, and this Spirit th was promised to be poured out upon them is stiled by the Proph *Zachary* a Spirit of Grace and Supplication, *Zach.* 12. 10. he th hath this Blessing, shall also have Fame, Glory, and Reputatio and which is more than these, Serenity of Mind, and Tranqui ty of Conscience. If our Hearts walk in Sincerity, we shall wa no manner of thing that is good, which may furnish us with A guments to resist Sin, as knowing that destroys all good; t powerful Spirit of God is able to affect in us whatsoever is neces ry to Life and Felicity. God can give us such a Delight in Service that shall be to us perfect Freedom; we are in Debt to G for Multitudes of Mercies, and to pay him Acknowledgeme is all he exacts from us; this Duty too will enliven and deli us, and be to us continual Joy. Our Liturgy begins with Co fessions to God on our part, and Absolution on Gods; it proce with Psalms indicted by the Spirit of God, and Chapters out the old and new Testament for our Instruction, and each Chap is attended with proper Hymns of Thanksgiving, then follow Confession of our Faith to God, and Prayers for all Men and all things, with proper Portions of holy Scripture for Sunda and Holidays, then we have seasonable Discourses for Instructi and Reprehensions, these necessary Doctrines we are to make o own, not only by a dull hearing but by due Application of Mi We must be careful that our Mind do not run out into Thoug foreign to the publick Worship as little as possible, to keep o Minds fixt upon God concerns our Life, yea Life everlasting, will produce us eternal Comfort; we are to give Consent Mind to all our Prayers, as well as Attention to what we are abo The Lords Day is a time of Rest from bodily Labour, but we to employ it in the Labour of the Mind; it is a time of refreshm to our Souls, it is Gods time and not our own, and we ought employ it as God hath designed it upon spiritual Business, depl ing our Sins, and begging all sorts of Mercies which we daily w joyning in the publick Worship in Mind and Spirit, and in Bo also, when Sickness, or Works of Charity or Necessity do hinder us, the publick Worship of God hath always been pre ed to private. God hath reserved some part of our time to be e ployed in his Praises; we are not to steal away his time and emp it upon meaner Business, this would be a Sin against Truth Gratitude. 'Tis certain God requires the Heart, that is, not ly Attention but Consent of Mind to all our Prayers; the Way of Devotion is guided by Reason and not Amusement, Breaks and Responces appointed in our Liturgy are contrived purpose to be used by the People to recall their Thoughts and them in Mind that they are adoring and worshipping the g

od, few or none ever ſpoke ill of our publick Liturgy, that tru-
underſtood it; 'tis they only that are ignorant of its Excel-
cy, and know it not as they ought to know it, that cavil at it;
y that cannot give their bodily Preſence to our publick Wor-
p, ought to joyn in the Congregation in Mind and Spirit.
don of Sins, and all ſorts of Mercies which we daily want, re-
ires our Attention to attain it; the Circumſtances of Mans
e are various, and there can no general Rule be given to ſuit
h Man; ſo there muſt of Neceſſity be ſome things left to Diſ-
tion. Every Man ought to conſult his own Conſcience ſin-
ely, and take with him the Aſſiſtance of his ſpiritual Guide,
o will direct him in things doubtful or dubious; God will
pence with us when we are about Works of Mercy, or Neceſſi-
becauſe he will have *Mercy rather than Sacrifice*, though his
nour is concerned herein, the Life and other Neceſſaries of
n may call us out of the Church, or hinder us from going to
without the Breach of the divine Law, and though it is the uni-
Service of a Congregation where God hath promiſed his Pre-
ce, yet when the doing ſome eminent good hinders our being
ſent at the publick Worſhip, God will readily excuſe us; but
vate Prayer it ſelf muſt not hinder us from publick. He that
es and fears God, ſo as to be frequent in his private Devotions
l not, nay, cannot deny God publick Worſhip; the ſame
nciple that brings a Man upon his Knees in his own houſe,
l bring him to Gods houſe, and oblige him to *fall down, worſhip*
*kneel before the Lord his Maker*; if a Man refuſe or neglect to
to Church, there's no Hopes of ſuch a Mans private Devotions
oly Zeal for Gods Honour promotes both publick and private
yer, which Prophaneneſs equally deſtroys; he that is not in-
acitated to come to the publick Worſhip, ought to give his
ſence and Attention to it, is it reaſonable that God ſhould wait
n you at your Houſe, or you on him at his, that is at places
apart for his Service, which we call the Houſe of Prayer. I
ld add many other aggravating Particulars to your Charge up-
each Head, but I forbear for Brevity Sake, having been alrea-
much longer than I intended, and becauſe I ſuppoſe you to be
of Apprehenſion and Conſideration and refer you to examine
r Conſcience, and deſire you to make ſuitable Applications to
r ſelf, and get the Anſwer of a good Conſcience towards God,
let others who are ſatisfied in this Way of Worſhip take care
they do not prove the worſt of Men in the beſt of Churches,
they ſhould ſtand convicted and condemned by theſe who
ted ſo holy a way of Worſhip, have a care you be no more a
iſmatick than an Atheiſt, for either of theſe may equally de-
y your eternal Happineſs; defraud not God of his due Ho-
r and Worſhip, at the Church in the publick Congregation,
l uſually ſheds forth the Influences of divine Grace; how fre-

quently did the primitive Christians meet in their publick Co[n]gregations? With what Zeal, Fervency and Application of Mi[n]d did they attend the publick Worship of God? What care di[d] they take to meet together in times of Persecution, with Seriou[s]ness, Gravity and Devotion; *the Lord our God we ought to wor*sh[ip] *and him only should we serve*; he that is conscious to himself that h[e] hath a Principal of Motion and Reflection within him, which we call Soul, ought to adore God with it; this is a Motion contradistinct to the Body, and of a higher Genius than it, the Body cannot of it self move, think, or understand; 'tis by the Assistance of the Soul that the Body does this. This Principal is distinct from the Body, and remains after Death, therefore I ought to take care that it may be happy for ever, and this should exclude from the most profligate Man the Necessity of frequenting divine Worship; for if there be something in Man that lives for ever, 'tis fit and reasonable that he should be careful of his Deportment, since he is sure to give an Account to God of all his Actions, it is very reasonable we should daily ask for what we daily want, that is the Supports of Grace as well as of Nature, whatsoever is needful for Soul and Body; although the boundless Clemency and Goodness of God bestows many common Blessings, sometimes upon those who are unthankful, yet he will not grant Remission of Sins to those who are impenitent; and yet this is of greater Concernment than all other Necessities. Gods Bounty to unthankful Men will aggravate their Sin, and Punishment, and render them without excuse; our Life is uncertain, and Judgment follows immediately after; therefore we are not to neglect an Opportunity of reconciling our selves to God, while the Day of grace is yet present, our meeting for divine Worship are originally the Consequence of our Necessity of it, and 'tis also the Law of Nature, and Gratitude is the Result of that Law, and he that is not thankful for Kindnesses is not worthy of them. Nature also teaches us to ask for things that we want of him that can give them, we are therefore to apply our selves to the all-sufficient and merciful Deity who alone is able to supply us with all things needful for our Souls and Bodies. God alone is our great Benefactor, who gives liberally to all and upbraids none; to him we are bound to express all possible Acknowledgements let us not be remiss or negligent in rendring him due Adorations for all the Blessings we have already received, and yet expect. Infinite are the *Methods* of Gods Providence, and various are the Ways of his explaining them to us his vasals; 'tis Impossible for us to trace them all, yet we should be considerate and thankful for those we apprehend, and beg him to give us a clear View of them that we may always bear about us suitable Acknowledgments; let not any Instance of Sin defile our Thankfulness. God hath as much appointed the Limits of our Lives, as the Bounds of our Habita-

tion

tion; let both these be Instruments of his Honour: True Grace is the lasting Foundation of Honour and Greatness; none can be greater or wiser than the true Servant of God, he only is wise, that is wise to Salvation; the Oracles of Heaven will maintain it, that the *Righteous will be had in everlasting Remembrance* *blessed is the Man that feareth the Lord from his Youth*; happy is he that is early planted in the Beams of the Sun of Righteousness, whose shining Light shineth more and more to the perfect Day, and is enlightned by the Sun of Righteousness.

§ IX. There is no true Love that brings not forth Fruits of outward Obedience, of good Work; there are some that profess they know God, but in Works they deny him; others have a Shew of Godliness, but they want the Power of it; many profess they love their Neighbour, but by their Works they declare the contrary; if an Action be good it must be directed to a good End, and if it fails of that, tho outwardly never so glorious, yet it fails of inward and real Perfection. One Man doth a good Deed to another, but he doth it for vain Glory and Ostentation; this Man doth not give, but sell his good Work for popular Applause; another doth it, but 'twas wrested from him by Importunate, Intreaties; this Man doth not give Charity, but buys his own Peace, another can do no no less in Requital of former received Courtesies, so that he does but in Justice pay an old Score; another doth it, but it is to bind a Man the faster to him, hoping to receive a better good turn for it, this Man doth not give, but puts his Money to Use. How few is there that gives out of a true Principle of Charity and Mercy, though by giving we receive and provoke future Blessings by former Thanks? Acknowledgments and Thanks for Benefits received, is the ready way to obtain more; as Gods Mercies towards us are from *everlasting to everlasting*; so likewise his Praises must be sung by us for ever and ever; in this Life we must begin this Hymn of Glory, and sing on till our last Note, till we begin our Song again in the Choire of Heaven, we shall only rest one single Point of Time, for we no sooner cease on Earth praising God, but we begin to do it in Heaven. *I will always give Thanks unto the Lord, his Praise shall ever be in my Mouth, every Day will I give Thanks, and praise his Name for ever and ever.* As God is never weary of bestowing upon us Favours, so we must never be weary of giving him Thanks; the Continuance of the latter being the Way to continue the former; God is pleased with us, when we honour him with our Substance and not with our Lips only, as our Lord Christ was known to his Disciples by breaking Bread; *Luke* 24. 35. So are we known to him by the Works of our Hands, sweet is the Odour of Alms Deeds; may we therefore honour the Lord with our Substance; *Prov.* 13. 9. we are likewise bound to honour such as have been Instruments of God Blessings to us, yet so that we always praise God in them, and them

in God, ſuch as have been illuſtrious Lights in their Generation for Piety and Virtue; the People ought to *ſpeak of their Wiſdom and the Congregation of their Praiſe*; *Eccluſ.* 44. our Requital cannot reach up to God our glorious Head, yet we ought to ſhew our Thanks to him *in* beſtowing our Ointment, our Gifts and Endeavours upon his Feet, his diſtreſſed Members, whom he hath appointed his Deputy receivers, for what we do for them he takes it as done to himſelf, this endeavour of ours God accepts inſtead of Requital, not weighing the Matter, but the *Manner* and *Mind* of the Giver, *aſcribe unto the Lord Glory and Worſhip.* God is great in his Eſſence, Attributes, and Actions; we expreſs our Thanks in Hymns and ſpiritual Songs, and in theſe our publick Service is eminent, where we have firſt a *Gloria Patri*, than a *Dexologie* to the bleſſed Trinity, which is above 1300 Years ſtanding in the Church ever ſince the firſt Council of *Nice*, then follows the *Venite exultemus*, *O come let us ſing unto the Lord, let us come before his preſence with Thankſgiving*; we are alſo to expreſs his Glory, and our Thanks by the commemorative Sacrifice of the Body and Blood of Chriſt which is called by the very Name of Thankſgiving it ſelf, and by all holy means ſhew our ſelves *thankful before the Lord the King*; for the beſt we are able to pay is too ſmall a preſent for the King of Heaven; we are alſo to pay charitable Contribution to his diſtreſſed Servants, employing all we have received from him to our *Maſters* Honour and Glory; for ſince Greatneſs and Excellency is the Ground of Glory, God who is moſt high is moſt to be honoured, and eminently to be glorified for his excellent Greatneſs, aſcribe unto the Lord Glory and Worſhip; there is no Glory to be given to any but God, who is the divine Author of all Good. All our Bleſſings flow only from the Fountain of Gods Goodneſs, ſo the Streams of our Thanks and Praiſe muſt return back to the Ocean of his Glory, he praiſeth God moſt, that liveth beſt, a holy Life is the beſt Thankſgiving.

§ X. Thoſe that are moſt againſt Forms of Prayer, pray by them when they joyn with another that praies, though he do it never ſo *ex tempore*; for the Peoples *Minds* are not concerned in inventing the Words they pray by. The *Miniſter* gives a Form to them and if you may pray in the Form of a private perſon dictated to you ſuddenly, and without Deliberation, and which you did not know before; you are to conſider whether it will agree with good Senſe or ſound Doctrine; why then may you not do it in the Forms of the Church, compoſed by wiſe and reverend Perſons upon mature Conſideration and Advice, which we know to be pious and grave, ſuitable to chriſtian Neceſſities and Goſpel Truths, but thoſe who are moſt againſt a Form of Prayer, are for a Form of Preaching. Our Sins alaſs often prevent our Prayers, and aſcend up to God before them; we provoke the Wrath of God againſt us, by rejecting the good *Motions* of his holy Spirit, yet in his

Anger

Anger he ſhews us Mercy; and in the time of Trouble forgives our Offences; therefore will we lift up our Souls to him; ſuffer us not to dye in our Sins; heal our Souls for we have ſinned a-gainſt thee; and we are Diſquieted for our Offences; but our *Hope and Confidence is in thy forgiving Mercy; O pity us thou that art the Fountain of Pity and Mercy; compaſſionate our Offences and forgive all our Sins; If thou wilt thou caneſt make us whole; and reſtore us to thy former Grace; purify, purge, and cleanſe us, open our eyes that we may ſee our own Pollutions: make us to grieve, that we have not earlier grieved for our Sins.* But now by the Aſſiſtance of thy Grace my Soul thirſteth after thee; beſtow on me thy Heavenly Dew, refreſh my Soul with the Waters of Life, delay not O Lord, for my Spirit waxeth faint, hide not thy Loving Countenance from me, cauſe me by thy loving Spirit to hear and feel thy loving kindneſs, reviving my fainting Soul, in thee O Lord is my Help, not in Men, or Angels; therefore I place my whole Truſt and Confidence in thee, cauſe me by thy Grace to know and learn thy Teſtimonies, that I may not decline there from, but may in thy due time arrive to the Land of Righteouſneſs, and Truth; revive me from the Death of Sin for thy Names ſake, bring my Soul by thy grace out of Trouble and Anguiſh; whereunto my Sins have brought me, of thy Tender Mercy cut off, and kill in me my Enemy, all evel Motions of the Fleſh, or Mind; for I wholly devote my Soul unto thee, I deſire to ſerve thee in Holineſs and Righteouſneſs; let thy Love and Mercy extend to me, aſſiſt me in the living purely that I may never defile my Soul, being purged and cleanſed by thy powerful Operations, 'tis merely by thy Providence that I have been enabled to do any the leaſt good; therefore to thee O Lord, I deſire to give Glory, theſe Bleſſings to me was by Soveraign grace; give me thy further Strength; that I may give thee a pure and ſpiritual Worſhip as knowing thou wilt beſtow a large Salary upon all them that ſerve thee in a way ſuitable to thy own divine Appointment, theſe wilt thou make Partakers of thy promiſed Inheritance; Bleſſed are thoſe on whom thou conferreſt the Riches of thy grace, theſe advance Men to ſhare in thy plenteous Redemption; for thou O Lord art glorious in all thy Diſpenſations to thy Children, in the number of whom I beſeech thee to include me, thou acteſt in all things wiſely in a way of Soveraignity, let me receive thy Bleſſing O Lord, and Righteouſneſs from thee the God of my Salvation; give me Purity to make me wiſe and pure, make me abound in this kind of Treaſure, let divine Love flouriſh in my Mind to fill me with ſweet Satisfaction, enrich my Soul with all the Graces and encreaſe in me the ſuperabundant Conſolations let my Love be without Diſſimulation, that all my religious actions may be pleaſant and Savour of ſweetneſs, and my whole Converſation influenced with Holyneſs, enrich my Heart with Heavenly Treaſure, that I may add luſtre to

Religion,

religion and with holy ſilence under all Grievances yield to God's Pleaſure, who ſits exalted upon the Throne of his Majeſty, to the Throne of Compaſſion I fly, I turn my ſelf to thy infinite Mercy O haſten to give me Comfort, thou knoweſt the Motions of my Mind how I comport my ſelf before thee, let my addreſſes to thee at all times be with a Reverence ſuitable to the Awefulneſs of thy Dread Majeſty, give me a pure Intention and Fixedneſs of Mind upon thee, that I may adore thee with the higheſt Veneration; and carefully uſe all Remedies to ſuppreſs all evil in my ſelf. That I may at all times be worthy to receive the Communion of thy myſtical Body and Blood, in thy Houſe, let thy Worſhip be rightly performed, let not thy Honour depart from thence, cauſe thy people diligently to obſerve thy Ordinances, and thy Paſtors purely to teach thy Word in the Spirit of Love and Truth.

## The Concluſion. CHAP. XXIII.

*The Church of* England *unblamable in all her Diſcipline criminal are they that propagate evil Books, and wicke Principles great are the Meaſures of Repentance that a required from ſuch Perſons, who ſpread Libels and evi Books, theſe Truths carry their own Reaſon with them*

§ 1. TO be a true Chriſtian requires a precious Knowledge and Skill, rightly to apprehend *Chriſt Jeſus Our Lord*, dying fo the penitent World; and for every Believer in particular, bu this is not in every one attainable but by a ſtrong Impulſe of th holy Spirit of God; to carry us to lay hold on the Fountain o Life, but this Spirit will not be wanting when applied to by a hol *Fervour of true Piety and Chriſtian Zeal*; (*to ask in Faith nothin doubting*,) which may be without an Air of Rapture; or Flam and Fire, an honeſt plain Heartedneſs is ſufficient for theſe things this will beſt ſerve for Illuſtration, and to inculcate Truth in th Mind; the fleeting Days of Youth are ſoon left in old Age, there fore *we ſhould plead for Mercy betimes, before the Day of Grace is paſt th the preſent is the only acceptable time.* Yet though the time is ver ſhort in it ſelf, it is very long by Miſery, and pain which ſeem greatly to extend it, for the Soul when filled with Pleaſure and Joy during her eaſy Poſture: forgets the time, and ſuffers it to fli from her with little Notice, which makes it appear extreamly ſhort, ſo when ſhe is filled with Sentiments of Pain and Sorrow her uneaſy Situation, and Impatient Deſire of change, do ſo conſtantly apply her Thoughts to the Conſideration of that time, whic

is the Continuance of her Misery, that it seems very long and Irksome to her; so that the Duration of her Sorrow seems always to increase proportionably to the Degree of it, and a Man imagins himself to have been much longer under an accute than under a slight pain, when in reality the time of their Continuance is equal. Thus every Moment of time becomes a heavy Burthen to one in Misery; and he longs for a Period of it, let us therefore remember our present Frailty, so as to dedicate our selves to the Service of God, in Love and Fear; and immediately apply our selves to a habit of steady thinking, which will render us capable of arriving at divine Knowledge; and of discerning the eternal Power and God-head of the Creator; who is to the unattenitve and undiscerning invisible, but an enlightened Mind can conceive some Preceptions of *him, particularly in his Word and Works, (by the visible things of God the invisible are discerned*; by such who by reason of divine Exercises have their Senses enlarged to discerne Invisible Things; these reflect one the hope of Heaven with Comfort and Joy: they have the Prospect of Glory in View, they are inspired with divine Life, by the wise and mysterious Providence of God who is always a guide at hand to them; to stamp upon their Souls the lively Image of himself which consists in Knowledge Faith Love and Purity; for when these are imprinted upon Men the most wild and savage will become Innocent, kind, and sociable to each other; and cause them to excell in those Atchievements that shall entitle them to the chiefest Glories; but the wicked Principles that are propogated by Books are a lasting Mischief; great is the Measures of Repentance they that spread Libels and evil Books must come to, before they can make an Attonement to God for such Offences; or they will be everlastingly and Immeasurably undone, it is not a private Grief and Sorrow; nor barely an Amendment for the future that will be sufficient to reconcile such Men to God, such Dishonour done to the great Creator, by such Evil Means, are never likely to end but with the World; so the Reparation made for these kind of Affronts and Injuries to Christ's Kingdom must be by a Recantation as publick and lasting as the Nature of the Offence, the Repentance of those who hath turned many to Unrighteousness, is a hard and fearful Discipline. For of all other Sinners those will be most exquisitely punished, who shall any ways corrupt and deprave the Principles and Manners of Mankind; may the Consideration of this prevent Men from corrupting the Mind of others, and from spreading evil Principles amongst Men. For the Consequence of it is Miserable to consider for the Searcher of Hearts will with Severity punish it.

§II. Tho' in the foregoing Pages there is much Variety of Subjects, yet I hope I have not said any thing that may do Service to error, nor make way for it, though some there are who by their artificial Writings have dishonoured Christianity and instilled evel Principals

cipals into inoffenſive People, but with theſe we may not joyn, but at the Coſt of putting Chriſtianity in Jeberty and renouncing at once both that, and Reaſon. But there is no Paragraph in the former Pages that have in any thing leſſen'd the Deformity of Vice of any kind whether evil and corrupt Principles, or practice both which I deſire to renounce, I have hinted at the principal Points of Controverſy between the Church of *Rome*, and the Engliſh Church, I have detected ſome Errors of the former, and ſhown the Courage and Bravery of the Church of *England* both in Faith and Practice; and I deſire leave to ſay there is not a more pure Diſcipline in the World then the Rites and Worſhip of the Church of *England*, all what ſhe enjoyns is Orthodox and pure, the Reformation of our Church has been declared to be the Work of God effected and concluded by the divine Aid of the Holy Ghoſt and carried on and maintained by an extraordinary Aſſiſtance from God, in a wonderful and powerful Manner, which redounes to his Glory and is a mighty Comfort to all the Lovers of Peace and Truth; here are no unchriſtian Heats to exaſperate or alienate our Minds from pure Truth, or cauſe Diviſions or encreaſe ſtrange Animoſities, or any diſedifying Heats; I have labour'd to be plain and eaſy for Clearneſs Sack, and to bring all thoſe Variety of Heads into an eaſy Method that he that is but of a low Genius may underſtand them; I have produced much Variety of Argumentation, and alſo the Authority of Univerſal Councils, I have not ſaid any thing that may befriend Vice or Error, but what I have urged if well conſidered and cordially applied may be a good Means to extirpate both Vice and Error; I have argued nothing with Bitterneſs, but what I have alleadged are harmleſs religious Notions, I have had a careful Regard to the deliberate Judgment of the Learned; who cannot be offended with this Eſſay, wherein I perſwade my Reader to pure Truth and ſpotleſs Innocency, ſtriving by all good Methods for Chriſtian Peace and Unity; winning our converſents to God by a holy and wiſe Deportment, and in all things ſeek the Direction of holy Men, ſuch as have Learning; ſound Judgment, and eminent Piety; who particularly apply their Labours to the Study of the Antient Fathers, and primitive Chriſtians; that they may be qualified to write and ſpeak Truth, by the Judgment of theſe I take ſhelter againſt all Reproaches, and adviſe none to be diſguſted at the diſ-edifying Life of any particular Prelate, but remember that the firſt Collague of Diſciples had one among them that was none of the beſt, why ſhould the bad Practice of any one particular Perſon overcloud the good Life and Practice of many holy and devout Worthies, who are Men of Peace and Learning and greatly induſtrious, let not then any ſpeculative Point of Doctrine, or any *ill Conduct of Practice, cauſe Diviſion of Hearts, but forbear and forgive one another even as God for Chriſt's Sake* hath forgiven us, let not our Hearts

Hearts and Minds be alienated from each other, let no ſtrange Animoſities prevail amongſt us, nor any diſ-edifying Heats divide us from each other, yet let us ſtand firm and ſtedfaſt in Reſolution and Practice againſt papal Uſurpations, ſo ſhall we be bleſſed with a quiet Mind and good Conſcience Things of great Value, let us therefore ſeek and retain godly Order, ſuch as is agreeable to the primitive Church, as I have fully ſhewn the Church of *England* is, whoſe Doctrine is only the pure Word of God, and what is evidently grounded upon the ſame, our Church Diſcipline is a very godly Order, according in all things to the divine Word of God, and the primitive Church; and is very comfortable to all pious and good People, who deſire to live in Chriſtian Converſation; and is infinitely profitable to our Souls; our Liturgy may juſtly be eſteemed upon all accounts, and particularly becauſe many of its Compilers were admired for their Learning and Diſcretion and had the honour to be reckon'd amongſt the holy Martyrs, it was at firſt Publiſhed with ſuch Approbation; as that it was accounted the Work of God, 'tis therefore a Liturgy which may juſtly be wiſhed to be reſtored to all Nations Kingdoms and Languages, it is clear from all Suſpicion of evil and conſequently is honoured by all good Men, who fear God and regard their own Salvation, and the future Happineſs of all Gods choſen people, it is a compile of the pure Chriſtian Religion taught in the pure Word of God, it was compiled by learned and diſcreet Biſhops, and other learned Men of this Realm, who had an eye and Reſpect to the Welfare of Souls; they were directed by the Aid and Aſſiſtance of the Holy Ghoſt, to compleat and conclude this great neceſſary and uſeful Work, which they accompliſhed with no ſmall Study and Travel; they brought it to the very Uſe which Chriſt left it, and as the Apoſtles uſed it, and as the Primitive Fathers delivered it, and as it was by an Almighty Power conveyed down to this Preſent Age, and which 'tis to be hoped will be continued down to future Ages, even to the end of time, let no one then ſuffer Ignorance, prejudice or paſſion to blind him, or hinder any good Deſign, nor be tyed up to any Faction; but embrace Truth and Chriſtian Union wherever it may be meet with; and ſeek for an Univerſal Peace, and Chriſtian Concord according as the word of God directs every Perſon ſubmitting to his Supriors. whether in Church or State, that the Heavenly Treaſure of holy Scripture may be faithfully taught, and diligently learned and practiſed this is a Rich Treaſure which the Holy Ghoſt in his infinite bounty hath given us and we may not neglect it without contracting great Guilt; as the Church and its Faith are one, ſo its Worſhippers as much as may be ought to be one, and it ſhould not be at the Mercy of every Divider to rend it, our Hearts and Affections *ſhould not be divided from God and Truth, neglect not therefore the Gift of God that is in you.* Planted there by Gods Power and Spirit,

in

in order to the making a holy and divine uſe of it, Gods divine Boun-
ty hath been great to us, but Man hath nothing of his own Stock
but Sin, we hold all the reſt from God's Bounty, to whom we
ought to aſcribe the Glory of it, there's nothing we have received
but what is God's Gift to us, God is the Author and Diſpenſer
of all Good, we can do nothing of our ſelves if we are ſeparated
from the true Vine, Our Lord Jeſus Chriſt; If there be any good
in us, it is the Grace of God that hath given it to us, Life and Mo-
tion are not to be attributed to the Body, but to the Soul that a-
nimates it, ſo all Graces and Virtues that we are bleſſed with is
the Gift and Power of God, 'tis God that quickens our Souls and
Bodys; by the means of his Power and Grace, we are then to have
a continual Diffidence of our ſelves and our own Sufficiency and
to place all our Hopes and Confidence in God only; *entirely to de-
pend upon* him for all Mercies, *for in many things* we offend all, the
whole courſe of a Mans Life is to be examined and judged not by
the Judgment of Men but of God, let us therefore endeavour to
do well and keep to the divine Law, Man can do no good but by
the Grace of God, and the Reward that God promiſes to good
Works is the Effect of his Goodneſs and Bounty, and no good
Work can be accepted but through the Merits of Jeſus Chriſt,
when we have done all we can, we are ſtill to go on in the Fear of
God's Judgments, and in a firm Hope of his pardoning Mercy,
God gives Grace to do many good Work for which he hath pro-
miſed a Reward, many and kind are the Promiſes of God to thoſe
who perſevere to the end in working Righteouſneſs, and keeping
the divine Commands, when we have done all we can we are not
to confide in any thing we do, but we are to depend upon the
pure Mercy of God, far be it from a Chriſtian to confide or glory
in himſelf, yet God will accept from Man that which is his own
Gift and reward it according to his divine promiſe, if any Sin-
ner at his laſt hour, make Profeſſion, and gives Signs of true Re-
pentance the Church of God refuſes not to give him Abſolution
becauſe no Man can know the Heart of an other, and therefore in
the Hour of Diſtreſs hoping the beſt they let Charity direct them
in Favour of the penitent, but while they act charitably with dy-
ing Perſons, they diſcourage all from depending on ſuch unſeaſ-
Repentance, and ſhew the Danger of Delays in turning to God, for
great is the Uncertainty of all a Man can do upon a dying Bed
for the Work of Salvation is more difficult than to be obtained
when a Man hath no Power nor Ability to do good Works; no-
thing then can ſecure to a Man his future Happineſs but a good
Life, from whence we may ſee the Neceſſity of an early Piety,
a good Life is the only Security of our future Happineſs, great
is the Uncertainty of all that can be done in a dying Hour, a
contrite humble Heart God will at all times accept, if it be ſincere
but this no Man can know but God, and therefore there is not

sting to a late Repentance great is the Difficulty of a new Life, when the Life is far spent, 'tis earnest Tears and great Labour that must effect this, the whole Life of a Christian ought to be the Life of Repentance and new Obedience upon a Death Bed, a Person is disabled and very unfit to begin a new Life, as I have before intimated in several Sections of the foregoing Book, to which I refer the Reader for a larger Account of this.

§III. The Church of *England* desires to have all her Principals tryed by the holy Scriptures, and the primitive and truly Catholick Doctrine and Practices, we are ready to receive with profound Veneration whatever comes from the holy Apostles, and has been conveyed by Writing in all Churches and Ages, for if we are sure it is truly Apostolical we have a singular Regard for whatever can be derived from Apostolical Institution or Practice, we think the Usage of the Church even since the Apostles time, to be a very good and Authoritative Explication of whatsoever is delivered in Scripture, and that it is a sufficient Direction for us in all Things, but we are to distinguish oral Traditions from such as are spurious, and are ready to submit our selves to the Judgment of the Catholick Church, and those who are otherways minded we must leave to the divine Mercy, yet ever wishing that they would make wise Improvements of that Heavenly Treasure the holy Scripture, with which the Holy Ghost in his infinite Bounty hath enriched us, which teaches us we are not to glory in our selves but in the pure Mercy of God alone.

Now to God I recommend what I have here written for the Success of this Essay, I believe in my Soul and have largely proved the Church of *England* to be the purest Church in the World both in Doctrine and Discipline, and I desire no other wise to be admitted to Happiness but according to the Sincerity of my Heart, I make it my earnest Request to all my Readers to be sincere to their own Souls, by taking the Present Opportunity of Repentance, which is Amendment of Life and Practice, for to be a Member of the purest Church in the World will not save any Person without a holy and inoffensive Life, or at least a timely Amendment of a miss spent Life, for God will have Regard to every Man according to the Sincerity of his Souls, in all things I have had no other Design in any of my Writings but the Glory of God and the good of the World, and the future Good of my own Immortal Mind though what I wrot in my Minority may not have been written with that Accuracy as a more Experience may suggest, it is a high Grief to me that so much of my late Writing have been privately pilfred from me, by those whom I have found to my Sorrow have neither Conscience Honesty nor Honour, nor any true Fear of God to prevent so high a Malice, without any the least Motive of Provocation I wish them Repentance and Amendment that their Souls may be saved in the future day, all Wickedness is most hateful to God and

Man

Man, certainly there cannot be a greater Wickedneſs than I have found from thoſe from whom I have ſuſtained ſuch great Injuries and greater yet had I ſuffred if Almighty God by his overruling Power and Providence had not prevented the attempt, I thank God for his refining and purifying Grace, that have aſſiſted and ſupported me under ſuch high Sufferings, to take from me ſo vaſt a Collection of Writings which I had with, ſuch unwearied Diligence compiled, this hath been a heavy Affliction to me, over and above the many hundred of Books they have pilfred from me already printed, I hope no one will arraign me for mentioning what I have found ſo ſevere upon me, for had not the divine Support upheld me I muſt have ſunk under ſo heavy a Burthen, * but thanks be to God that hath given me Reſignation even in this, I have ſought no Retaliation, yet I wiſh I could find Reparation, that God would give Remorſe to thoſe Unchriſtian Minds, that they might reſtore their ill gotten Treaſure, methinks Heaven and Salvation ſhould be dearer to them than ſuch evil Principals and Practices.

* *Though they are in the Poſſeſſion of my Goods they are alſo in the Poſſeſſion of an evil Conſcience and an ill Name*

§ IV. Poverty makes a Man of the beſt Parts a Jeſt, he that is rich can overlook a Man of Merit, Wit from one that appears not great is to a Fool with a Feather in his Cap like Nonſence, and in the Ear of a gay Fop that knows no other Furniture of a Head, but a full Wigg, the beſt Jeſt, nay or the wiſeſt Truth from the Mouth of a Poor Man appears inſiped, and ungrateful to him who lives on the Sins of the times, and to him that loves Paradoxes, if new though unintelligible, who will laviſh away all his Praiſes upon one Man without allowing others their Share, ſuch are they whoſe Mouths belie their Minds, they fix an Infamy on what they moſt purſue and are not aſham'd of the worſt Correſpondence they will not allow a Man of Senſe a Hearing; they will not own his Parts nor his Honeſty, they will not conceal any Bodys Frailty, but reproach every ones Folly; but their own. They ſuffer Honneſty and *Merit* to ſtarve, while Knavery and Impudence get favour from moſt *Men*, while a *Man* of Letters and *Merit* is laid by as of no uſe, though this to the *Man* of *Merit* be too ſevere an Invective from *Men* of Judgement, but what can be ſaid when the Planets themſelves frown upon *Merit*, and Fortune is unkind to *Men* of the beſt Deſerts, what treatment did the Apoſtles themſelves meet with, notwithſtanding all their perſonal Labours, and inſpired Writings to convert *Mankind* to God, what *Magazines* of Chriſtian Knowledge did they lay up in the Heart of *Men*, and yet what evil Treatment did they continually find from a hard hearted and ill natured World, they daily turned many to Righteouſneſs and yet they received evil for good, and hatred for their good Will, yet know for all theſe Things God will

reward

reward the Righteous Man, though this World disregard all that is good and sacred, let the Man of Merit have Patience and he shall find a Rich Recompence of Reward from him who will not suffer any good Work to go unrewarded, at least in the future State, though it may suffer an Eclipse in this, St. *James* the 5. 20. *Know that he which converteth a Sinner from the Error of his Ways, shall save a Soul from Death, and cover a multitude of Sins*; Which Words speak such regard to the charitable Endeavours of those who do any ways promote the Conversion of Sinners, that it may encourage all Men to undertake this Work in the Name and Fear of God; great are the Glories that await all those that are officious in this honourable Work. There is a Promise annexed to all such worthy Endeavours, that carries such a force and lustre, like to the Rewards themselves which they bespeak to all that are hearty in such Endeavours, God will give proportionable Assistances, most extensive and lasting, for the Encouragement and Accomplishment of these Things, for as great will be the Punishment of those who corrupt and deprave the Principles and Manners of *Men*; so by Parity of Reason, God will reward all his Righteous Servants who endeavour to turn many to his holy Precepts, and they shall illustriously shine in the exalted Kingdom of God; he shall make their Bodies Immortal and place them at his Right Hand in Glory, he shall make them Favourites of his only and *Dearly Beloved Son, who is the first born from the Dead*; Colos 1. 18. And give them the Wages of Grace not of Merit; if it be not Hire, or Wages, it will be Gift and Reward, let this Comfort and encourage those who shall be any ways Instrumental to gain Souls to God; the poorest Christian that is truly such shall not miss of an happy Habitation in the House of God; let this comfort us against all Solitariness; the comfortable Promises of God is more than all the World is worth.

§ V. He that is observant cannot but take Notice how Impertinent Books are preferred, and many sublime Pieces neglected or despised; though wrot with Dexterity and Art, their Expressions just, and laboriously turned; both charming and natural, with the highest Effort of Imagination, worthy of the most accomplished Reader of Art or Eminence; which may meritoriously eternize the Memories of their Authors, whose Names will be gloriously recorded in the Book of God; though their present Fame be blacked, and they are rendred as infamous as Town-stealers, and Village-pilferers, or ranked with those who give Thanks to God for the Success of an Infamous Robbery, but these Errours ought to be rectified by Prudent Counsel and Conduct, that every good Man might receive the due Reward of well chosen Actions, and be a Guide of equitable Measures, to those who are ready to wander from Truth, and Piety, that they may recommend Goodness to Universal Esteem, and by Piety of Life and Conversation; exemplify the Power of Religion by diffusive Charity, Largeness of Soul and Tender-

ness of Heart; for every accomplisht Mind is ready to approve of what is ingenuous and devout, that is enspired with the pure Flames of divine Love; in whom are infused the Light of saving Instructions, and are entirely affected with blissful Enjoyments; though at present unseen, yet by the Strength of Faith despise all other Delights, and continually beg the Supplies of new Grace, to be restrained from Sin, considering that certain and eternal Vengeance awaits every Impenitent Sinner, that will not seek after Virtue and Holiness, and adore God with Inward and spiritual Worship, which is infinitely more acceptable to God than *outward and ceremonial, for he that worships God, must worship him in Spirit and Truth*; this one Thing only I ask leave to premise, that he also add his bodily Worship when his Strength *and Opportunity shall permit, for we are not our own, we are bought with a Price, we should therefore glorifie God in our Bodies and Spirits both which are his*; 1 Cor. 6. 20. As the Word of God informs us which is a sure Treasure, even such as will supplie all our spiritual Wants, and is an admirable Entertainment in all Conditions, the conversing with the good Word of God, if entertained by a pure Mind is enough to take away the Sense of all Affliction, and to raise the *Soul above the Anguish of the Body, the Word of God is perfect and pure and giveth Light to the Mind*; It converts the Soul and rejoyceth the Heart, in the Word of God we find that Heaven is promised to the charitable Man, and the Mind is convinced that all *Breaches of God's Law are sinful, for God's Law is a perfect Law*, and the Rule of Life, he that takes it for a Rule and square his Life thereby, shall be above the Fears of Death, though not above the Apprehensions of dying; because there can be no Peril in making Death familiar to our Minds; but in flattering our selves with the Hopes of long Life there may, and he that prepares for an early Death, will not die the sooner, but may die much better; he that neglects to prepare for Death, provokes God to strike him much sooner, and more heavier, as all Impatient Suffering under Gods correcting Hand most surely do, for the Impatient Sufferer provokes God to strike him more heavily with the Rod of his Correction; and when the Mind is not prepared for Discipline, the Profitableness of it may be lost; for the Pains of a Distemper will not be removed by repining, Peevishness or Clamours; but a Man's Intellectuals will be clouded by such a Deportment under the Hand of God, who delights in Submission and self Abasement, *but detests a haughty and a proud Spirit, the Proud in Heart God abhors, but the low in Mind are dear to him*; let us not then provoke the Wrath of the divine Justice, but rather tremble at the Apprehension of it, and love God without Limits, who is infinitely amiable, and inspires all his chosen with the pure Flames of divine Love: God is the Joy of Angels, and the Sovereign Happiness of all the Saints; who he hath redeemed by an amazing Way, which is the eternal Wonder of all the most Intelligent Creatures, into whom God has

infused the Light of saving Instructions, and are thankfully sensible of all this Mercy and Kindness; Jesus did by his spotless Life and patient Death satisfie the Demands of his Fathers Justice; to justifie all that believe in him, by thy Righteous Life, diffuse this Light of saving Instructions into all Men, O be pleased always to possess their Hearts with an awful Reverence of thy great and glorious Name; chase from them all Levity and Carelessness of Spirit, and put thy divine Fear in their inward parts, that they may readily submit to thy Will in all Things, with a genuine Mind, that they may provide for themselves a strong Security *in the Day of Distress*, that they may *lay hold on eternal Life*; and be wisely prepared for Futurity, and direct all their Aims thither, that all they do may turn to a good Account *in that most important Affair, of turning many to Righteousness*; whereby to save their own Souls, for whosoever is upright is good to himself, he that is virtuous, will reap the present as well as the future Advantage, Justice secures a Man from Infamy and Punishment, Temperance preserves his Health, Frugality encreases his Estate: Hospitality engages equal Returns of Kindness but Charity is taken from our selves what we are naturally apt to be too fond of, for the Sake of doing good to others, this is therefore the Sum of a Christians Duty; we are to be charitable out of Love to God, and do good to Men for his Sake; of all the Good we do, or can do, to be charitable is the most commendable, for in this we look upon God himself to be our Paymaster, wherefore we look not for any Requital at present, but are well satisfied to wait for a *long distant Recompence till the Resurrection of the just*. When we shall not fail of a full Reward, to be charitable is a Command of Universal Extent, and concerns all who have the Opportunities of expending the transitory Goods of this Life, so as to turn to account in the other, but he who looks down upon all below him with a hard hearted Negligence and Disdain, purchases to himself a just Hatred and Disdain, not only from God, but from all Wise Men to whom all Ignoble Actions are an Aversion, for such Men are Incorrigible and in their Deportment declared Enemies to God, for he that hath no Bowels of Compassion for Men, have put off Humanity it self, and thereby degraded the Image of God instamped upon him, such a Man if he should fall into any Misfortune, by Disasters or Diseases or any way become Miserable, as no Man is secure from Fate and Chance, no more than he is from Death, he would be unpitied under every Disaster, who did not afford Pity to others while in prosperity; for he that is pitiless himself shall *meet with the same Treatment, for as the Merciful shall obtain Mercy, so the cruel shall meet with Severity*.

§. VI A wicked Life cannot be comfortable if a Mans Religion be never so good, it have been the hard Fortune of some Men to have been ill educated, and to have had bad Principles instilled into them in their injudicious Years; and it cannot be imputed to such Men

as a vicious Levity or Inconſtancy. If they change their falſe Opinions to embrace Truth, this is a virtuous and commendable Thing, when 'tis done upon maturer Judgment; Perſeverance in Error, is not ſtability, but ſtubbornes and Obſtinacy: but on the other hand a Man is not to be wheedled, flattred, or complemented out of Truth, a Man ſhould not be undermined by Policy, nor batter'd by Force, nor over-born by Authority, nor impoſed upon by Rhetorical flouriſhes, if he have Judgment to diſcern, or Courage to hold faſt that which is good; it is true ſome Men are better than their Opinions, but a falſe Opinion is a great Interruption to a Man of good Life, for in Morality 'tis next to Impoſſible for a Man to be better than his Principles; for a Man's zeal in ſuch a Caſe will be wild and fruitleſs; *therefore our Lord ſaith either make the Tree good and his Fruit good, or the Tree corrupt and his Fruit corrupt, a corrupt Tree cannot bring forth good Fruit, if the Light that is in thee be Darkneſs how great is that Darkneſs*; as if our Lord had ſaid, it is true a Man may hold the Truth in Unrighteouſneſs, and be worſe in his Life than the Principles of his Mind and Conſcience; that if a Man have embraced a bad Religion what good can be expected from him, he is far from the Improvement of his Mind, who ſhall perſwade me to be of that Mans Principles, whom I perceive to be unreſolved of them himſelf, and as to the Eſteem of his Perſon that is mutable; this will be his Fate, that he ſhall be ſcorned as a Runegado by thoſe very Men that at the ſame time Glory in having made him a Proſelyte all which Things and a great many more, which might be mentioned, do effectually recommend Stability and Conſtancy in Religion, as alſo an inoffenſive Life; for where both theſe concur and unite, there muſt needs be preſent Happineſs, and the Man that is bleſſed with theſe, is able to make a ſufficient Apology for, and Defence of his Religion, the Ability he have to do it, is given him *by Inſpiration from God, and his Counſel is profitable for Doctrine, for Reproof, for Inſtruction in Righteouſneſs, that himſelf may be perfectly furniſhed for all good Works, and give an accurate Reaſon of the Hope that is in him with Meekneſs and Fear*; It is not ſo difficult to give Advice, as it is heard to find Men that ask for it in earneſt with an Intention to follow it, ſome Men think it a very indifferent Thing what Religion they are of, ſo they have any thing that is called by that Name, at leaſt if it be Chriſtian, and they can ſee the Appearance of a Church, and the Ceremonies and Appendages of Religion amongſt them, even effectual Advice to theſe Men is inſipid and to little purpoſe, they like the *Romans* in their degenerate Times, ſuffer themſelves to be tamely wheedled out of their Ancient Liberty, ſo long as they retained the Name of a common Wealth, and a few other Terms of Art amongſt them, they will buy the preſent World at the Loſs of that which is to come, but if a Man ſtudy the holy Scripture diligently, and ſtick cloſe to that, he ſhall be delivered from all unreaſonable Errors; and they ſhall be kept ſtable in the true

Re-

Religion, which if prejudice Paſſion and Intereſt were laid aſide, all Men would look upon the Church of *England* to be the Truth; this undoubtedly is the only true Scriptural Religion, it hath not merely preſcribed for it ſelf by Cuſtom, though it be certainly elder than thoſe that do, but it have taken its riſe from holy Scripture and divine Revelation; it is not drawn from ſubtil human Philoſophy, nor from unaccountable Tradition; but it have more Reaſon to plead for Truth than any other, not that Tradition or human Learning is to be ſlighted, but the Word of God is to be preferred before theſe, and ſome Circumſtances is to be defined by human Prudence; yet the Scripture is a Rule that is not defective in Neceſſories; and this was the prime Excellency of the Reformation.

§ VII. A Sacrament is a viſible Sign of an inward and ſpiritual Grace, every Man of Senſe will give his Approbation to this Doctrine.

'Tis certain that the Apoſtles at our Saviours laſt Supper were not Miniſters of the Sacrament, but Communicants only, and yet they received the Elements in both kinds, the *Romans* do not only deny the Cup to the Laity, but alſo withhold it from thoſe Prieſts that are Preſent at the Maſs, only him that adminiſters; though there be many others often Preſent with him: And yet theſe are equally Succeſſors to the Apoſtles with him that officiates, all that were Preſent with our Lord at the firſt Inſtitution of this ſacred Rite were expreſly commanded to drink of the Cup, as well as eat of the Bread, and yet it is not ſaid that our Lord himſelf did partake of either

Our Saviour gave this Command of drinking the Cup to the Apoſtles as Communicants, not as Prieſts, but the Diviſion of one and the ſame Myſtery cannot be without great Sacrilege, men ſhould receive the whole Sacrament, or be excluded from the whole, to receive the holy Sacrament in both Kinds, was not only the moſt general, but the moſt Conſtant Univerſal Practice of the Primitive Church.

*Anſelm* of *Canterbury*, and many others taught that the Body of our Lord was particularly deſigned for the Redemption of our Bodies, and his Blood for the Redemption of our Souls, and that therefore neither Part might be laid aſide: *Peter Lombard* declares, that the holy Sacrament was celebrated in two Kinds, to ſignifie our Saviours having aſſumed our whole Nature both Soul and Fleſh, and his Redemption of both Parts of us. And he further adds, that the withholding either Species is a Wrong done to Body and Soul. *Durandus* alſo owns, that the Bread Signifies the Body, and the Wine the Blood.

*George Caſſander* aſſures us, that very many of his time much verſed in Divinity and Eccleſiaſtical writers, did very earneſtly, and not without great Reaſon, long to partake of the Cup of the Lord, and did heartily endeavour to get this holdſome Sacrament of the Body and Blood of Jeſus Chriſt. According to the Antient and long continued Cuſtom of the Univerſal Church, and yet theſe were Roman

Authors who lived since the Eleventh Century, and all Men acknowledge that the Constant Practice of the Universal Church of Christ for above Eleven Hundred Years, and a great Part of it ever since, do sufficiently interpret the Design of our Saviours Institution to have been abundantly on our Side.

The afore-named *Cassander* has observed, that certain *Armenians* being in *India*, were necessitated for want of true Wine to administer the Sacrament in Water, wherein they had Raisins steeped, and so endeavoured what they could to extract the Virtue of the Grape for the Supply of this Necessity. But he understood better than to infer from hence an Obligation to administer in like manner in other Places where Wine is to be procured.

The Communion in one kind is repugnant to the first Institution of the Eucharist by our Lord and Saviour Jesus Christ; who hallowed two Material Elements Bread, and Wine, and appointed them to be a distinct Signification and were to be delivered to every particular Communicant, and annexed the Promise of Eternal Life to the Worthy receiving them, and those that receive only in one kind receive only a Moiety of the Blessing exhibited by them. The holy Sacrament ought to be administred in both kinds to all Christian Men and Women that are capable of true Repentance and Amendment of Life.

'Tis not the Doctrine of Concomitancy to suppose *i. e.* that the Virtue of the Wine will accompany the Elements of the Bread, but it ought to be received as our Lord commanded it, as well the Wine as the Bread, because our Lords Will is, it should be so, the Doctrine of the English Church is, that both the Parts of the Lords Sacrament by Christs Ordinance and Commandment ought to be administred to all good Christians alike, there is not any one genuine Son of the English Communion that teaches other ways, Our Lords command for all to drink of the Cup is very evident, as all wise and good Men do testifie, from St. *Paul* himself to this very Day 1708. For these Words of our Lord, drink ye all of it, did doubtless relate to the Laity, who are greatly defrauded when they are denied this Blessing, to vary from our Lords Institution is in Effect to take away the Sacrament, and to deprive the People of all the Advantge they might justly hope for by it. If no Priest, Bishop, or Pope receives in the Roman Communion otherways than in one kind only, unless when they consecrate, this shews them guilty of a gross neglect of our Saviours Institution, but does not make their maimed half Sacrament ever the more advantageous to other Members of the Church. And they may with the same Authority whereby they withhold the Cup, take away the Bread too, when ever they please, the one being no more justifiable than the other.

VII. If a Person to be baptized drink Water in the stead of being sprinkled with it, he must doubtless fail of the Blessing that is promised to Baptism, or if contrary to our Saviours Institution any

shall

ſhall now attempt, as ſome have formerly done, to be baptized with Sand inſtead of Water; yet not in the Name of the Father, the Son, and the Holy Ghoſt. And ſo not according to our Saviours Form could they hold this for true Baptiſm, or hope from it the ſame Effect as if it were, it is in the due Celebration of our Lords Ordinances that he beſtows his Bleſſings and Graces upon the Faithful, but if the Nature of theſe Ordinances are quite inverted we cannot expect a Bleſſing, he that would find Mercy in the Day of Mercy muſt deſire to be guided by the Grace of God according to his Ordinances in his own Appointment, the great tremendous Day approaches, and then Happy will it be for thoſe that have with Sincerity adhered to his Ordinances, with a devout Mind and a holy Soul, there is no Man that is wiſe but muſt think he will have abundant Cauſe to pray for Mercy of Almighty God, even for the Forgiveneſs of his beſt Performances, for to obtain which our Minds ought to be deeply affected with Grief, and then how much more ought we to be truly humble for our Capital Offences, and cry to God whole Days and Nights for Pardon, Mercy and Acceptance; Chriſt committed to his Church a declarative Power to pronounce a truly Penitent Perſon pardoned upon his Humiliation and Amendment, 'tis a conditional Power not abſolute but according to the Humiliation and Sincerity of the Penitent, for if the Biſhop, or Prieſt pronounces one abſolved which pretends to be Penitent for his Sins, but is not, than this Abſolution does not reach to the Purification of his Soul, unleſs he adds Sincerity and Amendment to his Pretenſions of it, than only it becomes abſolute and judiciary, we are then to caſt away all our iniquities in which we have prevaricated if we intend to be accepted of God and to receive the Benefit of his Pardon pronounced by his Prieſt in his Name, we muſt beg of God to give us a new Heart and a new Spirit. I bemoan my former Follies in the Bitterneſs of my Soul, nothing leſs than a ſincere Repentance can give any Perſon a Title to the Pardon of his Sins, no Confeſſion of Sins is acceptable with God unleſs it be accompanied with a real Deteſtation of Sin, and a ſincere Reſolution of a new Life, we muſt have a ſincere Regret for Sin, and a true Sorrow of Mind for having offended God, who is a God of Mercy and Compaſſion, and will graciouſly ſave and accept every truly Penitent Soul, that turns to him with all his Mind and Might; 'tis Impoſſible that God ſhould pardon a Sin which the Sinner does not deteſt, if the Love of Sin remains in us ſo long the Guilt of it remains upon us. 'Tis not the confeſſing it that will acquit us, but the forſaking it, every Sin is moſt hateful to God and to every awakened Mind, he that hath felt the Bitterneſs of Sin in its Conſequences will immediately forſake it, and prepare his Soul to be in ſome good Degree worthy of Gods Acceptance, that when it is ſeparated from the Body it may be received into the Receptacles of the Righteous, that is the heavenly Manſions prepared for all the truly Penitent, who reſt with the juſt and with

Chriſt the King of all, in the laudable abodes where Chriſt the King of holy Souls dwells, in bright Glory, every Man that expects Life and Salvation muſt drive away the old Habits of Sin, and entirely become a new Man, and bemoan his Sins with inward Lamentations; there goes more to make a new Chriſtian than a ſudden Reſolution of Amendment, the true Practice of Virtue muſt become a Mans Delight. Repentance is but a Return to Virtue and a leaving of Sin. He that would in earneſt be ſaved muſt paſs through a Vale of Sorrow, by a Courſe of Contrition, and deep Humiliation; for Virtue is the Happy Land that flows with all Delights. There are many ſecret and prevailing Reaſons in Virtue to win and allure us to the Love of it, and engage us firmly to its Side. Therefore 'tis the wonder of all wiſe men that it ſhould be ſo generally forſaken and diſerted, notwithſtanding Virtue tends moſt to pleaſe and delight, there can be no Pleaſure ſo aimable as that of Virtue, there are all manner of good Things to be found in Virtue. But Vice is more than an Egyptian Servitude and Slavery; there is more true Pleaſure and Comfort to be found in a Life of Virtue and Religion, than there can be in the moſt alluring Wickedneſs, a ſound and healthful Body commonly attends a virtuous Life, a fair and good Reputation, but above theſe a quiet, eaſy and Joyful Mind, which will bear a Man out through many other Afflictions, whereas a ſcandalous and an infamous Life is a heavy Burthen, a diſtorted Conſcience is a heavy Weight for a wounded Mind, what reaſonable Man can bear, every Sin hath a ſharp and a poiſonous Sting in it. But the Pleaſures of Virtue are clear, pure and laſting, not mixt with any aloy, but brings a quiet and a joyful Repoſe; Virtue is Health and Soundneſs to the Body, and Life everlaſting to the Soul, length of Days, and Riches, and Honours will attend her. She is a Fountain of Life to all that lay hold of her, this is not an empty Panegyrick, but a ſtrict Truth, and no Man that knows the good of Virtue will be laughed out of it, by any vile or opprobous Names: But Sin with its greateſt Allurements, is but a diſguiſed Miſery, it is the Daughter of Folly and Inconſideration, the Ways thereof lead to Death and Deſtruction, but Virtue is the only true way to Comfort and Happineſs, but it is the Grace of God that works inwardly upon a Man's Mind, that makes him become virtuous, there is that real good in Virtue which is the only Thing that can make a Man happy, Happineſs lays as it were at the Root of our Nature, and therefore when we are awake, we muſt needs ſeek to acquire it; Virtue hath a Thouſand Comforts and Bleſſings belongs to it, as every one that hath made the Experiment can evince. Therefore we ſhould love it as we do our ſelves, and chuſe it above all.

§ 9. All the Guilt of Schiſm, that is between the Church of *Rome*, and the Engliſh Church lies wholly on the Church of *Rome*, they being

being the whole and Immediate Cause of it, the Church of *England* wisely recedes from all her evil Tenits, and adheres only to the Truth, as have been abundantly proved from many Testimonies of the Fathers, alledged in several Sections, but their Quarrel with us, is, because we dare not discard our Reason, and our Senses; but are guided by the Faith and Worship of the Antient Church, and a large Part even of the present Church of Christ, for we recede not from the Doctrine and Worship of the truly Catholick Church, whose Judgment will vote on our Side. In our English Isle one Bishop does not invade anothers Bishop Diocese, nor one Priest anothers Priests Flock, the Judges keep their own Courts and Circuits, and Justices act only within their own Limits and Counties. (*p.* 170 of Dr. *S.* original of all Plots,) our Communion is holy pious and good, our Autho ity lawful and unquestionable, and will bring to the Soul of every true Worshipper the highest Honour a created being is capable of, he that worships God aright pays to his adorable Majesty laudable Thanks and Praises, and receives a favourable Audience and Acceptance, this is the holy Employment of Saints and Angels, and will be the Exercise of all pious Souls to all Eternity. In Prayer we pay to God a thankful Acknowledgment of his Soveraignity, Dominion and Goodness, we acknowledge that we owe all that we have to his Bounty and Favour, as being the Author and Preserver of our being, and happy are they that are frequent in the Contemplation of the divine Perfections, who gives us continual Supplies of spiritual Grace, for our Souls, as well as dayly Food for our Bodies; and these are Gifts beyond account, Rich, Heavenly, Glorious Treasure, Soul reviving Cordials, they rejoyce the Heart, and make glad the Soul, and Joy of Soul is no small Consolation, 'tis a Treasure that overbalances the Wealth of all the World, 'tis of a Heavenly Nature, it inspires those Joys which none can know but those that experience them, and such are all those that love and fear God in true Sincerity.

§X. *We may not with* Balaam *desire to die the Death of the Righteous*, while we live covetously, but we must with *David* live the Life of the Righteous, if we would die comfortably, we were sold under Sin, but Jesus Christ have redeemed us from Slavery, by giving his own Life to ransom us from eternal Misery, let us then live in him by Faith and purifie our Hearts, then shall your future Blessedness be sure, let our Love to Christ be perpetual, that Death it self may not terminate it, be as Faithful as *Abraham* who was the Friend of God, and you shall be like *Jacob* a Favourite of God, and be blessed as *Isaac* and *Rebecca*, who served God in Singleness of Heart and Uprightness of Mind, send up an Ejaculation to Heaven, that God would fasten your Intentions upon him, and quicken your Devotion, that you may not sin while you pray against Sin, that you may not provoke God by sinful Prayers, let us pray and labour for the true Knowledge of God,

God, and beg for Grace to practice that Knowledge, that we may be bleſſed in knowing Good, and doing well, and in all Things follow Chriſt, who while he was in his Humility when he was upon Earth, and cloathed with the Garment of Humanity, yet he had even then at his Command more than twelve Legions of Angels for his Aſſiſtance and Reſcue, yet he choſe to die upon the Croſs rather than the Souls of Men ſhould periſh, he refuſed to ſave his Life that we may live for ever, in the Kingdom of Spirits, it is good for us therefore to adhere to him who have ſaved our Souls from Deſtruction, Jeſus Chriſt is our ſure and impregnable Rock, we have a firm and a choice Friend in Heaven, who dayly interceeds for us, we ſhould remember him with Deſires of his Return and coming in Glory, to make good all that he hath bequeathed to us, to put us in Poſſeſſion of all that which the holy Sacrament repreſenteth and ſealeth to us, and upon all Occaſions thankfully remember the Death and Reſurrection of our Lord, great was the Love of our Lord in dying for us, our Life ſhould be a perpetual Thankſgiving to Chriſt, but a Sacrament is a ſolemn Day of Thankſgiving, which Chriſt hath appointed, this minds us of the greateſt Gift that God could give, and muſt not be looked on without your Heart in your Eye, Chriſt hath prepared this ſpiritual Feaſt to keep up ſpiritual Friendſhip. Chriſt would have but one Table for Believers, that Believers might have but one Heart for each other, the holy Communion ſhould be a certain ſignal Mark of the Love of the Faithful one to another, view a while oh ye quarrelling Believers, how you have all one common Friend, and ought you not to be but one in him, have you not all one Title, and may you overthrow your Brothers Hope, without overthrowing your own, are all Men careful to preſerve unity, whoſe welfare is endangered by diſcord, and ſhall we be leſs careful; oh divide not in your will and Affections, ſeeing you are undivided in the will of Chriſt, ſuit your conſiderate Thoughts to the bleſſed ends your dear and dying Lord intended to promote, enlarge your Thoughts on the particular Conſiderations and Reſpects in which he dyed, draw down theſe Reſpects into the ſeveral Graces and Duties which they will awaken and ſtrengthen, this will confirm your Faith, and Profeſſion, and enliven your Affections, and enlarge your Thankfulneſs; for Chriſt's Teſtament influenceth all our Graces.

A Paragraph in Queen *Ann*'s moſt gracious Speech, on *Saturday* the 27th of *February*, 1702. I ſhall always make it my own particular Care to encourage and maintain this Church as by Law eſtabliſht, and every the leaſt Member of it, in their juſt Rights and Privileges, and upon all Occaſions of Promotions to any Eccleſiaſtical Dignity. I ſhall have a very juſt Regard to ſuch as are eminent and remarkable for their Piety and Learning, and conſtant Zeal for the Church; that by this, and all other Methods, which ſhall be thought proper, I may tranſmit it ſecurely ſettled to Poſterity.

And this is a Ground of Encouragement to every the leaſt

leaſt Member of the Church, to continue in ſtrict Duty to our holy and pious Conſtitution; for 'twill doubtleſs lead us to Bliſs in Glory. Theſe are fit Objects of God's Goodneſs, who have refined their Nature by the Habits of Grace, Virtue, and Goodneſs. The Grace of God have made theſe capable of divine Happineſs; ſuch a Happineſs as ſeeing God, and dwelling for ever in his Preſence, in the laudable Abodes prepared for the Lovers of Virtue and Piety; but thoſe whoſe ill Practices have intituled them to the baſe Territories of Wickedneſs, muſt for ever be unhappy; for in which of theſe Conditions a Man is found when he dies in that ſame Degree and Order, he will remain to all Eternity; for he will either reſt in light with the juſt, and with Chriſt the King of all; or be tormented with the unrighteous and the Prince of this World, in the intermediate State of Puniſhment prepared for unrighteous Souls. The former of theſe enjoy Peace, Light, and Refreſhment, and are for ever under the Influence of divine Mercy; but the latter will be in a State of Uneaſineſs, and a never-ending Miſery, according to the divine Word, theſe ſhall go into Life everlaſting, but the wicked to endleſs Burnings, St. *Matth.* 25. 46. *Daniel* 12. 2. May every Man therefore ſet his Heart and all his Power to eſtabliſh Piety and Diſcipline in the Church, and add Holineſs of Life to Purity of Principal; that he may have the Satisfaction of a good Conſcience, and alſo the Applauſe of all virtuous Men, that are Judges of what is excellent, and hereby purchaſe a laſting Fame, or however gain the Happineſs of being recorded in the Book of God; for to be a Perſon of correct Thoughts muſt be owned to be at leaſt a low Degree of Happineſs, and to have a ſevere Regard to the ſacred Scriptures is a high Bleſſing; for whoſo is ſuch a Perſon will act accordingly, that is be renowned for Piety and Holineſs, and gain a laſting Fame, which will not eaſily be obliterated. Goodneſs and Virtue does not deſtroy our Pleaſures, but refines and purifies them, making them ſweeter and better; but Vice is a certain Cauſe of Miſery to every one that is polluted with it, it brings a Man to a Morſel of Bread, and ſhipwracks his Fortunes and alſo his Conſcience. Vice takes from a Man all real, good, true Pleaſure and proper Enjoyments; but Virtue is a Prop and Stay to a Man's Mind, it gives him Firmneſs and Bravery of Spirit, it enlivens him with inward Strength and Vigour, it ſupplies conſtant Springs of Joy and Comfort, which overflows in his Breaſt. Virtue agrees with native Senſe, and muſt be approved of by true and enlightened Reaſon for ever; it hath a natural Beauty and Lovelineſs in it, it gives a Man great Peace and Firmneſs of Mind, and Vigour of Spirit. Honour and a good Name belong to Virtue, but Vice brings a Blot and Reproach upon a Man's Credit, while Virtue makes him loved, honoured, and eſteemed while he lives, and embalms his Name when he is dead,

and

and cauſes his Memory to be precious, but above other Mercies, it makes a Man truly eaſy and happy within himſelf, it ſecures Peace and Tranquility of Mind; unaccountable are the good things Virtue procures, therefore we cannot but love and chooſe good when we apprehend it, and happy is every one, who have conſtantly preſerved his virgin Purity, and have had no evil Spot to ſully the Whiteneſs and Beauty of his Purity. Vice wounds a mans credit and is a Blemiſh to his name for ever; for Sin is an Enemy to all good, it will hinder a Man of Heaven, which is the utmoſt good we can poſſibly deſire, becauſe in Heaven we ſhall enjoy God, who is unchangeable in Goodneſs, and ever loves every Soul that is unchangeably holy, though he cannot come up to his original Holineſs, if he endeavours to do it as far as his Nature will permit; but he whoſe Mind continues to be wicked cannot while he continues ſo, be reconciled to God; becauſe Wickedneſs is oppoſite to the pure Nature of God. Sin is the only thing that God hates, and the only Cauſe of his Diſpleaſure to the Children of Men; every Man muſt then repent, and leave his Sins, or periſh with them, for every wilful and deliberate Sin puts a Man into a State of endleſs and eternal Death; but infinitely happy are thoſe Souls, that have not put themſelves by wilful Sin into a State of endleſs Death by the Defilements of Sin, but have preſerved their Virtue unſtained and unſpotted, who have been trained up in the Principles and Practice of true Religion and Virtue, ſo as never willfully to wander from them, ſo that their Steps have not at any time taken hold of Death, who never paſt out of that Line which divides the Two States of Grace, and of endleſs Death; but their whole Life hath been a moſt comfortable Preparation for Death. Theſe are always ſafe, and in ſome Meaſure prepared for the Son of Mans ſecond Coming, either by our own private Death, or by his glorious Appearing with Power and Majeſty, when he ſhall come to judge the quick and the dead. We muſt be entirely purged and free from every vitious habit, or we cannot be meet to be Partakers with the Saints in Light; but he that loves any one Sin more than Heaven, muſt be content to looſe Heaven for the ſake of it, which is a loſs beyond Account, which nothing can repair; therefore it concerns every Man to be wiſe betimes, that he may eſcape the all-devouring Gulph, and arrive by the pardoning Mercy of God to true Felicity, a State ſo deſirable to every enlightened Mind, for beyond Life eternal, there can be no Deſire, no Comfort or Joy can exceed that of heavenly Treaſure; for thoſe Felicities are countleſs.

I recommend what I have written to the Protection of God, who is able to give Succeſs to it, if his Majeſty pleaſes, and I make it my earneſt Requeſt to thoſe, into whoſe hands it may come to read it with Candor, that it may have ſome effect upon their Hearts, ſo as to be ſome way or other bettered by it. I de-

ſire

ſire the Fear and Love of God may be extended to all Mankind. I hope none will arraign me for endeavouring to promote his Honour, which is the chief Motive that moved me to this Eſſay; to delight in God, is one of the higheſt Degrees and Efforts of Love, and here every one is invited to this holy and admirable Duty, ſo pleaſant and delightful to every good Genius, 'tis an honorary Exerciſe; every ſuch Perſon is of great worth, and merits Repute and Eſteem; to be a Lover of God is a noble Character, this is the genuine Diſpoſition of a good Man's Soul, he will ever rejoyce in God, and in his divine Laws, this is Goſpel Grace, oh it is lovely, 'tis aimable, delightful, rare, moſt pure, and inviting, actually to obey the divine Will of God, what can be more auguſt and heavenly? To ſerve God in Spirit and Truth, oh how delightful it is! God is highly pleaſed with ſuch a Service, ſo reciprocal to his Likeneſs; happy are they that have an univerſal Regard to the divine Law, yet the Reward of theſe are highly owing to the Grace of God through Jeſus Chriſt our Lord; that is a true Principle of Charity that flows from the Love of God and Men. From God we receive the Power and Ability of doing good and yet it pleaſeth God to beſtow Heaven upon us as a Reward of our Kindneſs, no Reward can be too great for infinite Grace to beſtow, though it be too great for our Works to deſerve; the Grace of God upon Repentance will forgive thoſe Sins, which his Juſtice would otherways puniſh. A moſt perfect Virtue then becomes thoſe that have a juſt Regard to their future well-being, for the more any Perſon knows, the more is his Duty enlarged; therefore as our Knowledge increaſes, our Account doth alſo increaſe with it, and that will increaſe our Puniſhment, if we diſobey; we are then to reverence the Authority of God, and not to reſiſt the Offers of divine Love, but wiſely improve them to our immortal Conſolation. To God be Glory, and Praiſe for ever.

A Prayer for the 3d Sunday in Advent.

O Lord Jeſus Chriſt who at thy firſt Coming didſt ſend thy Meſſenger to prepare thy way before thee, grant that the Miniſters and Stewards of thy Myſteries, may likewiſe ſo prepare and make ready thy way, by turning the Hearts of the diſobedient to the Wiſdom of the juſt; that at thy ſecond Coming to judge the World in righteouſneſs we may be found an acceptable People in thy Sight, and be admitted to behold the Viſion of Glory for ever, who liveſt and reigneſt with the Father, and the holy Spirit, ever one God World without end.

O Lord make the Miniſtry burning Lights in themſelves, and ſhining to others, that their Practice may ſuit to what they preach, pardon whatſoever they have hitherto miſdone, and prevent by thy Grace what they ſhall hereafter do, cauſe all under their Charge to receive with Joy their divine Inſtruction, and cauſe it to ſink deeply in their Hearts, that it may ſpring and increaſe, and bring forth

forth good Fruit to Perfection, that thou purifying the Intentions of their Hearts, their whole Aim may be only the Advancement of thy Glory, directing every Thought, Word, and Action to the Salvation of themſelves and others, that walking by the Light of a clear Conſcience, they may not miſcarry, but may ſo live, that when they dye they may be eternally happy, *Amen.*

O Lord thou haſt ſaid, that the patient Abiding of the meek ſhall not periſh for ever, but ſhall at length ſurely be releived, and their Innocency be ſecured; that by the Practiſe of ſolid Truths, they ſhall find Reſt for their Souls, and be mercifully releived by thy all-reviving Comforts, being cleanſed from all perverſe and corrupt Affections, that the Eyes of their Minds may be opened to diſcern things excellent, that they may no more with a haughty Scorn deride, or unworthily revile any of thy Servants, O Lord be graciouſly pleaſed to pardon them, and ſuffer them to enter in Life by the Merits of Jeſus, by whom enlarge the Charity of us all one towards another, eſpecially every one that needs us, *Amen.*

O Lord conſecrate our Souls into a Reſidence for thy ſelf, and ſuffer nothing to remains in us, that is diſpleaſing to thee, that we may never reſiſt the Motions of thy good Spirit, nor check the Convictions of our own Conſciences, but caſt out by the Power of thy holy Grace, every wicked Spirit that moleſts us, and conquer our ſtrong Corruptions that otherways will overcome us, and fill our Souls with real Devotion and Induſtrious Eloquence that we may abundantly ſheare in thy free and general Pardon, and never preſume to reject thy Councel againſt our ſelves, but reſiſt and overcome the corrupt Inclinations of our Nature, and for the future delight in a pious Life, that our innocent Lives in all things may make way for our Acceptance, and our Faith and Humility render our Petitions worthy that with an humble Confidence we may expect his Mercy and ſhew Pity to others by the Power of his Cordial Love. Abiding in us, that our Hearts may be a Repoſitory for good and bring forth heavenly Treaſure, that our dear Saviour may give us the Vertues he ſo peculiarly recommends, and we may practice his Leſſons the Rule of Perfection, that in all our Actions we may praiſe thy magnificent Bounty, *Amen,*

## ERRATA.

THE Reader is deſired to correct the literal Faults, and amend the Pointing.

P. 21. l. 28. for dead r. deed. P. 77. l. 24. in Greek doth ſhew make a full Point at ſhew(.) P. 100. l. 45. r. receive divine Aids. P. 147. l. 28. r. ſtayeth. *Ibid.* 41. r. ſalable. P. 152. l. 28. r. pure Eyes. P. 157. l. 9. r. it is honourable enough that eternal Life is the Gift of God. P. 159. l. 28. r. only. Ch. 2. § 1. p. 40. l. 17. for comely r. complied with. Ch. 4. § 1 p. 73. l. 18. for reſolve r. diſolve. P 233. l. 9 for jurious r. injurious. P. 250. l. 24. for a. r. as. P. 262. for mightry r. mightily. Running Title p. 305. for *Raſchal* r. *Paſchal.* p. 519 for diſproved r. diſapproved.

*The Names of ſome of the Authors cited in this Book ancient and modern, whoſe Dignity have made them eminent, and whoſe Learning challenges Reſpect, and whoſe Labour in the Study of Antiquity have qualified them to be burning and ſhining Lights in the Church of God, and therefore they merit a particular Deference from the worthy and the brave.*

## *An Alphabetical Index of the principal Doctrine contained in this Compile.*

A


*Auguſtin. Ch.* 2. § 3. *p.* 49. *Athanaſius. Ch.* 3. § 4. *p.* 65.

*Ambroſe* Biſhop of *Milan. Ch.* 4. § 2. *p.* 74.

*Anacharſis. Ch. VI.* § 5. *p.* 146.

*Alexander the Great* built more than Seventy Cities. *Ch.* 6. § 5. *p.* 148.

*Ariſtotle*, Avarice and Ambition great Crimes *Ch.* 7. § 7. *p.* 174.

Archbiſhop of *Armagh*, *Ch.* 18 § 1. *p.* 449.

A little Glimpſe of Heaven is diſcovered in every good Mans Behaviour. *Ch.* 3. § 4. *p.* 53.

All Scripture is given by Inſpiration from God. *Ch.* 4 § 1. *p.* 72.

All our Ways and Thoughts are before the Eyes of the Lord, who regards them moſt that ſerves him beſt. *Ch.* 4 § 2 *p.* 76.

A good man is an Almoner to the poor. *Ch.* 7. § 4. 170.


A


All Men that deſpair are unreaſonably abuſed, though a man hath ſtrong Reaſon to condemn himſelf; yet he hath more reaſon to condemn his Deſpair for it is only a Temptation that is unreaſonable. *Ch.* 6. §. 3. *p* 142.

A Miniſter muſt be very careful that he comfort not vicious Perſons, while they remain ſuch. *ibid.* The Comforts of Almighty God belong only to the reformed. *ibid.*

A true Friend is the beſt thing in the nobleſt City. *Ch.* 8. § 8 *p.* 208.

A divine Man merits eternal Honour, for when he is buried, he is yet a Native of that City or Country wherein he hath done much good. *Ch.* 8. § 9. *p.* 213.

*Adam* the firſt Man lived twenty Years after *Methuſalem* was born, *Methuſalem* was the eighth from *Adam*. *Ch.* 4 § 6 *p.* 87. *p.* 223.


A

A Communion of Saints which makes the Militant and Triumphant Church one Pariſh, our Lord was not out of his Dioceſs, when he converſed on Earth. *Ch.* 4 § 9 *p.* 94.

An Angel had the Honour to be the firſt Preacher of the new born Jeſus. *Ch.* 5. § 1. *p.* 99.

A certain Duty muſt take place of an uncertain Doubt. *Ch.* 5. § 5. *p.* 106.

A Preceptive Mind is very neceſſicary. *Ch.* 5. § 5. *p.* 108.

Abſolution beginneth on earth but is perfected in Heaven. *Ch.* 6. § 1. *p.* 139.

A Death Bed may be a proper Seaſon to renew our Repentance, but 'tis a moſt unfit time begin it, *Ibid.* § 10. *p.* 159.

All Grief is Light if Opinion add not weight to it. *Ch.* 7. § 2. *p.* 168.

A Summary Repetition of the rare Qualifications of Virtue. *Ch.* 7. § 3. *p.* 170.

A low Eſtate is Preferable to Thrones. *Ch. VIII.* § *VIII.* *p.* 207.

*Abels* Offering. *Ch. IX* § 2. *p.* 228.

A bad Deed outſtrips a bad Word. *Ch. IX.* § 4.

At the Name of Jeſus every Knee ſhall bow. *Ch. IX.* §. *IV.* *p.* 231.

A Man of Science will have more Regard to the Force of Truth, than to the Elegence of Learning. *Ch. IX* § *VI. p.* 136.

A good Man though in Obſcurity is Maſter of no ſmall Wealth. *Ch.* 9. § 6. *p.* 237.

A Man of Thought cannot be Ignorant of the Dignity of good. *Ch.* 9. § 7. *p.* 242.

A Virtuous Perſon cannot alter his Courſe without expoſing himſelf to great Infamy. *ibid.*

A good Name is at all times preferable to a good Eſtate *Ch.* 9 § 8. *p.* 243.

Good Works carry in them great Eloquence and Force *Ch.* § *ibid. p.* 245.

A Man of Power may juſtly have Remorſe when he remembers he hath done good to no Man. *Ch.* 9. § 8. *p.* 247.

All ill Thoughts are of dangerous Conſequence *Ch.* 10. *p.* 250.

All our Patrimonies of ſpiritual or temporal Bleſſings are derived from God. *ibid.*

All wild Imaginations are of ill Conſequence. *Ch.* 10. *p.* 250.

All our Enjoyments of ſpiritual or temporal Bleſſings are received from Heaven. *ibid.*

A Phyſician muſt penetrate the inward Cauſes of a Diſeaſe before he diſcover it, he is not to judge of the Affections and Paſſions of Men by the eye only, and the Phyſicians of Souls by the Diſpoſition of the Soul, *Ch.* 19. § 3. *p.* 4. 484.

A Man under diſrepute his Viſiters forſake him, his Friend avoid him, Suiters fly him, and he is abandoned by all Men, Petitions to him are turned into Libels againſt him. *Ch* 12. § 1. *p* 291.

Ambition never takes Notice of Wrong ſo long as it ſucceed

ceeds in its Aim. *Ch. ibid.* § 5. *p.* 303.
A good Name is always preferable to a good Estate. *Ch.* 11. § 5. *p.* 283.
A Wise Man will not guild his Days with glorious Affliction. *Ch.* 19. § 8. *p* 495.
A Friend after Death lives in the Heart, and reigns in the Affections of his surviving Friend. *Ch.* 11. § 5. *p.* 283.
Abandon not your Friend either living or dead. *Ch.* 19. § 5. *p.* 490.
A short time spent innocently and well, I prefer to an Eternity of sinning. *p.* 496.
A wise man will daily send into the World some noble work or other, which may greatly delight and instruct others, and augment his own Glory. *Ch.* 13. § 3. *p* 221.
A good Person is in the Verg of Perfection. *Ch.* 12. § 5. *p* 303
A wise Man is a common Preceptor to all. *Ch.* 9. § 1. *p* 223.
April the 19 I have lost a vast Quantity of Writings of Divinity and Poetry. Earnestly will I rejoyce in thy exceeding Glory, O God my Saviour. *p.* 605.

B

Barrow a reverend Divine. *Ch.* 4 § 3. *p.* 78.
Bishop of Bitonto. *Ch.* 1. § 1. *p.* 4. *Ch.* 11. § 2. *p.* 39.
Bishops and Clergy of the Church of *England* are largely possessed of regular Power from God, to oversee their pastoral Flock. *Ch.* 2. § 1. *p.* 41.
Be diligent to get an assured Trust in God, and in his Promises. *Ch.* 3. § 2. *p.* 61.
By defending Innocency, you may aspire to the Glory of an Orator. *Ch.* 4. § 5. *p.* 84.
Beg the Grace of Purification. *Ch.* 5. § 6. *p.* 109.
Bliss and Joy a rich Cordial to the Journey to Glory. *Ch.* 7. § 3. *p.* 170.
Beauty for Ashes, the Oil of Joy for the Spirit of Heaviness. *Ch.* 6. § 10. *p.* 159.
Be liberal to the poor, just to all Men. *Ch.* 9. § 2. *p.* 229.
Be ever as serviceable to your Friends as you can, ever set a great Value upon virtuous Persons, by their Life regulate your own, take a Pattern of your Proceedings from their Practice. *Ch.* 9. § 9. *p.* 214.
Be not diffident of your Friends Wisdom. *ibid.*
Behave your self commendable in Adversity. *Ch.* 11. § 5. *p.* 283.
Be reconciled to Reason and embrace Truth. *Ch.* 12. § 1. *p.* 293.
By a just Penetration a wise Man sees the Bottom of future Designs. *Ch.* 11. § 5. *p.* 289.
Be grateful for the least Favour received. *Ch.* 12. § 5. *p.* 303.
Be an Ornament to Religion, and your Country. *Ch. ibid. p.* 304.
By the Increase and Infusion of Wisdom, be a common Preceptor

ceptor to others. *Ch.* 9. § 1. *p.* 223.

But this perhaps may be thought to be Calumny, because I give not due Praise; for some have thought it equally the same thing to calumniate, and not to give a Person of true worth his due Praise, when you mention his Deportment; yet this is certain that good Actions transmit a *Man's* Name to Eternity; for those that envy a *Mans Goodness* while he lives will not detract from him when his Soul is arrived at endless Glory. This Hero hath long proved an Ornament to our Climet being *Metropolitan* of all *England*. The Seat of Learning and Wisdom who is Ambassadour to invite your Imitation and interceeds your Good. The Most Reverend Father in God *Thomas* by divine Providence Archbishop of *Canterbury*. *Ch.* 9. § 1. *p.* 283.

C

*Constantine* lived about three Hundred Year after our Lords Ascension. *Ch.* 4. § 3. *p.* 77.

*Clement* of *Alexandria*. *Ch.* 12. § 1. *p.* 295.

*Cassander* witnesseth that the Universal Church at this Day and the Church of *Rome* for more than a Thousand Years after Christ did exhibit the Sacrament in both kinds. *Ch.* 1. *p.* 5. *l.* 21.

The Church of *Rome* is not now what she once was *Ch.* 2. *p.* 39.

The Ordination of the English Church good and valid. *Ch.* 2. § 2. *p.* 44.

*Cyprians* Doctrine accordes with ours *ibid p.* 45.

The Scripture is Judge of all Controversy, it being an Authority above all other Authoritative Power, God's Word is always accompanied with his Spirit. *ibid. p.* 47.

Celestial City. *Ch.* 11. § 6. *p.* 265.

Christ's Command is to baptize all Nations which includes Infants, *Ch.* 1, § 7. p. 22.

The two Sacraments are holy Conveyances of Grace to the Soul. *ibid.*

*Cato* a very holy Person, but a severe and riged Magistrate, his Vertue was not calculated for the Meridian of this World. *Ch.* 6. § 5 *p.* 81.

Cease Immoderately to grieve for the Loss of any temporal Felicity, or for the Death of your Dear Relations. *Ch.* 22. § 3. *p.* 555.

Conquer by sage Council those that oppose you. *Ch.* § *ibid. p.* 556.

Considering atitude as the very worst of Vices. *Ch.* 20. § 5. *p.* 502.

Conceal'd Enemies are ever the most dangerous, they lay Snares for Greatness. *Ch.* 20. § 5. *p.* 509.

Calamities are rather redoubled than removed by giving way to them. *Ch.* § *ibid. p.* 513.

Chairs of State are not Cattles of Health. *Ch.* 4. § 5. *p.* 83.

Crowns are thicker stuck with Cares than Gems *ibid.*

Communion of Saints make the Church Militant and Triumphant one Parish. *Ch.* 4. § 9. *p.* 9

Conscience must be duly regulated

lated before it can ſafely regulate or juſtify an Action. *Ch.* 5. § 5 *p.* 107.
Cordial Advice is a pretious Treaſure, *Ch.* 6. § 6. *p.* 150.

D

DR. *Donne Ch.* 4. § 8. *p.* 92 *Diogenes Ch.* 6. § 5. *p.* 146
Dr. *De Grandville*, Dean of *Durham, Ch.* 9. § 1 *p.* 274.
*Dane-Street* by St. *Ann's* Church in the Alphabetical Direction O. A F. *p* 601. and P 575. 576.
Dedicate your ſelf to the moſt high God in Body Soul and Spirit. *Ch.* 4 § 3 *p.* 79.
Come not to God in your own Strength, *ibid.*
But in the Power of Divine Grace, let the Ardour of your Soul be elevated to God. *ibid.*
*Death* will drive his Triumphant Chariot over all. *Ch.* 8. § 7. *p.* 206.
*Death* opens a Doore to us to come to God and Happineſs, *ibid.*
*Death* waſts the good Man to everlaſting Happineſs. *Ch.* 8. § 8. *p.* 206.
Do not grieve that your Friend died Young ſo long as you are ſatisfied that he is arrived at Felicity. And yet lives in your Affections. *Ch* 10. § 1 *p.* 250. and *p.* 147.
Diſarm Anger by Submiſſion yielding wins Love, and robs your Oppoſers of all Power to treat you as Enemies. *Ch.* 15. § 1. *p.* 369.
Deſtroy not your Body nor Impair your Mind. *Ch.* 13. § 1. *p.* 315.
Deſpiſe not a good Man for he is not Inconſiderable. *Ch.* 12. § 8. *p.* 311.

E

*Euſebius* a Greek Father paraphraſing upon the Words of Chriſt, the Words that I ſpeak unto you are Spirit and Life. *Ch.* 1. *p.* 6 *l.* 1. 2.
*Epiphanius. Ch.* 3. § 2. *p.* 60.
*Edward Chamberlayne. Ch.* 5. § 11. *p.* 123.
*Fraſmus Ch* 6. § 11. *p.* 165.
Eternal Life is the Stipend of our Warefare, the Hire and Wages of our Work. *Ch.* 4. § 5. *p.* 84.
Every holy Perſon is at leaſt a Miniſter to his own Soul. *Ch.* 6. § 1. *p.* 136.
Though they are not ſo in Office.
Every true Chriſtian hath an Inferior Share in the Power of the Keys of the Kingdom of Heaven, whither he be a Layman or a Prieſt, the Clergy hath an extraordinary Power from God to inform the People in his ſtead, *Ch.* 7. § 1. *p.* 166.
Ere not by raſh Vows the Nature of a Chriſtian Vow. *Ch.* 7. § 1. *p.* 167.
It muſt be made with Reſtrictions. *ibid.*
Enure your Body to Labour and your Mind to Thought. *Ch.* 5 § 3. *p* 376
Enjoy good Things moderately and bear with bad patiently.

*Ch.* 15. § 2. *p.* 374. and *p* 388.
Exceſs of Gooodneſs cannot be a Fault. *Ch. ibid* § 8. *p.* 389.
*Editha* the Wife of *Edward* the Confeſſor, Daughter to Earl *Godwin. P.* 232. 233.
Every Day even your account with Life. *Ch* 9. § 5. *p.* 237.
Even the moſt Fortunate hath nothing certain, for all Preſent Happineſs ſtands on a very ſlippery Bottom. *Ch.* 9 § 5. *p.* 237.
Every Biſhop, or Miniſter in his ſeveral Dioceſe, is the Repreſentative of the Church. *Ch* 19 § 3. *p.* 482. 483. 484.

F

*Fagius* makes our Liturgy as antient as the time of *Enoch*, *Ch.* 22. § 3. *p* 555.
Friendſhip the true Intent is to admoniſh ones Friend. *Ch* 16. § 5. *p.* 406
Five Books of *Moſes* were written above three Thouſand five Hundred Years ſince. *Ch.* 4 § 6. *p.* 86.
New Teſtament was written above one Thouſand ſeven Hundred Years ſince. *ibid.*
Faith is the Key that openeth to us the Gate of Eternal Life. *Ch.* 6. § 3. *p.* 143.
To Faith we are to add an Inoffenſive Life, God calls not for deep Learning or high Underſtanding but for godly living *ibid.*
Knowledge and Truth go not beyond this. *ibid.*
Folly and Wickedneſs go away with the Reward that is due to Wiſdom and Virtue. *Ch.* 8. § 1. *p* 185.
For one Glaſs of Water a Sea of Felicity. *Ch.* 8. § 5. *p.* 199.
Fear God, honour your Parents, reſpect your Friends obey the Laws. *Ch.* 11. § 8. *p.* 289.
For many Afflictions we are allowed to be as ſorrowful as with Wiſdom becomes us. *Ch.* 9 § 8 *p* 243.
Falſe Prophets. *Ch.* 10 § 1. *p.* 252

G

*George Ruſt* Biſhop of *Dromore*. *Ch.* 18. § 1. *p* 448.
God Imparted to Man the Knowledge of the Flood 120 Years before it came, *Ch.* 4. § 9. *p.* 93
Gods Goodneſs is plentiful towards the Children of Men. *Ch.* 4 § 10. *p.* 69
God will render our Hearts enamoured of Virtue. *Ch.* 5. § 6. *p* 103.
Great is the Dignity of the Engliſh Prieſthood. *Ch.* 5. § 9. *p.* 103. *p.* 115.
Great is the Honour that is due to a good Miniſter. *ibid.*
God is Infinite his Day outlives all Time. *Ch* 5. § 14. *p.* 133.
Grace is the Cement of Eternal Glory *Ch.* 6. § 3. *p* 144.
*Good Friday Ch.* 6. § 10. *p* 160.
Great is the Truſt that God repoſes in thoſe who employ all their Power and Parts to win others to honour him. *Ch.* 6. § 11. *p.* 164.
God doth not afflict willingly, God will make the meek glorious. *Ch.* 7. § 7. *p.* 175.
God crowns Obedience with Aſſu-

Aſſurance *of his Favour and Life Everlaſting. Ch.* 7. § 9 *p.* 177.
God is honoured when we do any Worthy, or Heroick Action. *Ch.* 8. § 6. *p.* 203.
Great Minds are beſt known in Adverſity. *Ch.* 8. § 8. *p.* 207.
Content makes a Man as happy as a Prince. *ibid.*
Go to God all Inflamed with Joy and Love and Hope. *Ch.* 9 § 4. *p.* 231.
Great is the Force of Goodneſs and Truth. *Ch* 9 § 8 *p.* 242.
*Goodman's* Pilgrim. *Ch.* 8. § 7 *p.* 241.
God will remove from our Minds the dark Conceptions of Sadneſs. *Ch.* 11. § 4. *p* 279.
Great was their exquiſite Malice againſt Love and Friendſhip. I--- H---- Mother and Daughter in *Dane ſtreet*, near St. *Ann's* Church. *ibid.* name, to them I wiſh Remorſe and true Repentance, that they may put themſelves into a State of Pardon and Mercy. *Ch.* 23. § 3. *p.* 575 576. and *p.* 500. and 501. 605.
*Goodman's* Winter Evening Conference. *Ch.* 14. *p.* 365. *Ch.* 15. § 2. *p.* 374. and *Ch.* 18. § 8 *p.* 461.
Great *Minds* are beſt known in Extremities. *Ch.* 15. § 7. *p.* 387.
Great is the Splendour of Virtue and the Brightneſs of its Race, its Original is from Heaven. *Ch.* 15. § 6. *p.* 381.
Great is the Force of Truth. *Ch.* 16. § 10. *p* 421.
God invites us to call upon him in the Time of Trouble. *Ch.* 3. § 3. *p.* 62.
God's Fear will keep us from doing Evil. *Ch.* 4. § 2. *p.* 76.
Glorious will be the State of every holy Soul. *Ch.* 4. § 5. *p.* 83.
God ſearcheth the Counſel of the Heart. *Ch.* 4. § 5. *p.* 54.
God is an all knowing Judge. *ibid.* Who weigheth our Spirits is acquainted with all our Ways. *ibid.*
God by his extraordinary Power and Mercy can work in the Soul a ſudden Change. *Ch.* 1. § 5. *p.* 17.
God is the Chryſtal Ocean of Truth. *Ch.* 7. § 6 *p* 173.
Great Poſſeſſions invite great Thieves, but Envy her ſelf cannot penetrate ſmall or diſtant *Manſions*, nor is rural Innocency capable of doing Injury. *Ch.* 8. § 10. *p.* 213.
God is a weigher of the Spirits rather than of Bread or of *Money Ch.* 9. § 2. *p.* 226.
*Geoffery Chaucer. Ch.* 4. § 7. *p.* 89. Lived in the Reign of King *Richard* the Second, he departed this Life the 12 Day of *October* 1400. After he had lived 72 Years, he was buried in the *Abby* at *Weſtminſter*, he enriched his Style by his florid Genius. *Ibiden.*
*George Caſſander* lived and dyed in the Roman Communion, yet he votes for a Reformation, he is acknowledged by all Parties to be a Perſon of great Learning and Judgment, as the Reverend Dr. *Graſcombe*, relates in his Animadverſions upon a late Treatiſe, Entituled, an Eſſay for Catholick Communion. *p.* 53.

*George Hyron* was drowned near *Plimouth* on the laſt Day of *January* 1708. being in a long Boat, at two of the Clock in the Morning, unfortunately the Boat was overturned, and drowned two other Men and one Woman, he was taken up alive, but having been over long in the Water, and by Reaſon of the exceeding Froſt and Cold, that was to an exceſſive Degree at that Time, he quickly dyed; he was but in the twentieth Year of his Age, but had the Senſe of a Man of more Maturity, he was an exceeding good Young Man, that ſome who well knew him, ſaid to his Sorrowful Mother, who is yet living, that few Women have had a better Child than that Young Man; Oh pity that a Life ſo hopeful ſhould be ſo ſoon taken ſo untimely away. *Ch.* 9. § 8. *p.* 243. *p* 289.

They that are wont to perſwade others to Comfort, ought not to grudge themſelves the Satisfaction of being comforted *Ch.* 11. § 5. *p.* 283.

---

## H

HOly Angels are appointed to inſtruct and govern the Church *Ch.* 4. § 10. *p.* 96.

How much more joyful is it to pay than to borrow. *Ch.* 8. § 9. *p.* 212.

With ſo much greater Pleaſure ſhould we diſcharge the Debt of a Benefit. *ibid.*

He who would make any Figure in the State muſt make the Improvement of his Mind his chiefeſt Endeavour, how to pleaſe God. *ibid.*

He that is willing at Gods Command to reſign his Soul to his diſpoſe is an Example worthy of an Immortal Memory. *Ch.* 9. § 4. *p.* 232.

He is not always Happy who abounds in Wealth, but he whoſe Happineſs is placed in his Mind. *Ch.* 9. § 6. *p.* 237.

He that can turn Evil into good no Force can rob him of his Treaſure. *Ch.* § *ibid. p.* 238.

He that eſcapes publick Puniſhment cannot eſcape the Guilt of his own Mind, *Ch.* 9. § 6. *p.* 239. *p.* 375. 376.

Yet we ſhould rather abate the Reaſon of our Grief than endeavour to promote it, grudge not your ſelf the Satisfaction of being comforted, *Ch.* 9. § 8. *p.* 243.

He that is not better by the Means of Grace inſenſibly grows worſe, *Ch.* 5. § 9 *p.* 115.

He that brings to God *Mary Magdalen's* Love, he need not doubt of obtaining the ſame Happineſs of Jeſus Chriſt the full and free Remiſſion of Sins Ch. 6. § 3. *p.* 144.

He

He that fears God ſhall obtain the higheſt Promotion, true Grace is a laſting Foundation of Honour and Greatneſs. *Ch.* 6. § 6 *p.* 150.
He loves not God nor future Felicity, who loves not his Brother. *Ch* 7. § 5. *p.* 171.
He that deſires Martyrdom muſt have Patience and Courage to bear Injuries, *Ch.* 8 § 5. *p.* 199.
He that was a Sinner yeſterday, may be a true Penitent to day, *Ch.* 8. *Sect.* 6. *p.* 200 *p.* 608.
The Day paſt ought not to judge the preſent. *ibid.*
He that can earneſtly apply himſelf to Virtue, muſt of conſequence delight in the Rules that lead him to it. *Ch.* 8. *Sect.* 9. *p.* 210.
He that can be a good Friend, is equal to the greateſt Conqueror. *Ch.* 8. *Sect.* 9. *p.* 210. 211.
He that aims at true Happineſs, grudges no Labour to obtain it. *Ch.* 16. *Sect.* 10. *p.* 421.
He that gives himſelf up to Sorrow and Grief is to be reprehended. *Ch.* 4. *Sect.* 6. *p.* 89. The beſt Fruits of Sin is Sorrow and Repentance. *ibid.*
He that is furniſhed with the holy Scripture cannot juſtly plead Poverty of Language. *Ch.* 17. *Sect.* 3. *p.* 427.
He that would qualify himſelf for publick Imployment, muſt make himſelf Maſter of the Maxims of Philoſophy. *Ch.* 17. *Sect.* 4. *p.* 429.
Hold faſt the primitive Truth, it hath ſomething Irreſiſtable in it. *Ch.* 3. *Sect.* 4. *p.* 64.
Holy Angels always view our Deportment. *Ch.* 4. *Sect.* 6. *p.* 89. God and Angels always behold us. *ibid.*
He that doth not well and wiſely uſe his Wealth, mocks the Juſtice of God in their Abuſe, and ſuppreſſes the clear ſhining Light of Truth. *Ch.* 4, *Sect.* 8 *p.* 93.

---

## I

*John Wickliff* lived in the Reign of King *Edward* III. he wrote ſeveral Books, no fewer than Two hundred Volumes moſt learned and pithy, *Ch.* 4. § 6. *p.* 86. he dyed the laſt Day of *December* 1387. *ibid.*
In Heaven our Happineſs will always be freſh and gay. *Ch.* 4. § 5. *p.* 85.
In Heaven there are Orders of Angels, and Armies of Martyrs, and many Manſions for holy Souls. *Ch.* 4. § 9. *p.* 93.
It is highly reaſonable that a liberal Maintenance ſhould be provided for the Miniſtry, that nothing may interrupt their holy Quiet. *Ch.* 5. § 12. *p.* 127.

*Jethro* Prieſt of *Midian*, was *Moſes*'s Father in law, eminent for Wiſdom and Authority. *Ch.* 5. § 12. *p.* 129.

*Jeſus* is the divine Word, and the eternal, eſſential Reaſon. *Ch.* 6. § 2. *p.* 139. who foreknew all things, and diſpoſes of all things according to his Power and Wiſdom. *ibid.*

I will retain charitable Thoughts towards my offending Brother, concluding he may have many hidden Virtues as well as ſome Errors. *Ch.* 6. § 2. *p.* 141.

It is a Reproach to ſome men that they have more Knowledge than Conſcience. *Ch.* 6. § 5. *p.* 149.

In *England* are Two Archbiſhhps, 24 Biſhops, 26 Deans, 60 Archdeacons, 544 Prebendaries, above 9700 Rectors, and Vicars, beſides Curats. *Ch.* 5. § 11. *p.* 121.

It is Honour enough that eternal Life is the Gift of God. *Ch.* 6, § 9. *p* 157.

In the Grave there is no Recourſe to Virtue. *Ch.* 7. § 1 *p.* 166.

If by Slander thou art caſt down from thy Dignity, place thy Confidence in God, and recur to him for Succour and Relief. *Ch.* 7. § 2. *p.* 168.

Intermix no ſad thing with thy Benefit, honeſt Actions will ſpeak for themſelves. *Ch.* 7. § 5. *p.* 171.

It is a juſt cauſe of Joy to ſee a Friend advanced. *ibid. p.* 172.

It is acceptable to God to thirſt paſſionately after him, and his internal Inſpirations; my Heart is raviſhed with Love to the Spouſe of God. *Ch.* 8. § 6. *p.* 204.

If the Walls of our Neighbours Houſes were tranſparent *&c.* *Ch.* 8. § 8. *p.* 106.

I will ſend my Soul and Mind to God. *Ch.* 8. § 8. *p.* 206.

If a Benefactor has at any time injured you, the Injury is to be loſt in the Benefit he hath conferred upon you. *Ch.* 8. § 10. *p.* 212.

I preſer and highly eſteem a truly grateful man, *Ch.* 8. § 10. who binds others to him by an honourable Friendſhip. *p.* 214.

I long to be acquainted with my better Kindred, my heavenly Relations, already in Happineſs. *Ch.* 9. § 4. *p.* 233.

I had rather be inferiour in Money than Grace, divine Grace is infinitely ſuperiour to the richeſt earthly Treaſure; the Vintage of the Church is the Grace of good Works. *Ch.* 9. § 6. *p.* 236.

In the narrow Circuit of Life, how far are the Succeſſes from being the ſame. *Ch.* 9. § 6. *p.* 237.

If a man be not Maſter of Learning, 'tis yet a good thing to inquire after it. *Ch.* § *ibid.* 238.

If a Mans Life be virtuous, it forces Honour from Contempt. *Ch* 9. § 8. *p.* 246.

In God will I truſt, that gives the Bleſſing upon the Pulpit, the Bar, the Camp, and the Navy. *Ch.* 10. § 2. *p.* 250.

I

I ſeek to acquire thoſe Joys that are permanent and laſting. *Ch.* 10. *p.* 250.

I have a full Hope of a joyfull Reſurrection. *Ch.* 10. § 1. *p.* 251.

Jeſus Chriſt the Mediator and Advocate of all penitent Sinners. *Ch.* 11. § 1. *p.* 274.

I am not ſo much concerned at the Diminution of my Reputation I may incurr by the Publication of this Work, as tender of the Honour of theſe noble Worthies whom I have preſumed to mention herein; becauſe 'tis looked upon equally the ſame thing to calumniate, and not to give a Perſon his juſt Praiſes while we write of him, in the Addreſſes in the Beginning of this Book.

Innocency cannot ſecure a man againſt the contagious Influence of Malice and Envy; him whoſe Condition has been ador'd even by the remoteſt Nations, now finds it Impracticable to defend it ſelf againſt the rigor of ill Tongues at home; what ſignifies the Title of Emperour, if one be ſuppoſed to be guilty of the baſeſt of Crimes; the Clouds of Calumny are extenſive, when Prejudice prevails, the wiſeſt of People are not ſecure from Tempeſts in this Harbour; here even a Calm is dangerous, but a man can argue nothing better in his Defence, than the Infamy of his Accuſers. How can evil Teſtimony be credited? One that could violate her Husbands Honour, will never ſcruple to take away an innocent Perſons Life. If our Accuſers are of the very Dregs of the People, their Teſtimony ought not to be admitted; the known Integrity of a virtuous Perſon ought to take place of fabulous Witneſſes, who have diveſted themſelves of common Humanity; yet they would arraign thoſe that are truly worthy. O villanous Deſign, ſuch vile Witneſſes are not worthy to mention the Name of thoſe, whom they falſely accuſe; yet they would caſt Odium upon true Fame. O ſlanderous Depoſitions, what will the vulgar not imagine, ſince they are always governed by the firſt Impreſſions? Reaſon prevails not with them, but Opinion; yet however, the innocent ſuffer from ſuch inflectious Calumnies. Evil Tongues will ever invent improbable Lyes; no high Quality can protect the innocent. *Ch.* 4. § 4. *p.* 80. The Accuſer of the Mother of *Nero.*

I ask of my Friend only a ſincere and diſintereſted Love. *Ch.* 17. § 7. *p.* 439.

Imagine Learning to interceed for you to obtain true Wiſdom. *Ch.* 17. § 5. *p.* 433.

Inſlave not the liberal Science. *Ch. ibid. p.* 436. 437.

*Jeremy Taylor* Biſhop of *Down* and *Conner*. *Ch.* 18. § 1. *p.* 448.

I have loſt out of my Ware-houſe in the Year 1707. more than an hundred Books in Quires, intituled a Preparation for Death, in conſideration of the future Judgment, of 2*s.* 6*d.* price in Sheeps Leather (if bound.) I have likewiſe loſt 200 Books intituled

tituled, Seek Peace. of 1*s.* price in Quires, and almoſt a countleſs Number of ſtiched Books of ſeveral ſorts, and a great Number of bound Books of ſeveral ſorts, to wit, the way of Life is pleaſant, or the Church of *England* is the beſt Guide, of 3*s.* price in Sheeps Leather, and of another Book intituled, The Pleaſure of the Mind, or the Foretaſt of Happineſs, of the ſame price; alſo I have loſt out of my Study a great many Books in Quires, and bound, intituled, An Eſſay upon *Lent*, much of it extracted out of *Peter Gunning* Lord Biſhop of *Ely*'s Paſchal or Lent Faſt. *Ch.* 23. § 3. *p.* 575. 576.

I adore God for his never failing Providence, *p.* 605.

---

K

KIng *Charles I.* ſaid of the Church of *England*, as then eſtabliſhed, he would not endure any varying or deporting from it. *Ch.* 4. *Sect.* 3. *p.* 78.

Known to God are all our Thoughts, every Secret is open to him. *Ch.* 17. *Sect.* 8. *p.* 439. *Sect* 9 *p.* 442.

Knees ſhall bow to Jeſus Chriſt. *Ch.* 17. *Sect.* 9. *p.* 443.

Knowledge and Truth prevail. *ibid. p.* 442.

Keepers of the Grave. *Ch.* 21. *Sect.* 7. *p.* 541.

Keep Faith and Truth with all men. *Ch* 22. *Sect.* 1. *p.* 552.

Keep in high Veneration the Love of the Engliſh Liturgy. *Ch. ibid Sect.* 2. *p* 553.

Keep in continual uſe the Lords Prayer, *Ch.* 22. *Sect.* 5. *p.* 558.

Keep the Love of God in your Soul, *Ch. ibid. Sect.* 8. *p.* 563.

Keep a conſtant Zeal againſt evil Books, and Ill Principles, *Ch.* 23. *Sect* 1. *p.* 571. and a putrified Conſcience. *ibid. Ch. p.* 576.

---

L

*Lawrence* triumphed in the Flames. *Ch* 7. *p.* 168.

Let no time paſs without ſome Mark of divine Love Inſtamped upon your Soul. *Ch* 4. *Sect* 2 *p.* 76.

Let your Heart be intirely fixt upon God, unremoveably conſtant, with humble Approaches draw near to the Boſom of Divinity, and be accepted as a Son and Friend. *Ch.* 6, *Sect.* 2. *p.* 143.

Lawful uſe of Money, is to ſend it to God by the Hands of the poor. *Ch.* 9. *Sect.* 3. *p.* 226.

Look upon every Chriſtian as your fellow Citizen, or your fellow Colleague, and treat him as ſuch, with all civilized Kindneſs, *Ch.* 9 *Sect.* 8. *p.* 243.

Love as Brethren, be pitiful and courteous. *Ch.* 7. *Sect.* 2. *p.* 167

Lovely are the Qualifications of a true Chriſtian. *ibid.*

*L. F.* moſt Eminent for Charity, allowing weekly Pentions to the

the diſtreſſed. *In the Addreſſes p.* 16.
Let not Anger get the Aſcendence of Reaſon. *Ch.* 7. *Sect.* 2. *p.* 167.

---

M

MEN and Angels delight in excellent Deeds, *Ch.* 3. *Sect.* 4. *p.* 53.
More pleaſant is the Office to congratulate a Reformation, than to reprove a Fault, *Ch.* 4 *Sect.* 3. *p.* 78.
*Moſes* was called of God, when he was 40 years advanced in Virtue, to be a Leader of Gods People; he wrote the Book of *Geneſis* about 800 Years before the Floud, *Ch.* 4. *Sect.* 6 *p.* 87. he alſo wrote many other Books, *ibid.*
Man is the beſt of terreſtrial Creatures, true Wiſdom conſiſts in Holineſs and Piety, the Soul borrows her Beauty from God. *Ch.* 4. *Sect.* 7. *p.* 90. Mortality and Death embitter the good of Life and Health, *ibid.* Death will ſucceed Life, which Thought Imbitter the higheſt Delights.
*Moſes* preſented unto the Lord Seventy of the Elders, *Ch.* 4. *Sect.* 10. *p.* 97.
*Moſes* was the firſt viſible catholick King over the Jews, *Ch.* 5. *Sect.* 8. *p.* 111.
May all men by Word and Deed faithfully endeavour to bring Souls to Heaven, *Ch.* 5. *Sect.* 12. *p.* 127.
Miniſters are Gods Vicegerents and viſible Repreſentatives, *Ch.* 5. *Sect.* 12. *p.* 129, they are the Miniſters of Chriſts ſpiritual Kingdom, *ibid.*
Moderation will bring us to a Habit of divine Love, *Ch.* 6. *Sect.* 3. *p.* 144.
Men do not periſh for want of Knowledge, but by abounding in the Thoughtleſneſs of what they know, *Ch.* 6. *Sect.* 6. *p.* 150.
Moderation in Meats and Drink and Faſtings, *Ch.* 8. § 5. *p.* 196.
Mirth, Chearfulneſs, and Civility in a good Mans Countenance, *ibid. p.* 197.
Man wars upon his Neighbour to ruin himſelf, *Ch.* 8. § 8. *p.* 206.
Man alone is qualified to ſee Futurity, *ibid.*
*Mary Magdalene*'s Reſurrection, *Ch.* 10. § 1. *p.* 451.
Money Changers, *Ch.* 10. § 5. *p* 252.
Men ſeem rather to envy a great Example than to Imitate it, *Ch.* 11. *p.* 272.
Man is very inconſiderate notwithſtanding he of all Creatures is qualified to ſee God in Eternity, *Ch.* 18. § 4. *p.* 452.
My Soul being immortal ſhall aſcend to the Æthereal Manſions, as was alſo the Opinion of *Heraclitus* the weeping Philoſopher, who undewent Hunger, and Cold and deſpiſed Glory. *Ch.* 20. § 4. *p.* 504.

May I dye the Minute I am guilty of Ingratitude, *Ch.* 21. § 1. *p.* 521.

Mens Minds are Inſpired with ſpiritual Wiſdom, *Ch.* 18. § 2. *p.* 449.

Moſt certain the Body will be raiſed in the Day of Judgment to Life everlaſting, *Ch.* 21. § 3. *p.* 528.

## N

N—— *Spinckes* a Presbyter of the Church of *England*, *Ch.* 19. § 5. *p.* 289.

No Act of Princes can diſſolve a rightly ordained Miniſter from his Function, nor can he be degraded unleſs it be for ſome capital Crime, *Ch.* 3. § 4. *p.* 66.

No Miniſter though he hath his Commiſſion from God, may go beyond his Commiſſion, nor make ſacred things common, *Ch.* 6. § 3. *p.* 143.

None will be ſecure but thoſe who never knew what Danger was, *Ch.* 6 § 11. *p.* 164.

Nothing can be greater than the ſoveraign good, nothing more lovely, God is lovely above all that is amiable, he hath innobled the Soul with innumerable Prerogatives, *Ch.* 7. § 5. *p.* 171.

*Nero* was the Wretch that ſtirred up the firſt Perſecution againſt the Chriſtians, *Ch.* 8. § 7. *p.* 204. his Memory has ever been deteſted, *ibid.*

No man is richer than he that is truly content with his Condition, though he poſſeſs not much Wealth; for though he poſſeſs but little of his own, yet while his Friends ſupply his Neceſſities, he finds himſelf to abound, and cannot be ſaid to want any thing, *Ch.* 12. § 3. *p.* 298.

Nothing ought to be more dear to us, than what we purchaſe with the Riſque of our Lives, or Reputation; he that ſets himſelf to oppoſe Vice, brings his Reputation in Queſtion, for the vicious will malign his Virtue, *Ch. ibid.* § 7. *p.* 308.

Nothing more valuable than what we undergo great Grief and Pain to procure, *Ch. ibid.* § 8. *p.* 311.

Nothing is more difficult, than to make a Man believe what he does not like, he will queſtion the Oracles of Truth in this Caſe, *p.* 313.

## O

O*Rigen*, *Ch* 19. § 5. *p.* 489.

Original of all Evil is Covetouſneſs *Ch.* 23. § 3. *p.* 575. 576.

Oſtentation and Pride to be ſpurned as the moſt pernicious thing in the World, *Ch.* 22. *Sect.* 1. *p.* 552.

Olive Branches round about your Table good Children. *Ch* 11, *Sect.* 8. *p.* 289.

Oil of Joy and Gladneſs a good Conſcience, *Ch.* 22. *Sect.* 3. *p.* 554.

Our Love to our Church, Articles, and Liturgy ſhould be without Bounds, *ibid Ch. Sect.* 4 *p.* 557.

Our Conſcience muſt be void of Offence before God and Man. *Ch.* 16. *Sect.* 8. *p.* 410.

Our Clergy are the neareſt in Doctrine and Diſcipline to the Apoſtles of any Church in the World, *Ch.* 19. *Sect.* 3. *p.* 483.

Wo is me that ſo long dwelt in the Tents of *Kedar, Pſ.* 120. *v.* 4. with thoſe who have comparatively outvied Town Stealers, and Village Pilferers, Silks, Linnen, and Mettles have not ſufficed them, but they have pilfered from me, even my Philoſophy, Manuſcripts of Hiſtory, and Divinity to a vaſt Quantity, this is a great Affliction, but God hath prevented them from robbing me of my Life and Reputation; for had the Poiſon which was laid for me taken Effect, they would have robbed me of my Reputation alſo, and diſhonoured God and Religion, by ſaying, I had taken away my own Life. Oh! The Wickedneſs of the Heart of Man, to contrive ſuch Evil againſt one that in 17 Years Bondage with them, never retaliated any Evil; but have returned mild Words for vile Reproaches I commit them to God, beſeeching him to peirce their Hearts, that they may repent, and believe that an eternal Puniſhment is juſtly merited by ſuch Crimes if they make not Reſtitution; *let the wicked reſtore the Pledge, and give again that he hath robbed, and he ſhall ſave his Soul alive*, Ezeck. 18. on the 28th Day of *May* on Wedneſday 3 days before *Witſunday* in this preſent Year 1707. I happily diſcovered by Almighty Gods infinite Mercy, which ſhews the Almighty Power of his Providence: (on this day I remark it was) I diſcovered white Mercury a great Quantity infuſed into a Diet Drink I have many Years drank of; I deſire to keep it in Memory, that I may always adore Almighty God for ſo great a Mercy, as having my Life thus renewed to me by his good Providence; I pray God to give Repentance to thoſe that did it, for had I drank it, in all Probability without a particular and miraculous Power, which God could by his Wiſdom and Goodneſs have effected, I muſt have died by that poiſonous Drug, for I conſulted a learned and skillful Surgeon, who made an Experiment of ſuch a like Infuſion, of which I taſted, and can depoſe, it had the ſame poiſonous Taſt with the aboveſaid Infuſion, this skillful and worthy Surgeon told me that half a pint thereof would take away any mans Life, if he drank it; I replied to him, there was a much

much greater Quantity in order for my drinking, but bleſſed be God that prevented me from taking ſuch a terrible Infuſion, God Almighty effect the Hearts and Minds of thoſe malicious and covetous ——— that they may effectually repent, and amend all ſuch wicked Purpoſes and Practices; though they are in Poſſeſſion of my Treaſure, they are alſo in Poſſeſſion of an evil Conſcience, and of an ill Name, *Ch.* 23. *Sect.* 3. *p.* 575. 576.

Our Faith is more antient than the Novelties of *Rome*, the Worſhip of the Engliſh Church is ſound and perfect. *Ch.* 2. *p.* 34.

Our Thoughts are ſeen throughout all Eternity. *Ch.* 2. § 4. *p.* 52.

Every Word ſpoken in Earth is heard in Heaven, in the utmoſt Extent of Immenſity, whatever we ſpeak think or act ſtands upon Record for ever. *ibid. l.* laſt.

Our Duty is delineated into many Branches. *Ch.* 4. §2. *p.* 76.

Our Engliſh Synod in the Year 1603. was held under the Preſidence of *Bancroft* Biſhop of *London*, Biſhop *Bilſon* was a Member of it. *Ch.* 4. § 3. *p.* 78.

Ordinances are the Means of divine Grace. *ibid. p.* 80.

Our Living by Faith and Hope is a Life of Myſtery. *Ch.* 6. § 3. *p.* 142.

Our Charity for all Soul's ſhould be Univerſal, as the Love of Jeſus Chriſt was. *Ch.* 6 § 10. *p.* 160.

Our Saviour by his Example and Authority hath ſanctified the Relation of Chriſtian Friendſhip. *Ch.* 6. § 10. *p.* 161.

God is the beſt of Friends. *ibid.* to comfort and protect us in all Exigencies. *p.* 162.

Our Soul ſurvives the Body. *Ch.* 7. § 3. *p.* 168.

One admoniſheth Virtue to look to her ſelf, at leaſt to her Eſſence for that ſhe had almoſt loſt her Exiſtence. *Ch.* 9. *Sect.* 4. *p.* 230.

Our Nature in the Nature of Jeſus Chriſt is riſen from the Dead. *Ch.* 10. *Sect.* 1. *p.* 251.

Our Religion hath loſt no Part of its Luſter and Beauty. *Ch.* 4. § 1. *p.* 71.

Our Thoughts are a Sort of Giants that reach a vaſt Compaſs. *Ch.* 4. *Sect.* 8 *p.* 92.

Oeconomical Counſels. *Ch.* 2. *Sect.* 1. *p.* 45. ſhew the Church of *England* to be a true Part of the Univerſal Church. *ibid.*

Our Love to God ſhould be without Bounds as his is to us. *Ch.* 13. *Sect.* 6. *p.* 228.

Our Churches together with their Precincts are ſacred to God, and ſeparate from common Uſes. *Ch.* 19. *Sect.* 3. *p.* 484.

Our Notions may ſuppoſe 'tis a Miſtake to think ſuch Performances terminate on the Perſons we would give a Character of, for whereas beſides the doing preſent Juſtice to Worth, or Merit, 'tis alſo a Tranſmitting of their ſacred Memory and Example to Poſterity, *p.* 12. *in the Addreſſes.*

P

P

*Plato Merror* of Underſtanding Prince of the Philoſophers. *Ch.* 13. *Sect.* 6 *p.* 330.
*Paſcus Robertus* firſt broacht the Word Tranſubſtantiation. *Ch.* 3. *Sect.* 5. *p.* 67.
*Peter Gunning* was born at a Town in *Kent*, called *How*, two Mile from *Rocheſter* near the River of *Medway*. *Ch.* 19. *p.* 492. *ibid. Ch.* 9. *Sect* 4. *p.* 279.
*Peter Mew* Biſhop of *Winchester. ibid Sect.* 1. *p.* 273.
*Peter Lombard. Ch.* 23 *Sect.* 7 *p* 581.
*Paſchal P* ——t was born 28 th of *Auguſt* 1706. on the ſame Day the right virtuous and truly good Lady M--- E--- P--- be dyed. *Ch.* 12. *Sect* 4. *p* 300. 301 *&c.*
Patience under calumny Baffles the Malice of thoſe who hate Virtue fear Authority or malign high Birth. *Ch.* 11. *Sect.* 2. *p.* 274.
Princes ought not to be wrought upon to commit any Thing Ill. *Ch.* 15. *Sect.* 9 *p.* 389.
Prefer Learning before Wealth. *Ch.* 6 *Sect.* 5. *p.* 146.
Parents ought to take more care to Educare their Children virtuouſly than to inrich them. *Ch.* 11. *Sect.* 8. *p.* 289.
Partake only of virtuous Recreations, theſe divert, but tha other hurt. *Ch.* 15. *Sect.* 8. *p.* 387.
Perfect Happineſs is not to be found in this Life, 'tis a Flower that grows in Eternity. *Ch.* 4. *Sect.* 7. *p.* 91. to be expected in full Compleation there.
Preaching is the Work of Man alone, for God imploys not Angels in that behalf, *Ch* 5. *Sect.* 6. *p.* 108.
Patience and Moderation beſt becomes the Advocats of Truth. *Ch.* 5. *Sect.* 12. *p.* 132
Put on Meekneſs as a Garment, it is an Ornament. *Ch.* 7. *Sect.* 7. *p.* 175.
Pleaſant Jeſt or Innocent Mirth. *Ch.* 8 *Sect.* 6. *p.* 201.
Pay thy Vows to God that he may take thee into the Protection of his Love. *Ch.* 8 *Sect.* 6. *p.* 202.
Princes commend a private Life, and private Perſons the publick. *Ch* 8 *Sect.* 8 *p* 206.
And Moſt Men envy the Power and Grandure of others. *ibid.*
Phyſician of Souls. *Ch.* 20. *Sect.* 9. *p.* 515.

---

Q

Queen *Elizabeth* a Lady of much Honour and Virtue. *Ch.* 11. *Sect.* 3. *p.* 276.
Queen *Ann's* Speech. *Feb.* 27. 1702. *Ch.* 23. *p.* 586.

For

For King r. Queen. *Ch.* 5. *Sect.* 8. *p.* 111.

R

*Rainbow* a Perſon of great Holineſs and Purity, in the Addreſſes the Beginning of this Book.

Riches is only of Uſe to the Living, Virtue is of much greater Service to the Dead. *Ch.* 16. *Sect.* 8. *p.* 415.

Reflect that nothing is permanent in this World. *Ch. ibid. p.* 417.

Recal to Mind Things that are worthy of your Thought. *Ch.* 16. *Sect.* 8. *p.* 410.

Receive a good Man in the Number of your beſt Friends. *Ch.* 17. *Sect.* 10. *p.* 444.

*Rebecca Martiall* Highly Eminent for Sincerity in Repentance, and turning to God with choice of Mind, in full Vigour of Underſtanding; in time of Health before the Approach of old Age, in the Meridian of Life. *Ch.* 16. *Sect.* 10. *p.* 421.

Riches ſometimes frees a Man from the Stroak of Juſtice, and often lays a Man obnoxious to the Stroak of Juſtice. *Ch.* 5. *Sect.* 8. *p.* 111.

*Robert Nelſon.* *Ch.* 5. *Sect.* 11. *p.* 119.

Remiſſion of Sins is an Article of Faith. *Ch.* 6. §1. *p.* 135. As alſo the Reſurrection of the Body. *ibid.* The Power of remitting Sins is originally in God. The Forgiveneſs of Sins is as much worth as Eternal Life is worth. *ibid.*

Really and locally ſolitary. *Ch.* 8. *Sect.* 5. *p.* 196.

Red---lettered Men. *ibid. p.* 199.

*Robert Boyl* Eſquire Famous for Piety and Charity hath founded for ever a Lecture Sermon eight every Year preached at St. *Paul's* in *London* on the firſt *Monday* in the Month, to Wit of *January*, *February*, *March*, *April*, *May*, *September*, *October*, *November*, the ſtated Time is at the Morning Service, beginning at ten of the Clock. *Ch.* 11. *Sect.* 6. *p.* 285. 286.

S

ST. *Ambroſe* of *Virgins.* *Ch.* 18. *p.* 446

St. *Chryſoſtom* ſaith both Prieſt and People receive the Cup. *Ch.* 1. *p.* 5 *l.* 14.

*Sancroft* Archbiſhop of *Canterbury.* *Ch.* 20 *Sect.* 10. *p.* 517.

*Samuel Graſcome*, a Prieſt of the Church of *England.* *Ch.* 19. *Sect.* 3. *p.* 482.

*Scotus* profeſſeth that before the Council of Lateran which was 12 Hundred Years after Chriſt's Tranſubſtantiation was not believed

ved as a point of Faith, *Ch.* 1 § 1. *p.* 5.
*Saywell* Maſter of Jeſus College in *Cambridge*, in his Reformation of the Church of *England*, according to the Cannons of the Council of *Nice*, and other general Councils *p.* 7. *l.* 16 17.
St. *Baſil*, *Ch.* 5. § 1. *p.* 98.
St. *Bernard* tells us that the Adminiſtration of the Sacraments is ſuch a Service, as Angels never had to do with, *Ch.* 5. § 1. *p.* 99.
Sin is a laſting Frenzy, *Ch* 13. § 10. *p.* 330.
Spiritual Function is of very great Renown, *Ch.* 5. § 11. *p.* 122.
St. *Stephen* prayed to God with a pacified Mind, *Ch.* 7. § 2. *p.* 168.
Stories of Apparitions, *ibid.*
Should that Hand, who preſumes to lift up it ſelf to the holy Communion, dare to be lifted up to any Impure or unjuſt Action, *Ch.* 9. § 4. *p.* 230.
Some have wiſhed to dye the Minute they were guilty of Ingratitude, *Ch.* 9. § 8. *p.* 242.
Sir *Cloudeſly Shovel*, a Perſon of wonderful preſence of Mind in the hoteſt Engagements, a juſt, generous, honeſt, good man, was unfortunately loſt, *Oct.* 22. 1707. together with 1500 men (as is ſaid) on board the great Ship called the *Aſſociation*, in which he was ſtruck on a Rock of *Scilly*, this melancholy News came to her Majeſty on *Saturday Oct.* 25. *ibid.* to the great Grief of Queen *Anne*, and all good people, that ſo many good men ſhould meet ſo ſpeedy a Death. To the ſorrowful Friends of theſe unfortunate Worthies, *Ch.* 9. *Sect.* 8. *p.* 247. and *Ch.* 11. *Sect.* 5. *p.* 282
Sloth and Luxury both tire and diſguſt us, what is at firſt a Satisfaction, becomes at laſt a Torment, *Ch.* 9. *Sect.* 8 *p.* 243.
Spirit of Joy and Gladneſs, *Ch* 11. *Sect.* 4 *p.* 279.
Sin darkens the Conceptions of the Soul, *Ch.* 4. *Sect.* 8. *p.* 93.
*Shimei* was but a verbal Rebel, yet in after times was put to Death, *Ch.* 5. *Sect.* 8. *p.* 111.
Speedy Repentance waits upon unadviſed Promiſes, *Ch.* 7. *Sect.* 1. *p.* 165.
Sometimes the Moment of an Hour is between Plenty and Poverty, *Ch*, 7. *Sect.* 2. *p.* 168.
Spiritual Director, *Ch.* 8. *Sect.* 5. *p.* 196.
Since we cannot live always on Earth, fit it is to provide to live eternally in Heaven, *Ch.* 8. *Sect.* 7. *p.* 205.
Some delight to be at the Theater to ſee their own Follies repreſented and Expoſed to view, *Ch.* 8. *Sect.* 8. *p.* 207.
Sloth hath ever been eſteemed blameable, and Labour honourable and Praiſe worthy; pay a great Deference to Virtue, never ſuffer your ſelf to be overcome with Eaſe and Idleneſs, Virtue alone can procure durable Delight, *Ch.* 9. *Sect.* 8. *p.* 243.
Suffer none to exceed you in Generoſity, *Ch.* 16. *Sect.* 2. *p.* 400
Some are denied the common Benefit of Burial, *Ch.* 9. *Sect.* 5. *p.* 237.

For King r. Queen. *Ch.* 9. *Sect.* 8. *p.* 111.

R

*Rainbow* a Perſon of great Holineſs and Purity, in the Addreſſes the Beginning of this Book.

Riches is only of Uſe to the Living, Virtue is of much greater Service to the Dead. *Ch.* 16. *Sect.* 8. *p.* 415.

Reflect that nothing is permanent in this World. *Ch. ibid. p.* 417.

Recal to Mind Things that are worthy of your Thought. *Ch.* 16. *Sect.* 8 *p.* 410.

Receive a good Man in the Number of your beſt Friends. *Ch.* 17. *Sect.* 10. *p.* 444.

*Rebecca Martiall* Highly Eminent for Sincerity in Repentance, and turning to God with choice of Mind, in full Vigour of Underſtanding; in time of Health before the Approach of old Age, in the Meridian of Life. *Ch.* 16. *Sect.* 10. *p.* 421.

Riches ſometimes frees a Man from the Stroak of Juſtice, and often lays a Man obnoxious to the Stroak of Juſtice. *Ch.* 5. *Sect.* 8. *p.* 111.

*Robert Nelſon.* *Ch.* 5. *Sect.* 11. *p.* 119.

Remiſſion of Sins is an Article of Faith. *Ch.* 6. §1. *p.* 135. As alſo the Reſurrection of the Body. *ibid.* The Power of remitting Sins is originally in God. The Forgiveneſs of Sins is as much worth as Eternal Life is worth. *ibid.*

Really and locally ſolitary. *Ch.* 8. *Sect.* 5. *p.* 196.

Red---lettered Men. *ibid. p.* 199.

*Robert Boyl* Eſquire Famous for Piety and Charity hath founded for ever a Lecture Sermon eight every Year preached at St. *Paul's* in *London* on the firſt *Monday* in the Month, to Wit of *January*, *February*, *March*, *April*, *May*, *September*, *October*, *November*, the ſtated Time is at the Morning Service, beginning at ten of the Clock. *Ch.* 11. *Sect.* 6. *p.* 285. 286.

S

ST. *Ambroſe* of *Virgins* *Ch.* 18. *p.* 446

St. *Chryſoſtom* ſaith both Prieſt and People receive the Cup. *Ch.* 1. *p.* 5 *l.* 14.

*Sancroft* Archbiſhop of *Canterbury*. *Ch.* 20. *Sect.* 10. *p.* 517.

*Samuel Graſcome*, a Prieſt of the Church of *England*. *Ch.* 19. *Sect.* 3. *p.* 482.

*Scotus* profeſſeth that before the Council of Lateran which was 12 Hundred Years after Chriſt's Tranſubſtantiation was not believed

ved as a point of Faith, *Ch.* 1 § 1. *p.* 5.
*Saywell* Maſter of Jeſus College in *Cambridge*, in his Reformation of the Church of *England*, according to the Cannons of the Council of *Nice*, and other general Councils *p.* 7. *l.* 16 17.
St. *Baſil*, *Ch.* 5. § 1. *p.* 98.
St. *Bernard* tells us that the Adminiſtration of the Sacraments is ſuch a Service, as Angels never had to do with, *Ch.* 5. § 1. *p.* 99.
Sin is a laſting Frenzy, *Ch* 13. § 10. *p.* 330.
Spiritual Function is of very great Renown, *Ch.* 5. § 11. *p.* 122.
St. *Stephen* prayed to God with a pacified Mind, *Ch.* 7. § 2. *p.* 168.
Stories of Apparitions, *ibid.*
Should that Hand, who preſumes to lift up it ſelf to the holy Communion, dare to be lifted up to any Impure or unjuſt Action, *Ch.* 9. § 4. *p.* 230.
Some have wiſhed to dye the Minute they were guilty of Ingratitude, *Ch.* 9. § 8. *p.* 242.
Sir *Cloudeſly Shovel*, a Perſon of wonderful preſence of Mind in the hoteſt Engagements, a juſt, generous, honeſt, good man, was unfortunately loſt, *Oct.* 22. 1707. together with 1500 men (as is ſaid) on board the great Ship called the *Aſſociation*, in which he was ſtruck on a Rock of *Scilly*, this melancholy News came to her Majeſty on *Saturday Oct.* 25. *ibid.* to the great Grief of Queen *Anne*, and all good people, that ſo many good men ſhould meet ſo ſpeedy a Death. To the ſorrowful Friends of theſe unfortunate Worthies, *Ch.* 9. *Sect.* 8. *p.* 247. and *Ch.* 11. *Sect.* 5. *p.* 282
Sloth and Luxury both tire and diſguſt us, what is at firſt a Satisfaction, becomes at laſt a Torment, *Ch.* 9. *Sect.* 8 *p.* 243.
Spirit of Joy and Gladneſs, *Ch* 11. *Sect.* 4 *p.* 279.
Sin darkens the Conceptions of the Soul, *Ch.* 4. *Sect.* 8. *p.* 93.
*Shimei* was but a verbal Rebel, yet in after times was put to Death, *Ch.* 5. *Sect.* 8. *p.* 111.
Speedy Repentance waits upon unadviſed Promiſes, *Ch.* 7. *Sect.* 1. *p.* 165.
Sometimes the Moment of an Hour is between Plenty and Poverty, *Ch*, 7. *Sect.* 2. *p.* 168.
Spiritual Director, *Ch.* 8. *Sect.* 5. *p.* 196.
Since we cannot live always on Earth, fit it is to provide to live eternally in Heaven, *Ch.* 8. *Sect.* 7. *p.* 205.
Some delight to be at the Theater to ſee their own Follies repreſented and Expoſed to view, *Ch.* 8. *Sect.* 8. *p.* 207.
Sloth hath ever been eſteemed blameable, and Labour honourable and Praiſe worthy; pay a great Deference to Virtue, never ſuffer your ſelf to be overcome with Eaſe and Idleneſs, Virtue alone can procure durable Delight, *Ch.* 9. *Sect.* 8. *p.* 243.
Suffer none to exceed you in Generoſity, *Ch.* 16. *Sect.* 2. *p.* 400
Some are denied the common Benefit of Burial, *Ch.* 9. *Sect.* 5. *p.* 237.

Swim to God by holy Contemplation, *Ch. Sect. ibid. p.* 238.
Some of theſe Chapters are ſhorter than was intended, by reaſon of an Acceſs to the Compilers Study, by an additional Key, whereby much Copy hath been privately taken away, in the Year 1706. and in the Year 1707.. This Compiler hath alſo loſt ſeveral Hundred Books to a very conſiderable Value.

T

*Tertullian*, the Ancienteſt Chriſtian Writer except *Irenæus*. *Ch.* 3. *Sect.* 2. *p.* 60.
*Tully*, *Ch* 13. *Sect.* 10. *p.* 336.
*Tenniſon* preſent Lord Archbiſhop of *Canterbury*, a Perſon of high Piety, Charity, and Liberality, a Builder of noble Structures, a Founder of Churches and Chappels, Libraries, and free Schools, a Relief to the Widows, Orphans, and diſtreſſed, *Ch.* 9. *Sect.* 1. *p.* 222. 223. 224.
The Ordainers of Archbiſhop *Parker*, *Ch.* 1. *p.* 8.
They that Omit to beſtow the means of Grace on their Children, would have their Poſſeſſions more valued than their Perſons; whereas on the contrary, a Man ought always to be more eſteemed than his Land, *Ch.* 11. *Sect.* 7. *p.* 288.
They that thirſt after Wiſdom and Glory, muſt hearken to the virtuous, and avoid the Perſon, and Council of the vitious, *Ch.* 11. *Sect.* 2. *p.* 273.
They that inſtruct Youth how they ſhould ſpeak, certainly do well, but they that teach them to live wiſely does better; the former only directs the Tongue, but the latter directs the Mind, *Ch. ibid. Sect* 8. *p.* 289.
The Confidence of thoſe that are Ignorant exceeds the Ability of ſuch as are skilful, *Ch*, 9. *Sect.* 4. *p.* 233,
The Glory of my Anceſtors will not permit me to deſire another's Ruin, *Ch.* 6. *Sect.* 9. *p.* 177.
The greateſt Comfort a Man can find, is a clear and unſpotted Conſcience, *Ch.* 8. *Sect.* 1. *p.* 184.
The leaſt Difference betwixt the Tongue and the Mind is diſhoneſt, *Ch.* 11. *Sect.* 9 *p.* 313.
Thoſe that truly fear God, obtain Honour, and ancient Dignity, *Ch.* 8. *Sect.* 5. *p.* 191.
The Word of God is high and admirable, *Ch.* 9. *Sect.* 2 *p.* 228.
The Church Militant and triumphant, *Ch* 9. *Sect.* 4. *p.* 231.
To obtain Leave to live, I think a mark of God's Favour and a Gift of his Love, *Ch. Sect. ibid. p.* 232.
'Tis ſaid of King *Edward the Confeſſor*, that he Embraced his Wife more like a Siſter than a Wife, *Ch. Sect. ibid. p.* 233.
Thoſe of high Birth ſhould add to that the Grace of an innocent Life, *Ch.* 9. *Sect.* 5. *p.* 234.
Time roles about by a certain, but obſcure Law, Death like an Armed Man ſtands cloſe by our ſide, *Ch. ibid. p.* 237.

'Tis the Goodneſs of Books, not their multiplicity that a Man ought to regard, *ibid. p.* 238. *Ch.* 23. *Sect.* 3 *p.* 576.
'Tis a great Puniſhment to have been guilty of an Offence, becauſe Guilt is a perpetual Scourge to Conſcience, *Ch.* 9. *Sect.* 6. *p.* 238.
The ſixth Article of the Church of *England*, *Ch.* 3. *p.* 56.
The Church of *England* ſubmits all her Doctrine to be tryed by the Touchſtone of God's Word, *ibid. p.* 57.
To take an Account of Men's Thoughts, is only the Prerogative of God, *ibid.*
The 39 Articles, are the Sumary of Chriſtian Doctrine, as the Convocation held at *London* doth ſhew, 1562. *ibid.*
The holy Ghoſt communicates himſelf ſecretly to the Children of Virtue, *Ch.* 4. *Sect.* 1. *p.* 58.
The Authority of the catholick Church is principally lodged in the Spirit and Power of God, *Ch.* 3. *Sect.* 4. *p.* 63.
The Doctrine of the Church of *England* is the revealed and unchangeable Will of God, *ibid.*
The Doctrine of the Apoſtles are cannonical, becauſe they are the Rule of our Underſtanding, *ibid.*
Truth hath conveyed to us the Beauty of primitive times, *ibid.*
There is no Authority over the univerſal Church, *Ch.* 3. *Sect.* 4. *p.* 65.
Truth and Goodneſs is ſweet and pleaſant to the Mind, *Ch.* 4. *Sect.* 5. *p.* 81.
The Will hath a kind of Infinity in it, *Ch.* 4. *Sect.* 5. *p.* 85.
The means of Salvation is known to all Men, *Ch.* 4. § 6. *p.* 87.
The truly liberal Man ſurmounts all Obſtacles, *Ch.* 2. § 4. *p.* 52.
The Beauty of every good Action is lovely, *ibid. p.* 53.
The liberal Man is cloathed like the Sun, *ibid.*
There are Three things which attracts Love, Beauty, Benefits, and Praiſes, *ibid. p.* 54.
Tranquility of Mind is the higheſt good, *Ch.* 4. § 7. *p.* 91.
'Tis a noble and excellent portion, *Ibid.*
The Spirit of Purity, *Ch.* 8. § 6. *p.* 202.
The moſt Angelical Life, will be ſlandered, *ibid.*
The good Man's Life is like a curious Poem full of good Inſtructions, *Ch* 8. § 7. *p.* 206.
The much honoured and Generous Lady *A*——*C*——*Off*——famed for keeping a large, liberal, and bountiful Table, *In the Addreſſes.*
The forſaking Sin will be a wiſe Apology for us in the Day of Accounts, *Ch.* 6. *Sect.* 9. *p.* 158.
The great and holy Week, *Ch.* 6. *Sect.* 10. *p.* 160.
The reverend Doctor *Horneck* was 26 Years Miniſter of the *Savoy*, he was a faithful, and a painful Preacher, Exempliarly good in Piety and Holineſs, was particularly Remarkable for adminiſtring Conſolation to the diſtreſſed, afflicted Conſcience, he was ever ready to comfort. Many private Charities he extended to thoſe who were ready to famiſh; one particular I crave leave

to inſtance, he had by an unknown hand Fifty Pound ſent him for his own uſe, which he Immediately Imparted to the diſtreſſed, and writ a Catalogue how he diſtributed it, where he thought there was moſt need, and carried the Account to a Perſon of Quality, *L--- F--* T-- from whom he thought he had received it, who informed him he was miſtaken; ſo he continued Ignorant from whence that Bounty came, *Ch.* 8. *p.* 183. 184.

'Tis Honour enough that the Gift of God is eternal Life, *p.* 159.

The Immortal Soul ſhall never dye, but only leave the Body for a while, till the Reſurrection of the juſt, *p.* 224. *l.* 13. 14.

The Hopes of future good is an Allay to preſent Evil, *Ch.* 7. *Sect* 4. *p.* 171.

The greateſt Extent of the Life of Man is to arrive at Wiſdom, *Ch.* 8. *Sect.* 7. *p.* 206.

The good Man's Life is like a curious Poem, *Ch.* 8. *Sect.* 8. *p. ibid*

The Favours I receive from God will not ſuffer me to be ſilent in his Praiſes, *Ch ibid. Sect.* 9. *p.* 209.

To him will I render Thanks without bounds, *Ch.* 13. *Sect* 6. *p.* 328.

The divine Bridegroom, *Ch.* 9. § 6. *p.* 24.

The fair Copy, and the bright Original, *ibid.*

'Tis dangerous to have our Paſſions ill placed, any thing leſs than God deſerves, not our Intenſe Love, *Ch.* 11. *Sect.* 3. *p.* 277.

The Engliſh Church, is the ancienteſt Church in the World, *ibid.* 276.

The moſt Beautiful Daughter of the Catholick Church, *p.* 274.

The Saints departed pray for the haſtening the Kingdom of God, *Ch.* 10. *Sect.* 6. *p.* 265.

Twenty Third Article of the Church of *England*, *p.* 269.

The Brightneſs of Converſation may afford you great Conſolation, *Ch.* 9. *Sect.* 8. *p.* 243.

The Confidence of ſuch as are Ignorant, exceeds the Ability of ſuch as are skilfull, *ibid.*

The Moon by which the Prophets decipher the Church, *Ch.* 9. *Sect.* 8. *p.* 244.

The Angels are called Morning Stars, *ibid.*

The greateſt Comfort a Man can find, is a clear and unſpotted Conſciences, *Ch. ibid. p.* 245.

The Memory of Benefits conferred, will always remain both to him that beſtowed them, and to thoſe that receive them, *Ch.* 6. *Sect.* 8. *p.* 247.

The Cauſes and Symptoms of Diſtraction, *Ch.* 13. *Sect.* 4. *p.* 326.

To ſee Ermins defiled is a Prodigy, *Ch.* 5. *Sect.* 9. *p.* 115.

The Miraculous Converſion of St. *Paul* was a Proof of the Efficacy of St. *Stephens* dying Prayers, *Ch.* 5. *Sect.* 12. *p.* 132.

True Piety conſiſts in a gratefull Mind, *Ch.* 5. *Sect.* 12. *p.* 134.

The Example of the Thief upon the Croſs, muſt not lead us to defer our Repentance, *Ch.* 6. *Sect.* 4. *p.* 144. 145. he confeſſed Jeſus

Jeſus Chriſt to be an Innocent Sufferer, and the King of the World, *ibid.* Make your ſelf as ſenſible of the Evil of Sin as 'tis poſſible, *ibid.* Sin is a Peſt-houſe, it walks in Obſcurity, *Ibid.* All Diſobedience is deſtructive to the Soul; Virtue is truly pleaſant in the way and in the end, *Ch.* 21. *Sect.* 6. *p.* 534 555.

Time and Death will ſoon call us out of this Life, *Ch.* 6. *Sect.* 5. *p.* 148. ſeparate therefore your Thoughts from the World, and give up your Soul to God, *ibid.*

To dye for the King is more Honour, than to dye by the King; this is the great Ambition of a Loyaliſt, *Ch.* 6. *Sect.* 5. *p.* 149.

The want of a little ſpot of Ground for a Garden, will make a whole Kingdom inſipit to King *Ahab*, *Ch* 6. *Sect.* 5. *p.* 149.

To the holy man God will be juſt, and to the returning Sinner he will be kind, *Ch.* 6. § 9 *p.* 175. he eſteems the former for his virtuous Courſe, and will have Mercy on the latter for his wiſe Return, *ibid*

The Epilogue, or Concluſion of the whole Sum of the Goſpel, *p.* 158.

Truth is ſeated in the Underſtanding, *Ch.* 7. *Sect.* 1. *p.* 166.

The Abderites in great Concern for *Democritus* the Philoſopher, the fooliſh People think Study, and Contemplation, Madneſs, *Ch.* 4. *Sect.* 4. *p.* 80.

The Works of Virtue live, and will do ſo to all Eternity, both the Names and Actions of virtuous Perſons, will endure the utmoſt Teſt of Time, and through all the endleſs Revolutions of Ages flouriſh, *Ch. ibid. Sect.* 5. *p.* 81.

To be freed from the Body is the Perfection of Bliſs, *Ch.* 20. *Sect.* 7. *p.* 512.

Travel into the Infinity of things, *Ch.* 5. *Sect.* 1. *p.* 100.

To be grateful proceeds from a divine State of Mind, *Ch.* 8. *Sect.* 9. *p.* 212.

The refining of the Mind qualifies the Soul for future Bliſs, *Ch. Ibid. p.* 213.

The City which produces a good Man, is of more Honour than that which hath produced a Thouſand Warriers, *Ch.* § *ibid. p.* 213.

*Tat* Eſq; Poet Laureat to her Royal Majeſty *Anne* Queen, *p.* 616

## V

VOcal and mental Prayer, *Ch.* 3. § 3. *p.* 62. whereby we adore God in Mind and Spirit.

Verdure divine refreſheth the Soul and Mind of Man, *Ch.* 3 § 5 *p.* 69.

Unfruitful Queſtions profit not, *Ch.* 7. § 4. *p.* 173.

Virtue is not mercenary, do not practice for Gain, *Ch* 8 § 9. *p.* 212.

Virtue renders a man happy, *ibid.*

Vice and Malice pours the greateſt part of their Poiſon on themſelves, *ibid.*

Virtue and good Qualities make a man free of all Cities, *Ch.* § *Ibid. p.* 213.

Virtue is the trueſt Wealth, it makes the meaneſt man great and rich, *Ch.* 9. § 7. *p.* 242.
Vice imbezels all Virtue, *Ch.* 12. § 1. *p.* 295.
Vice Eclipſes true Glory, and darniſhes the Brightneſs of it, *Ch.* 3. § 8. *p.* 584.
Virtue is the moſt noble and ſecure Poſſeſſion a man can have, *Ibid.* Beauty is worn out by time, or Impaired by Sickneſs; Riches lead rather to Deſtruction, than Welfare, without Prudence they are ſoon laviſhed away, *Ch. ibid.* § 6. *p.* 580.
Virtue alone is the only good that is durable, *Ibid.*
Virtue always remains with the Perſon that hath once Entertained her, ſhe is preferable both to Wealth and noble Extraction, *Ch.* 23 § 6. *p.* 580.
Virtuous People have only the Privilege to dye well, *Ch. ibid. p.* 587.
Virtue will ſtand the Teſt of Ages, 'tis perfected by Duration, *Ch.* 20. § 4. *p.* 504.

---

## W

*William Wickam* Biſhop of *Wincheſter*, *Ch.* 4. § 6. *p.* 86.
*William Lloyd* Lord Biſhop of *Worceſter*, by ſome Eſteemed the moſt learned perſon in *Europe*, *Ch.* 4. § 3. *p.* 77.
*William Sherlock* D. D. Maſter of the Temple and Dean of St. *Pauls*, *Ch.* 18. § 6. *p.* 456.
*Worpe* a Perſon of a ſingular good Life, of high Piety and Virtue known Integrity, diffuſive, and Extenſive Charity, devoted to Piety, and Devotion, *Ch.* 8. § 9. *p.* 211. 212.
How much Health and Diſcretion differ from Sickneſs and Folly, the temperate Perſon can beſt experience, *Ch.* 20. § 4. *p.* 505.
Whoſo breeds his Children well, gives them much, though he leaves them little; the Condition of the Mind is chiefly to be reſpected; good men only require what is ſufficient, bad even thirſt after Exceſs, *Ch.* 14. § 6. *p.* 348. and *p.* 288.
Supply your Child's Neceſſity, and being well Educated, he will deſpiſe ſuperfluous Plenty, or at leaſt be content in the want of Plenty, *Ch.* 11. § 8. *p.* 289.
With a generous Enemy Merit is ever ſafe, but Vice and Ingratitude are ever in danger, *Ch.* 14. § 6. *p.* 352.
Wiſdom is an Ambaſſador to Intreat you to fear God, *Ch.* 12. § 2. *p.* 296.
We reject not Councils, nor diſvalue Fathers, *Ch.* 4. § 1. *p.* 71.
Who can appeaſe Hunger with Miſick, *Ch.* 4. § 5. *p.* 85.
Without Purity of Life, and a right Intention of Heart, our Devotions, whether publick, or private, will be of little true Effect; a ſanctified Life is a very acceptable Sacrifice to God, *Ch.* 6 § 3 *p.* 143. To abſtain from all unlawful Pleaſure is the Beſt Phyſician, and Phyſick to prevent and cure all Diſeaſes, *Ibid.*

What is Age, but the Kalends of Death, *Ch.* 6. § 5. *p.* 148.
When we enter Gods Houſe, we ought to carry a due Decorum, and prepare our Hearts to praiſe God, *Ch.* 6. § 6. *p.* 150.
Wiſe Virgins, *Ch.* 6. § 9. *p.* 155.
We muſt repent to make us capable of Pardon, *Ch.* 6. § 10. *p.* 158.
We muſt ſet our Houſe, and Heart, in order in time of Health, *Ch.* 6. § 10 *p.* 159. that we convey not Strife, and Contention to our Poſterity *ibid.*
Wit and fine Thoughts are highly valued, *Ch.* 7. § 7. *p.* 174.
Whilſt we are in purſuit of true Wiſdom, our Reputation is ſecure, *Ch.* 8 § 1. *p.* 185.
We are to paſs in a moment from Time to Eternity, *Ch.* 8. § 5. *p.* 199.
We call Inſpiration, all thoſe Allurements, Motions, and good Deſires, which God darts by his omnipotent Power into the Minds of Men, *Ch.* 8. § 6. *p.* 204.
What is really valuable is deſpiſed, while that which is of no worth is beſt eſteemed, *Ch.* 8. § 8 *p.* 206.
Wiſdom is of the greateſt Defence, *Ch* 8. § 8. *p.* 209.
Whoever is ungrateful is miſerable, *Ch.* 8. § 10. *p.* 212.
Who is more miſerable, than one that forgets his Obligations, *ibid.*
Wiſdom beautifies, adores, and raiſes every Benefit, *ibid.*
Wiſe Men extracts from Benefits a long and a permanent Delight, *ibid.*
We are to forgive without any previous Merit, *ibid.*
When ever a man ſtrives to be ſingular, he baniſhes all true Repoſe, and Enters into a perpetual War with all thoſe who either envy, or hate his Dignity, or his Perſon, *ibid.*
When there are no Remains of a good mans Works, then only can he dye, *Ch.* 8 § 10. *p.* 213.
Wiſely apply your Mind to the beſt things, be not Ignorant of the Dignity of good, *Ch.* 9. § 7. *p.* 242.
We are chearfully to meet what God diſtributes to us, as well Blows as Benefits, *Ch.* 9. § 8. *p.* 242.
We are for bringing the Cauſe to a fair hearing, *Ch.* 19. § 3. *p.* 481.

## X

EXimius Prophetarum, St. *Auſtin* thus ſtiles *Job*, *Ch.* 21. 3. *p.* 529. *in the Margin*

## Y

YOU that have comforted others, grudge not your ſelves the Satisfaction of being comforted; have Recourſe to the

Tears

ſame Remedies, you have often ſucceſsfully experienced, *Ch.* 9. § 5. *p.* 233.

Your Deſcent, O Queen, is Royal, your Kingdom Hereditary, your Learning Great, your Glory Admirable; you are truly happy in that you eſteem Wiſdom of greater Defence, than Wealth, *the Addreſſes to her Majeſty, p.* 1.

You have endeavoured to adminiſter conſolatory Advice to your Subjects, *ibid.*

You by way of Jeſt give me a Wealth, or Richneſs of Language, *Ch.* 21. § 1. *p.* 521. 522. *p.* 536.

Your holy Thirſt ſhall be quenched with the Spring of Bliſs, *Ch.* 9. § 4. *p.* 230. 231.

Your Soul ſhall become all celeſtial, *ibid.*

Yeſterday and all future Time preſent to God, *Ch.* 17. § 9. *p.* 442.

---

## Z

ZEAL is lovely, when 'tis genuine, and true, right, and well placed, *Ch.* 21. § 8. *p.* 544.

Zeal mixt with Prudence is very becoming. *Ch.* 21. § 6. *p.* 534.

Zeal for the Honour of my worthy Friends hath enlarged this Compile; An Over-fondneſs of Praiſe is a Weakneſs, yet to Treat an honourable Character with Diſreſpect, and Contempt, may draw Suſpicion, that 'tis undeſerved; this is a Remark of the moſt ſagacious, I hope this Eſſay will be no Detriment to the publick, ſeeing Virtue, Worth, and Praiſe are their own Panegricks. *Ch.* § *ibid. p.* 536. and *p.* 117.

Zealouſly be affected to that which is good. Cenſure and common Senſe, are not conſtant Companions. The World is full of thoſe, who judge Matters they underſtand not, for 'tis a known Maxim, that none are ſo pragmatical, as thoſe that know leaſt of ſacred things; I ask pardon of thoſe honourable Worthies here mentioned for this Publication, without their Leave, or Knowledge, and of an honourable Perſon, whom I have preſumed to hint at a few of thoſe many Excellencies, *&c.* again Leave, *M.-E-- S--L,* I own I have not reached, but came ſhort their Reſpects; therefore I deny not the Juſtice of a Reprimand, yet from me 'twas the Genuine Effect of Gratitude, to Eſſay, though I come ſhort of celebrating thoſe Worthies of Church, Court, and State. If my Genius could have reacht, I would have proportioned in a ſuitable Method, my great and juſt Reſpects to thoſe noble Perſons and Families inſerted in this Eſſay, but ſince I am no Maſter Wit, I hope to meet a Pardon, though what I have alledged appear not beautiful, *Ch.* § *Ibid. p.* 537. *& p.* 606. the 5 laſt Lines.

FINIS.